

Come Follow Me Lesson 1
December 28-January 3
Section 1

Joseph Smith Papers, 223

Revelation given through Joseph Smith the Prophet, during a special conference of elders of the Church, held at Hiram, Ohio, November 1, 1831. (This conference lasted 2 days) HC 1: 221—224. Many revelations had been received from the Lord prior to this time, and the compilation of these for publication in book form was one of the principal subjects passed upon at the conference. This section constitutes the Lord's Preface to the doctrines, covenants, and commandments given in this dispensation. (Ezra Taft Benson: **The Doctrine and Covenants is the only book in the world that has a preface written by the Lord Himself. In that preface He declares to the world that His voice is unto all men, that the coming of the Lord is nigh, and that the truths found in the Doctrine and Covenants will all be fulfilled.** CR, Oct 1986, p. 101 Section 1 chronologically should be between sections 66 and 67.

1—7, The voice of warning is to all people; 8—16, Apostasy and wickedness precede the Second Coming; 17—23, Joseph Smith called to restore to earth the Lord's truths and powers; 24—33, The Book of Mormon brought forth and true Church established; 34—36, Peace shall be taken from the earth; 37—39, Search these commandments.

1 ^aHEARKEN, O ye people of my ^bchurch, saith the voice of him who dwells on high, and whose ^ceyes are upon all men; yea, verily I say: Harken ye people from afar; and ye that are upon the islands of the sea, listen together. (These are the words of Isaiah: 49:1: The orange words are those from the Book of Mormon: AND again: Harken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. ^aLISTEN, O isles, unto me; and ^bhearken, ye people, from far; The **LORD** hath ^ccalled me from the womb; from the bowels of my mother hath he made mention of my name.)

2 For verily the ^avoice of the Lord is unto all men, (This revelation and the entire compilation of revelations in the Doctrine and Covenants were intended to go to the world. Revelations of the Restoration, Joseph Fielding McConkie, p. 42) and there is none to ^bescape; and there is no eye that shall not see, neither ^cear that shall not hear, neither ^dheart that shall not be penetrated.

3 And the ^arebellious shall be ^bpierced with much ^csorrow; for their iniquities shall be ^dspoken upon the housetops, and their secret acts shall be revealed.

4 And the ^avoice of warning shall be unto all people, (It is commonly thought that the prophecies announcing that the gospel will be taught to those of every nation, kindred, tongue, and people can somehow be filled through radio, television, computers, or other forms of mass communication. This, however, cannot be the case. Only an ordained servant of the Lord can receive a confession of sins, baptize, and confer the gift of the Holy Ghost. Though the mass media can greatly help in teaching of the gospel, it will never replace the need for missionaries to find, love, teach, and nurture those who are seeking the blessings of the gospel. Joseph Fielding McConkie, Revelations of the Restoration, p. 43) by the mouths of my disciples, whom I have ^bchosen in these ^clast days. (Without question we are rapidly approaching the great day of the Lord, that time of "refreshing," when he will come in the clouds of heaven to take vengeance upon the ungodly and prepare the earth for the reign of peace for all those who are willing to abide in his law. It is only just that the Lord would speak again from the heavens, before that great day shall come, and commission his servants and send them forth to proclaim repentance and once again say to the people, "The kingdom of heaven is at hand." Surely, the Lord would not depend

entirely upon the predictions of his ancient prophets for this warning of his second coming. True it is, that the warnings given of old are to be heeded, but near the approach of these great events, it is right, and reason compels us to believe, that the Lord would again raise his voice through his appointed servants in a warning that the people might know that this great and dreadful day is even now at our doors. Joseph Fielding Smith, Restoration of All Things, p. 302-03)

5 And they shall ^ago forth and none shall stay them, for I the Lord have commanded them. (Joseph Smith: No power can prevent the gospel from going forth. It is destined to be taught to those of every nation, kindred, and tongue. **"The Standard of Truth," Joseph Smith said, "has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done"** (History of the Church, 4:540).)

6 Behold, this is mine ^aauthority, and the authority of my servants, and my preface (Section one in the Doctrine and Covenants is not the first revelation received, but it is so placed in the book because the Lord gave it as the preface to the book of his commandments. The Doctrine and Covenants is distinctively peculiar and interesting to all who believe in it that it is the only book in existence which bears the honor of a preface given by the Lord himself. This, however, is consistent and should be the case, for it is as he declares his book. It was not written by Joseph Smith, but was dictated by Jesus Christ, and contains his and his Father's word to the Church and to all the world that faith in God, repentance from sin and membership in his Church might be given to all who will believe, and that once again the New and Everlasting covenant might be established. Joseph Fielding Smith, Church History and Modern Revelation, 1:252) unto the book of my ^bcommandments, which I have given them to ^cpublish unto you, O ^dinhabitants of the earth.

7 Wherefore, ^afear and ^btremble, O ye people, for what I the Lord have ^cdecreed in them shall be ^dfulfilled.

8 And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to ^aseal both on earth and in heaven, the unbelieving and ^brebellious; (As the sealing of someone to eternal life requires both priesthood and keys, so does the sealing of one to the wrath of God. Today such authority is held only by the First Presidency and the Quorum of the Twelve and any to whom they specifically give it. It is not held by missionaries generally. Joseph Fielding McConkie, Revelations of the Restoration, p. 45)

9 Yea, verily, to seal them up unto the ^aday when the ^bwrath of God shall be poured out upon the ^cwicked without measure—

10 Unto the ^aday when the Lord shall come to ^brecompense unto every man according to his ^cwork, and ^dmeasure to every man according to the measure which he has measured to his fellow man. (Everyone will be held accountable for his actions.)

11 Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: (Contrary to the idea that some are born to heaven and others to hell, the announcement of heaven is that the gospel of Christ is "unto all men" (Joseph Smith-Matthew 1:46). No soul will be brought to judgment without having had the full chance to accept the saving truths of the gospel of Jesus Christ. All are entitled to hear the gospel declared, for all are capable of embracing it and receiving the fulness of its blessings. Were this not so we could not argue in behalf of the justice of heaven or the infinite nature of Christ's atonement. Joseph Fielding McConkie, Revelations of the Restoration, p. 46)

12 Prepare ye, ^aprepare ye for that which is to come, for the Lord is ^bnigh; (This is like the words of John the Baptist. We are like an Elias in preparing the way for the Lord's Second Coming.)

13 And the ^aanger of the Lord is kindled, and his ^bsword is bathed in heaven, (This phrase comes from Isaiah 34:5 For my sword shall be bathed in heaven: behold, it shall come down upon ^aIdumea, and upon the people of my ^bcurse, to judgment.) and it shall fall upon the inhabitants of the earth. (I prophesy, in

the name of the Lord God of Israel, anguish and wrath and tribulation and of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if he were here today and should preach the same doctrine He did then they would put Him to death. HC 6:58, October 15, 1843)

14 And the ^aarm of the Lord shall be revealed; (Again, this is imagery from Isaiah 52:10: The LORD hath made ^abare his holy ^barm in the eyes of all the nations; and all the ends of the earth shall ^csee the ^dsalvation of our God.. Missionaries, those commissioned of the Lord to gather scattered Israel to the covenants of salvation, are the arm of the Lord. Joseph Fielding McConkie, Revelations of the Restoration, p. 47) and the ^bday cometh that they who will not ^chear the voice of the Lord, neither the voice of his ^dservants, neither give ^eheed to the words of the prophets and ^fapostles, shall be ^ecut off from among the people; (Joseph Fielding Smith: “This in substance was quoted to the Prophet Joseph Smith by the Angel Moroni on the night of that visitation ninety-nine years ago, when he quoted the 22nd and 23rd verses of the third chapter of Acts, which reads similarly. The angel declared unto Joseph Smith that the time was near at hand when this scripture should be fulfilled, in which it says that they who will not hear the voice of that Prophet shall be destroyed from among the people. Now that applies to the members of the Church as well as to those who are in the world. If we as members will not hearken unto the words of the apostles and the prophets and especially to this prophet referred to, who is Christ, then we shall take our places among the stubble and shall be destroyed by the brightness of his coming. The time is near at hand when the Lord will come in power, and shall cleanse the earth. We must not deceive ourselves.” (Conference Report, October 1922, Afternoon Session 75.) George Q. Cannon: God has chosen His servants. He claims it as His prerogative to condemn them, if they need condemnation. He has not given it to us individually to censure and condemn them. No man, however strong he may be in the faith, however high in the Priesthood, can speak evil of the Lord's anointed and find fault with God's authority on the earth without incurring His displeasure. The Holy Spirit will withdraw itself from such a man, and he will go into darkness. This being the case, do you not see how important it is that we should be careful? However difficult it may be for us to understand the reason for any action of the authorities of the Church, we should not too hastily call their acts in question and pronounce them wrong. (Oct. 6, 1896, DW 53:609))

15 For they have ^astrayed from mine ^bordinances, and have ^cbroken mine ^deverlasting covenant;
16 They ^aseek not the Lord to establish his righteousness, but every man ^bwalketh in his ^cown ^dway, and after the ^eimage of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth ^fold and shall perish in Babylon, even ^eBabylon the great, which shall fall.

17 Wherefore, I the Lord, ^aknowing the calamity which should come upon the ^binhabitants of the earth, ^ccalled upon my ^dservant Joseph Smith, Jun., and ^espake unto him from heaven, and gave him ^fcommandments;

18 And also gave commandments to others, (Why did the Lord call Joseph Smith and others? These next few verses explain why this was done. If we add the word “so” in front of each phrase, we can see why it was done. So) that they should proclaim these things unto the world; and all this (so) that it might be fulfilled, which was written by the prophets—

19 (So) The ^aweak things of the world shall come forth and break down the mighty and strong ones, (so) that man ^bshould not counsel his fellow man, neither ^ctrust in the arm of flesh—

20 But (so) that every man might ^aspeak in the name of God the Lord, even the Savior of the world; (Along with the restoration of the gospel comes the restoration of the priesthood, which is the power and authority to speak in the name of God. In the providence of God all men are entitled to hold the priesthood and preside over their family in righteousness. Joseph Fielding McConkie, Revelations of the Restoration, p. 51)

21 (so) That faith also might increase in the earth;

22 (so) That mine everlasting ^acovenant might be established; (The restoration of the gospel centers on the restoration of the "everlasting covenant," not in the restoration of the organization of the New

Testament church. Salvation is found in making and keeping covenants, not in the organizational structure of the Church. Joseph Fielding McConkie, Revelations of the Restoration, p. 51-2)

23 (so) That the ^afulness of my ^bgospel might be ^cproclaimed by the ^dweak and the simple unto the ends of the world, and before ^ekings and ^frulers.

24 Behold, I am God and have spoken it; these ^acommandments are of me, and were given unto my servants in their weakness, after the manner of their ^blanguage, (so) that they might come to ^cunderstanding. (“Although the elders who attended this conference testified that the revelations were true, some of them recommended that the language of certain revelations be improved prior to their publication.” (Milton V. Backman, Jr., *The Heavens Resound: A History of the Latter-day Saints in Ohio, 1830-1838* [Salt Lake City: Desert Book Co., 1983], 91.) “Those assembled quickly demonstrated that they had minds of their own, and in essence they confronted the twenty-five year old prophet with the challenge: ‘How do we know that the revelations are of God? The language sounds so very much like the language of Joseph Smith.’ “Here is an excellent opportunity to view historically another incident that gives insight to what Joseph Smith was like. He did not appear to be offended. He took the question in stride. I feel he was honestly perplexed. He knew the revelations were from God. I have wondered if he truly ever thought of why they sounded as they sounded. He did not become defensive. He did not rebuke them for questioning a prophet of God. But he very simply suggested an approach to the problem which he had utilized numerous times before. In essence his reply to the question was a candid ‘I don’t know’ followed by the words, ‘Let’s ask the Lord.’ They knelt with him and he petitioned God for the answer. The answer was received in an effective, forceful, but most unpretentious way. No angel appeared; no audible voice was heard. The Prophet simply said to his scribe, ‘Please record the following.’ And then, speaking in measured sentences slow enough for a man to record the revelation in longhand, Joseph dictated the revelation as given to him by the Lord. But the answer sought is part of a comprehensive revelation of both warning and hope to the whole earth—a revelation which was to be known as the preface to the Book of Commandments and today is Section One of the Doctrine and Covenants. Verses 24-27 are the verses that directly answer the question Joseph asked of God: Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. And inasmuch as they erred it might be made known; And inasmuch as they sought wisdom they might be instructed; And inasmuch as they sinned they might be chastened, that they might repent. . . . (D&C 1:24-27) One would think that this amazing demonstration of the receiving of such a reasonable and satisfying answer would have silenced his questioners. But it did not, at least not all. William E. McLellan had had more formal education than any of the others. He was an impressive man. He continued to question Joseph. Again the Prophet sought the help of God. The revelation he received is a classic example of the principle stated by the Lord in the first revelation given that day to his servant. The Lord is interested in communicating with his children so they can understand and, if necessary, change their ways. The second revelation of the day (DC 67) is also in the Doctrine and Covenants and says rather simply: Your eyes have been upon my servant Joseph Smith, Jun., and his language you have known; and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know. Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you; Or, if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; But if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true. (D&C 67:5-8) “William E. McLellan was selected as being, by the standards of the world, the wisest in the group, and his assignment was to write a revelation that would sound as good and make a contribution equal to the ‘least’ revelation presented by Joseph Smith. Brother McLellan was a complete failure; he could not write anything that sounded like a revelation. The next day he manifested an attitude of meekness as he offered his sustaining vote and his apologies to the youthful prophet. Now, with the approval of the body of the priesthood, plans were quickly made and put into action for the publication of the new book of

scripture.” (Leon R. Hartshorn, Joseph Smith: Prophet of the Restoration, [Salt Lake City: Deseret Book Co., 1970], 76-77.) It is the duty of the members of this Church to make themselves familiar with the revelations as they have been given and with the commandments as they have been taught in these revelations, or have been presented in them and given to the people, that they might know the truth which makes us free. And if we will study them, if we will put them into practice, if we will keep the commandments of the Lord, we will know the truth and there shall be no weapon formed against us that shall prosper. [Sec. 71:9-11.] There shall be no false doctrines, no teaching of men that will deceive us. There are many cults and many false faiths, there are many strange ideas in the world, but if we will search these revelations then we will be fortified against errors and we will be made strong. False teachings will have no effect upon us, for we will know the truth which makes us free. Joseph Fielding Smith, Latter-day Prophets and the Doctrine and Covenants, p. 12-13)

25 And inasmuch as they ^aerred it might be made known; (The scriptures and the Spirit will tell us what we are doing wrong so we can repent.)

26 And inasmuch as they sought ^awisdom they might be ^binstructed;

27 And inasmuch as they sinned they might be ^achastened, that they might ^brepent; (We do not believe in the infallibility of prophets or any other set of men. All men err, sin, and are invited to repent (Romans 3:23). Lorenzo Snow observed: "I can fellowship the President of the Church if he does not know everything I know. . . . I saw the . . . imperfections in [Joseph Smith]. . . . I thanked God that He would put upon a man who had those imperfections the power and authority He placed upon him . . . for I knew that I myself had weakness, and I thought there was a chance for me. . . . I thanked God that I saw these imperfections" (quoted by Maxwell, in Conference Report, October 1984, 10). Joseph Fielding McConkie, Revelations of the Restoration, p. 52)

28 And inasmuch as they were ^ahumble they might be made strong, and blessed from on high, and receive ^bknowledge from time to time.

29 And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to ^atranslate through the ^bmercy of God, by the power of God, the ^cBook of Mormon.

30 And also those to whom these commandments were given, might have ^apower to lay the foundation of this ^bchurch, and to bring it forth out of obscurity and out of ^cdarkness, the only true and living ^dchurch upon the face of the whole earth, with which I, the Lord, am well ^epleased, ^fspeaking unto the church collectively and not individually— (We as individuals are not doing all that could be done, all that should be done. I have no concern for the Church as a whole; its destiny is foretold, it is going on to glorious victory. [Sec. 65.] But that does not say that each of us who are members of the Church will go on to glorious victory; we may be left behind entirely. What are we doing individually? I repeat. (James E. Talmage, CR, October 1928, p. 118.))

31 For I the Lord cannot look upon ^asin with the least degree of allowance;

32 Nevertheless, he that ^arepents and does the ^bcommandments of the Lord shall be ^cforgiven; (If the time comes when you have done all that you can to repent of your sins, whoever you are, wherever you are, and have made amends and restitution to the best of your ability; if it be something that will affect your standing in the Church and you have gone to the proper authorities, then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience, by that token you may know that the Lord has accepted of your repentance. [Mosiah 4:2-3.] Satan would have you think otherwise and sometimes persuade you that now having made one mistake, you might go on and on with no turning back. That is one of the great falsehoods. The miracle of forgiveness is available to all of those who turn from their evil doings and return no more, because the Lord has said in a revelation to us in our day: ". . . go your ways and sin no more; but unto that soul who sinneth [meaning again] shall the former sins return, saith the Lord your God." (D&C 82:7.) Have that in mind, all of you who may be troubled with a burden of sin. (Harold B. Lee, CR, April 1973, pp. 177-78.)

33 And he that ^arepents not, from him shall be ^btaken even the light which he has received; for my ^cSpirit

shall not always ^dstrive with man, saith the Lord of Hosts. (Now, the Lord has withdrawn His Spirit from the world. Now, do not let this thought become confused in your minds. The Spirit He has withdrawn from the world is not the Holy Ghost, for they never had that, but it is the light of truth, the Spirit of Christ, which is given to every man that comes into this world, as you find it so recorded in the 84th Section of the Doctrine and Covenants. Now, because of the wickedness of the world that Spirit has been withdrawn; and when the Spirit of the Lord is not striving with men, the spirit of Satan is. Therefore, we may be sure that the time has come spoken of in the first section of the Doctrine and Covenants, wherein the Lord says: For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion." Peace has been taken from the earth. The devil has power over his own dominion, and the Spirit of the Lord has been withdrawn. Not because the Lord desires to withdraw that Spirit; but because of the wickedness of mankind, it becomes necessary that this Spirit of the Lord be withdrawn. Joseph Fielding Smith, Remarks made by Elder Joseph Fielding Smith, November 11, 1942, in Barratt Hall.)

34 And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things ^aknown unto ^ball flesh;

35 For I am no ^arespecter of persons, (The Lord is no respecter of persons. However, let us not misinterpret this saying. It does not mean that the Lord does not respect those who obey him in all things more than he does the ungodly. Without question the Lord does respect those who love him and keep his commandments more than he does those who rebel against him. [Sec. 76:5; 1 Nephi 17:35.] The proper interpretation of this passage is that the Lord is not partial and grants to each man, if he will repent, the same privileges and opportunities of salvation and exaltation. He is just to every man, both the righteous and the wicked. He will receive any soul who will turn from iniquity to righteousness and will love him with a just love and bless him with all that the Father has to give; but let it not be thought that he will grant the same blessings to those who will not obey him and keep his law. If the Lord did bless the rebellious as he does the righteous, without their repentance, then he would be a respecter of persons. His justice and his mercy are perfect. Justice, says Alma, "Exerciseth all her demands, and also mercy claimeth all which is her own; and thus, none but the truly repentant are saved. What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (Alma 42:24-25.) (Joseph Fielding Smith, CHMR, 1948, 2:27.)) and will that all men shall know that the ^bday speedily cometh; the hour is not yet, but is nigh at hand, when ^cpeace shall be taken from the earth, and the ^ddevil shall have power over his own dominion.

36 And also the Lord shall have ^apower over his ^bsaints, and shall ^creign in their ^dmidst, and shall come down in ^ejudgment upon ^fIdumea, (**Idumea was the name given to the land of Edom by the Greeks and Romans. Since Israel had to pass through Idumea to obtain the promised land, it became a symbol of the world, or the worldly, through which we must pass to obtain our divine inheritance.** Joseph Fielding McConkie, Revelations of the Restoration, p. 57) or the world.

SCRIPTURE MASTERY: 37 ^aSearch (more than read and study) these ^bcommandments, for they are true and ^cfaithful, and the prophecies and ^dpromises which are in them shall all be fulfilled. (Joseph Fielding Smith: **Moreover, it is the duty of the members of this Church to make themselves familiar with the revelations as they have been given, and with the commandments as they have been taught in these revelations, or have been presented in them and given to the people, that we might know the truth which makes us free. And if we will study them, if we will put them into practice, if we will keep the commandments of the Lord, we will know the truth and there shall be no weapon formed against us that shall prosper. There shall be no false doctrines, no teaching of men that will deceive us. There are many cults and many false faiths, there are many strange ideas in the world, but if we will search these revelations then we will be fortified against errors and we will be made strong. False teachings will have no effect upon us for we will know that truth which makes us free.** (Conference Report, October 1931, First Day—Morning Meeting 16.) Heber J. Grant: I

wish that I possessed the power to impress upon the hearts and the minds of the Latter-day Saints the necessity of becoming familiar with the commandments contained in the D&C, and not only becoming familiar with them, but that I might have the power to impress upon their hearts and souls a determination to keep those commandments, to live them in very deed and in their every-day lives. (Conference Report, October 1928, 7.)

38 What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my ^aword shall not pass away, but shall all be ^bfulfilled, whether by mine own ^cvoice or by the ^dvoice of my ^eservants, it is the ^fsame. (When a servant of the Lord speaks by the power of the Holy Ghost, it is the same as though the Lord were speaking.)

39 For behold, and lo, the Lord is God, and the ^aSpirit beareth record, and the record is true, and the ^btruth abideth forever and ever. Amen.

Come Follow Me Lesson 2
January 4-10
Joseph Smith – History 1-26

“It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father’s father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1941], 108)

There are at least four accounts (the 1832, the 1835, this one, the 1838 version and the Wentworth letter) of the First Vision either written or dictated by the Prophet. The variations in the details of the accounts further validates the truthfulness of the events.

Recital of 1832

This account of 1832 was recorded as a rough draft, the style was not polished, nor was it published by the Prophet. It is possible that after dictating the account, Joseph recognized the desirability of modifying certain statements or correcting concepts not accurately written by an untrained scribe. Often when people record biographical sketches or historical incidents, they write and rewrite until their ideas are clearly expressed.

Although this account of 1832 is not as well written nor as comprehensive as later recitals, Joseph revealed one concept in this version which sheds some light on the historical setting of the First Vision. Since the Prophet stated that for two or three years he had been engaged in a quest for religious truth, it is apparent that his search for God's true church was not a sudden impulse. During his investigation, he became confused. There were occasions when he reflected on the possibility that an apostasy had occurred and that "there was no society or denomination that built upon the Gospel of Jesus Christ as recorded in the New Testament." Nevertheless, the young man continued to examine the religious societies constituted in the place where he lived and possibly desired to learn what Christians in other parts of the world believed. In a later recital, the Prophet indicated his bewilderment when he said, "Who of all these parties are right? Or are they all wrong together? And if any one of them be right which is it? And how shall I know it?"

An 1835 Account

The shortest known recital of the First Vision which was dictated by Joseph to a scribe occurred in 1835. This account, recorded by Warren Cowdery, was included as part of a conversation between Joseph Smith and Robert Matthias, who had adopted the priestly name of Joshua. Joseph explained his first communication to this visitor. After mentioning that a personage appeared in the midst of a pillar of fire, he said that another personage soon appeared like unto the first and informed Joseph that his sins had been forgiven. Then Joseph said, according to this account, "I saw many angels in this vision."

Recital of 1838

The most comprehensive account of the First Vision was prepared for publication as part of Joseph's multi-volume History of the Church and was originally dictated by the Prophet in 1838. This recital was

undoubtedly carefully recorded and might have undergone several revisions to improve the style and wording. The version of this account which has been preserved is in the handwriting of James Mulholland, who served as scribe for the Prophet in 1839, indicating that the recital was rewritten after its initial recording.

The Wentworth Letter

A second account which was prepared for publication was written for nonmembers of the Church in 1841. At the request of John Wentworth, editor of the Chicago Democrat, Joseph was asked to prepare a brief history of the church which he had founded. Joseph complied, and added to the history thirteen unnumbered statements of belief which are widely known today as the Articles of Faith. Joseph Smith's First Vision: Confirming Evidences and Contemporary Accounts, Milton V. Backman

Joseph Smith tells of his ancestry, family members, and their early abodes—An unusual excitement about religion prevails in western New York—He determines to seek wisdom as directed by James—The Father and the Son appear and Joseph is called to his prophetic ministry. (Verses 1-20.)

1 OWING to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of ^aLatter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the ^bfacts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession. (In December 1841 the Prophet Joseph Smith lamented: "Since I have been engaged in laying the foundation of the Church of Jesus Christ of Latter-day Saints, I have been prevented in various ways from continuing my journal and history in a manner satisfactory to myself or in justice to the cause. Long imprisonments, vexatious and long-continued lawsuits, the treachery of some of my clerks, the death of others, and the poverty of myself and brethren from continued plunder and driving, have prevented my handing down to posterity a connected memorandum of events desirable to all lovers of truth; yet I have continued to keep up a journal in the best manner my circumstances would allow, and dictate for my history from time to time, as I have had opportunity so that the labors and suffering of the first Elders and Saints of this last kingdom might not wholly be lost to the world" (History of the Church, 4:470). The history of the Church begun in 1838 was the first fully organized attempt to place the events that had transpired in relation to the restoration of the gospel into a comprehensive and chronologically arranged record. Revelations of the Restoration, McConkie, p. 4)

2 In this history I shall present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now [1838] the ^aeighth ^byear since the organization of the said Church.

3 ^aI was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, State of Vermont . . . My father, ^bJoseph Smith, Sen., left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the State of New York, when I was in my tenth year (1815), or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester in the same county of Ontario— **(It is evident that God directed the movements of Joseph Smith Sr.'s family, eventually guiding them to the area of Palmyra and Manchester, New York, so that they would be near the Hill Cumorah. During the first twenty years of his and Lucy's marriage, they relocated nine times. Throughout this period Joseph Sr. farmed, operated a mercantile business, crystallized ginseng root to be exported to China, and taught school. While the family was living in Lebanon, New Hampshire, typhus fever spread throughout New England. Young Joseph Jr. contracted this disease, and an abscess spread**

into the tibia of his left leg. The common medical practice of the day prescribed amputation of the afflicted limb; however, a short distance from the Smith home at Dartmouth Medical College, Dr. Nathan Smith taught another method for treating the abscess that saved the leg of afflicted individuals. The providence of the Lord placed the Smith family in the only known location in the world where such a procedure was practiced. The result was that young Joseph's leg was not amputated. Three years of crop failure in Norwich, Vermont, precipitated the family's eventual move to Palmyra, New York. The year 1816 is known as "the year without summer." The eruption of the volcanic Mount Tambora on the island of Sumbawa, east of Java, in 1815 caused changes in the atmosphere. The volcanic ash and debris shaded the sun's rays, and many believed that this caused snow to fall in June and July in the New England states. "Coming after several years of hardships, the crop failure was more than the Smith family could handle. This, with other factors, caused them to leave Vermont. Packing their belongings, they moved to Palmyra, New York, where young Joseph was to receive a series of remarkable visions and the Book of Mormon" (Bellville, "Year without a Summer," 65). *Revelations of the Restoration*, p. 4-5)

4 His family consisting of eleven souls, namely, my father, Joseph Smith (48 years old at the time of the first vision.); my ^amother, Lucy Smith (43) (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, ^bAlvin (22) (who died November 19th, 1823, in the 26th year of his age), ^cHyrum, (20) myself, (14) ^dSamuel Harrison, (12) William, (9) Don Carlos; (4) and my sisters, Sophronia, (16) Catherine, (7) and Lucy. (was born after the first vision in 1821.)

5 Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. (Many contemporary records confirm Joseph Smith's testimony of religious excitement in the place where he lived prior to the First Vision. Methodists held camp meetings east of the Smith farm, and many of these meetings could have been considered by an earnest seeker after truth as ones which generated unusual religious excitement. In the summer of 1819 Methodists of the Genesee Conference held an annual meeting in Phelps (then Vienna), and more than one hundred ministers, including the Reverend George Lane, attended this July gathering. Joseph Smith's First Vision: Confirming Evidences and Contemporary Accounts, Milton V. Backman) It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "aLo, here!" and others, "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. (Matt. 24: 23 Then if any man shall say unto you, Lo, here is Christ, or there; ^abelieve *it* not. Mark 13: 21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: Luke 17: 21 Neither shall they say, Lo here! or, lo there! for, behold, the ^akingdom of God ^bis ^cwithin you.)

6 For, notwithstanding the great ^alove which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more ^bpretended than real; for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

7 I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

8 During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind

became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and ^astrife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was ^bright and who was wrong.

9 My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

10 In the midst of this war of words and tumult of opinions, (Don't get involved in the war of words. Avoid contention.) I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be ^aright, which is it, and how shall I know it? ("By searching the Scriptures," Joseph explained, "I found that mankind did not come unto the Lord but that they had apostatized from the true and living faith and there was no society or denomination that built upon the Gospel of Jesus Christ as recorded in the New Testament. And I felt to mourn for my own sins and for the sins of the world. For I learned in the scriptures that God was the same yesterday, today, and forever" (Backman, First Vision, 156; spelling and punctuation standardized). Revelations of the Restoration, p. 8)

11 While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of ^aJames, first chapter and fifth verse, which reads: *If any of you lack ^bwisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* (In an interview in 1893, the year before his death, William Smith, younger brother of the Prophet, recalled the background to Joseph's reading this passage of scripture. "There was a joint revival in the neighborhood between the Baptists, Methodists and Presbyterians and they had succeeded in stirring up quite a feeling, and after the meeting the question arose which church should have the converts. Rev. Stockton was the president of the meeting and suggested it was their meeting and under their care and they had a church there and they ought to join the Presbyterians, but as father did not like Rev. Stockton very well, our folks hesitated and the next evening a Rev. Mr. Lane of the Methodists preached a sermon on 'what church shall I join?' And the burden of the discourse was to ask God, using as a text, 'If any man lack wisdom let him ask of God who giveth to all men liberally.'" And of course when Joseph went home and was looking over the text he was impressed to do just what the preacher had said, and going out in the woods with child-like, simple, trusting faith, believing that God meant just what He said, he kneeled down and prayed" (Deseret Semi-Weekly News, 23 January 1894, 6). Revelations of the Restoration, p. 8-9)

12 **Never did any passage of ^ascripture come with more power to the heart of man than this did at this time to mine.** It seemed to enter with great force into every feeling of my heart. (One of the first things that the missionaries teach investigators is to learn to pray.) I reflected on it again and again, knowing that if any person needed ^bwisdom from God, I did; for how to act I did not know, (Joseph assumes that this principle is true in his day and in our day.) and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects ^cunderstood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. (In the description of his feelings as he read James 1:5, Joseph Smith gives us a perfect description of the Spirit of revelation. The key elements in that description include the force with which the message of the text entered his heart, the attendant feelings, and the manner in which he reflected upon it again and again. It is an everlasting pattern that revelation begets revelation. Here Joseph Smith receives a revelation directing him to what we now know as the Sacred Grove. This may well be the most instructive passage in holy writ on how truth is found and how we as a people should present our message to those not of our faith. There is no end to the argument over the meaning of Bible texts. Those who most vehemently oppose the idea of continuous revelation while declaring that all answers

are to be found in the Bible are the least able to agree with each other on its meaning. Revelations of the Restoration, p. 9)

13 At length I came to the conclusion (Joseph received a revelation to receive a revelation.) that I must either remain in ^adarkness and confusion, or else I must do as James directs, that is, ask of God. I at length (It took Joseph about three years to decide to pray about his life and which Church to join.) came to the determination to “ask of God,” concluding that if he gave wisdom to them that lacked wisdom, and would ^bgive liberally, and not upbraid, I might venture.

14 So, in accordance with this, my determination to ask of God, I retired to the ^awoods to make the attempt. It was on the morning of a ^bbeautiful, clear day, early in the spring of eighteen hundred and twenty. (What is the date of the First Vision? John C. Lefgren has done a study of weather conditions in the spring of 1820 with the following findings. Here is what the narrative indicates. It was in the morning, of a beautiful, clear day, early in the spring of 1820. Brother Lefgren indicates his belief that a beautiful day is an indication of a moderate temperature and no strong wind. He looked for days where the temperature was at least 40 degrees Fahrenheit. Clear relates to the sky. In the mornings of the possible days there are no clouds, no snow, no sleet, and no rain. Spring in North America is March, April and May. Early spring probably means between March 1st and April 15th. During this time, the Smith family harvested maple syrup and produced it. The last day in 1820 for harvesting the sap was Friday, March 24th. On Saturday they would have been still boiling the sap all that day. The first day available for the boy to go to the grove to pray would have been March 26th, Sunday, a day of rest for the family. According to US Weather Bureau records of 1820, during the first two weeks of March, it snowed almost every day. Beginning on March 22 there is a break in the weather and it starts to warm up. March 24 the weather is clear and the temperature is above 40 degrees. Saturday, March 25th is also clear and warm. And Sunday March 26th is clear with a temperature of 56 degrees, the highest of any day that early spring. Monday, March 27th the weather turns cloudy, the temperature drops and the first week of April there is snow, sleet and rain. The weather doesn't clear again until April 15th. The most likely date is the day when they finished their maple sap harvesting and the weather is the clearest. That date is Sunday, March 26, 1820. Oh, How Lovely Was the Morning: Sun 26 Mar 1820?

Although the date of the First Vision was not recorded by the Prophet, and it has not been subsequently revealed to us, using the two independent calculations, we can reasonably assume that this date is correct.) It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to ^cpray ^dvocally.

SCRIPTURE MASTERY: 15 After I had retired to the place where I had previously designed to go, (The First Vision, as it is now known, took place in a grove of trees that the Smiths were clearing near their log home in Palmyra, New York. Recounting the experience, Joseph Smith said that he went to "a clearing, and went to the stump where I had struck my axe when I had quit work, and I kneeled down, and prayed" (Backman, First Vision, 176).) having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was ^aseized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick ^bdarkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. ("My tongue seemed to be swollen in my mouth, so that I could not utter. I heard a noise behind me like some one walking towards me. I strove again to pray, but could not; the noise of walking seemed to draw nearer, I sprang upon my feet and looked around, but saw no person or thing that was calculated to produce the noise of walking" (Backman, First Vision, 159). Telling the story of the First Vision, Orson Hyde said, "The adversary benighted his [Joseph's] mind with doubts, and brought to his soul all kinds of improper pictures and tried to hinder him in his efforts and the accomplishment of his goal" (Backman, First Vision, 174).)

16 But, exerting all my powers to ^acall upon God to deliver me out of the power of this enemy which

had seized upon me, and at the very moment when I was ready to sink into ^bdespair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of ^clight exactly over my head, above the brightness of the ^dsun, which descended gradually until it fell upon me. **(We have no language that can adequately describe the glories of heaven. Joseph also used the phrases "pillar of fire" and "pillar of flame" to describe the light which appeared as part of his vision. Orson Pratt wrote the earliest published account of the First Vision in 1840. Assuming that he has accurately reflected the way Joseph Smith told the story, his account is very instructive. "While thus pouring out his soul," he wrote, "anxiously desiring an answer from God, he at length saw a very bright and glorious light in the heavens above; which, at first, seemed to be a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and as it drew nearer, it increased in brightness and magnitude, so that, by the time that it reached the tops of the trees, the whole wilderness, for some distance around was illuminated in a most glorious and brilliant manner. He expected to have seen the leaves and boughs of the trees consumed, as soon as the light came in contact with them; but perceiving that it did not produce that effect, he was encouraged with the hope of being able to endure its presence. It continued descending slowly, until it rested upon the earth, and he was enveloped in the midst of it. When it first came upon him, it produced a peculiar sensation throughout his whole system; and immediately his mind was caught away, from the natural objects with which he was surrounded; and he was enwrapped in a heavenly vision"** (Backman, First Vision, 172).

17 It no sooner appeared than I found myself ^adelivered from the enemy which held me bound. When the light rested upon me I ^bsaw two ^cPersonages, whose brightness and ^dglory defy all description, ^estanding above me in the air. One of them spake unto me, calling me by name (The first word spoken by God in this dispensation was "Joseph." Heb for: "he who gathers for God." God knows us personally.) and said, pointing to the other—*This is My ^fBeloved ^gSon. Hear Him!* **(On another occasion Joseph Smith said, "A personage appeared in the midst of this pillar of flame, which was spread all around and yet nothing consumed. Another personage soon appeared like unto the first" (Backman, First Vision, 159). Alexander Neibaur heard Joseph Smith tell about the First Vision in Nauvoo just two months before the Prophet's martyrdom. According to his account, Joseph "saw a personage in the fire, [of] light complexion, blue eyes, a piece of white cloth drawn over his shoulders, his right arm bare. After a while another person came to the side of the first" (Backman, First Vision, 177; spelling and punctuation standardized). In the Wentworth Letter, Joseph wrote that he "saw two glorious personages, who exactly resembled each other in features, and likeness" (Smith, History of the Church, 4:536). See Wentworth Letter, page 1003. Scripture records three other occasions upon which the Father has spoken from the heavens. These are the Savior's baptism and on the Mount of Transfiguration in the Old World as well as the introduction of Christ to the Nephites in the New World.)**

18 My object in going to ^ainquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I ^basked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)—and which I should join. **(Why Joseph Smith, and why now?** Elder Bruce R. McConkie stated: "There was a Calvin, a Zwingli, a Luther, a Wesley; there were wise and good men—morning stars who shone more brightly than their fellows—who arose in every nation. There were men of insight and courage who were sickened by the sins and evils of the night. These great souls hacked and sawed at the chains with which the masses were bound. They sought to do good and to help their fellowmen— all according to the best light and knowledge they had. "In Germany and France and England and Switzerland and elsewhere groups began to break away from the religion of centuries past. A few rays of light were parting the darkness of the eastern sky. Many who

sought freedom to worship God according to the dictates of their conscience migrated to America. And in due course, by the power of the Father, a new nation was created, a nation 'conceived in liberty, and dedicated to the proposition that all men were created equal' (Abraham Lincoln, Gettysburg Address.) The United States of America came into being. Beyond the mountains, now not many leagues away, a new day was gestating in the womb of nature. As the earth continued to turn slowly and steadily on its decreed course, as the dawn brightened and the morning light increased, as the Constitution of the United States guaranteed religious freedom, as men were tempered in their feelings and began to view each other with more equity and fairness, as the Bible was published and read by more people, as darkness fled and light increased, the time for the rising of the gospel sun was at hand" (Conference Report, April 1978, 17.)

19 I was answered that I must join none of them, for they were all ^awrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those ^bprofessors were all ^ccorrupt; that: "they ^ddraw near to me with their lips, but their ^ehearts are far from me, they teach for doctrines the ^fcommandments of men, having a form of godliness, but they deny the ^gpower thereof." 20 He again forbade me to join with any of them; and **many other things did he say unto me, which I cannot write at this time.** When I came to myself again, I found myself ^alying on my back, looking up into heaven. When the light had departed, **I had no strength**; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, ^bmother inquired what the matter was. I replied, "Never mind, all is well—I am well enough off." I then said to my mother, "I have learned for myself that Presbyterianism is not true." It seems as though the ^cadversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the ^dopposition and persecution that arose against me, almost in my infancy?

Some preachers and other professors of religion reject account of First Vision—Persecution heaped upon Joseph Smith—He testifies of the reality of the vision. (Verses 21-26.)

21 Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as ^avisions or ^brevelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

22 I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great ^apersecution, which continued to increase; and though I was an ^bobscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

23 It caused me serious reflection then, and often has since, how very strange it was that an obscure ^aboy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily ^blabor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter ^cpersecution and ^dreviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

24 However, it was nevertheless a fact that I had beheld a ^avision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was ^bmad; and he was ridiculed and reviled. But all this did not destroy the

reality of his vision. He had seen a vision, he knew he had, and all the ^cpersecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

25 So it was with me. I had actually seen a light, and in the midst of that light I saw two ^aPersonages, and they did in reality speak to me; and though I was ^bhated and ^cpersecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me ^dfalsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not ^edeny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

26 I had now got my mind satisfied so far as the sectarian world was concerned—that it was not my duty to join with any of them, but to continue as I was until further ^adirected. I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be ^bupbraided.

Our Heritage Chapter One
The First Vision

The Need for a Restoration

After the death of Jesus' Apostles, the power of the priesthood and many of the truths of the gospel were taken from the earth, beginning a long period of spiritual darkness called the great Apostasy. The prophet Amos had prophetically foreseen this loss and pronounced that the time would come when there would be "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (**Amos 8:11**). During the long centuries of the Apostasy, many honest men and women sought the fulness of gospel truth but were unable to find it. Clergymen of many faiths preached differing messages and called on men and women to join with them. Although most were honest in their intent, none had the fulness of the truth or the authority of God.

However, the Lord in his mercy had promised that his gospel and priesthood power would one day be restored to the earth, never to be taken away again. As the nineteenth century dawned, his promise was about to be fulfilled and the long night of apostasy was about to end.

The Courage of Young Joseph Smith

In the early 1800s, the family of Joseph and Lucy Mack Smith lived in Lebanon, New Hampshire, in the United States of America. They were humble, obscure people who earned a meager living by their hard labor. Their fifth child, Joseph Jr., was seven years old when he survived a typhoid epidemic that caused more than 3,000 deaths in the New England area. As he was recovering, a severe infection developed in the marrow of the bone in his left leg, and the almost unbearable pain lasted for more than three weeks.

The local surgeon decided that the leg would have to be amputated, but at the insistence of Joseph's mother, another doctor was sent for. Nathan Smith, a physician at nearby Dartmouth College, said that he would try to save the leg using a relatively new and extremely painful procedure to remove part of the bone. The doctor brought cords to bind the boy, but Joseph objected, saying that he would bear the

operation without them. He also refused brandy, the only form of anesthetic available to him, and asked only that his father hold him in his arms during the operation.

Joseph endured the operation with great courage, and Doctor Smith, one of the most knowledgeable physicians in the country, was able to save Joseph's leg. Joseph suffered for a long time before his leg healed and he could walk without pain. After Joseph's operation, the Smith family moved to Norwich, Vermont, where they suffered three successive years of crop failure, and then moved to Palmyra, New York.

The First Vision

As a young man, Joseph Smith assisted his family in clearing land, hauling rocks, and performing a multitude of other duties. His mother, Lucy, reported that the boy Joseph was given to serious reflection and often thought about the welfare of his immortal soul. He was especially concerned about which of all the churches proselyting in the Palmyra area was right. As he explained in his own words:

“During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. ...

“While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

“Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

“At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God” (**Joseph Smith—History 1:8, Joseph Smith—History 1:11–13**).

On a beautiful spring morning in 1820 (Most likely it was March 26, 1820.), alone in a grove of trees near his home, Joseph Smith knelt down and began to offer up the desires of his heart to God, asking for guidance. He described what then happened:

“Immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction” (**JS—H 1:15**).

The adversary of all righteousness knew that Joseph had a great work to do and attempted to destroy him, but Joseph, exerting all his powers, called upon God and was immediately delivered:

“At this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

“It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!” (JS—H 1:16–17).

As soon as Joseph gained possession of himself, he asked the Lord which of all the religious sects was right and which he should join. The Lord answered that he must join “none of them, for they were all wrong” and “all their creeds were an abomination in his sight.” He said that they had a “form of godliness,” but they denied “the power thereof” (JS—H 1:19). He also told Joseph many more things.

After the vision ended, Joseph found that he was lying on his back, still looking into heaven. He gradually recovered his strength and returned home.

When the sun rose on that morning in 1820, Joseph Smith could scarcely have imagined that with the coming of twilight, a prophet would once more walk the earth. He, an obscure boy living in western New York, had been chosen by God to perform the marvelous work and wonder of restoring the gospel and the Church of Jesus Christ to the earth. He had seen two divine personages and was now uniquely able to testify to the true nature of God the Father and his Son, Jesus Christ. That morning was truly the dawning of a brighter day—light had flooded a grove of trees, and God the Father and Jesus Christ had called a 14-year-old boy to be their prophet.

Come Follow Me Lesson 3
January 11-17
D&C Section 2; Joseph Smith – History 1:27-65

D&C 2

An extract from the words of the angel Moroni to Joseph Smith the Prophet, while in the house of the Prophet's father at Manchester, New York, on the evening of September 21, 1823. HC 1: 12. Moroni was the last of a long line of historians who had made the record that is now before the world as the Book of Mormon. Compare Malachi 4: 5—6; also Sections 27: 9; 110: 13—16; and 128: 18. (This scripture is the prophecy of Moroni to Joseph Smith about the coming of Elijah. Section 110 is the fulfillment of this prophecy.)

1, Elijah is to reveal the priesthood; 2—3, Promises of fathers are planted in hearts of children.

1 BEHOLD, I will reveal unto you the Priesthood, (What priesthood did Elijah bring, if Joseph and Oliver already had been given the priesthood? Joseph Fielding Smith: **Why was Elijah reserved? What keys did he hold? What keys did he bestow on Peter, James, and John? Exactly the same keys that he bestowed upon the head of Joseph Smith and Oliver Cowdery. And what were they? Some of you may be saying the keys of baptism for the dead, No, it was not just that. Some of you may be thinking it was the keys of the salvation of the dead. No, it was not just that, that was only a portion of it. The keys that Elijah held were the keys of the everlasting priesthood, the keys of the sealing power, which the Lord gave unto him. And that is what he came and bestowed upon the heads of Peter, James, and John; and that is what he gave to the Prophet Joseph Smith; and that included a ministry of sealing for the living as well as the dead-and it is not confined to the living and it is not confined to the dead, but includes them both. Elijah's mission was the sealing power. He held the keys by which the parents could be sealed together and children sealed to parents. He bestowed these keys upon the Prophet Joseph Smith. And that applies to the dead as well as the living since the coming of the Lord Jesus Christ. But what was the nature of his mission to the earth in these latter days? It was to restore power and authority which once was given to men on the earth and which is essential to the complete salvation and exaltation of man in the kingdom of God. In other words, Elijah came to restore to the earth, by conferring on mortal prophets duly commissioned of the Lord, the fulness of the power of priesthood. This priesthood holds the keys of binding and sealing on earth and in heaven of all the ordinances and principles pertaining to the salvation of man, that they may thus become valid in the celestial kingdom of God. Doctrines of Salvation, 2:111-12, 117) by the hand of ^aElijah (Elijah means "God is Jehovah".) the prophet, (Why was Elijah the one to restore the sealing power? Why not Peter, James and John, or Adam? Joseph Smith: **Elijah was the last prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the prophet before the great and terrible day of the Lord," etc. etc. [Mal. 4:5-6.] Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness. (HC 4:211, October 5, 1840.)) before the coming of the great and ^bdreadful day of the Lord. (Joseph Smith: In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days: but before it should take place Elijah should come first and turn the hearts of the fathers to the children, etc. Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers,****

and the fathers to the children. Now was this merely confirmed to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No, I would refer you to the Scriptures, where the subject is manifest: that is; without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers. [Heb. 11:40; D&C 128:18.] I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah. (HC 6:251-52, 1844.))

2 And ^ahe shall plant in the hearts of the children the ^bpromises made to the fathers, and the hearts of the children shall turn to their fathers. (John A. Widtsoe: In our pre-existent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we become parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves, but measurably saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation. That places us in a very responsible attitude towards the human race. By the doctrine, with the Lord at the head, we become saviors on Mount Zion, all committed to the great plan of offering salvation to the untold numbers of spirits. To do this is the Lord's self-imposed duty, this great labor his highest glory. Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory. There is no place for forgetting the other man, in the Gospel of the Lord Jesus Christ. There stands my brother, it was for him that the whole plan was made, for him the Church was organized, for him all these blessings were given—not for me alone. Oh, I stand there, too. The Church was made for me, the Gospel was given for me, all the blessings were given for me; but my brother is entitled to them just as much as I am. He and I together and all of us must unitedly work together to fulfill the great purposes of the Almighty Father. [Sec. 38:27.] Under the Gospel, what is man's highest ideals? Under the Gospel it must be to become like the Father. [Sec. 76:54-60; 132:24; Moses 1:39.] If the Lord's concern is chiefly to bring happiness and joy, salvation, to the whole human family, we cannot become like the Father unless we too engage in that work. There is no chance for the narrow, selfish, introspective man in the kingdom of God. He may survive in the world of men; he may win fame, fortune and power before men, but he will not stand high before the Lord unless he learns to do the works of God, which always point toward the salvation of the whole human family. [Sec. 15:6; 18:10-16; 128:5, 15-18.] (Utah Genealogical and Historical Magazine, October 1934, p. 289.) [See HC 6:59-61.]

3 If it were not so, the whole ^aearth would be utterly wasted at his coming. (Joseph Smith: The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, ". . . they without us cannot be made perfect" (Heb. 11:40); for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man. [Titus 1:2.] Now I will speak of them. I will meet Paul halfway. I say to you, Paul, you cannot be perfect without us. [Sec. 128:15, 18.] It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5.) (TPJS, April 6, 1844, p. 356.))

D&C 128: 15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their ^asalvation is necessary and essential to our salvation, as Paul (Joseph Smith: He [the apostle Paul] is about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; short face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man. (TPJS, January 5, 1841, p. 180.) Rudger Clawson: **Some years ago, a brother approached me, and he said: "Brother Clawson, I am sixty-seven years of age; I have been a strong and active man in my life, and have done a great deal of hard work, but now I am somewhat feeble; I cannot engage in manual labor as heretofore. How shall I spend my time?" I said to him, "Go to the house of the Lord." "Thank you," he replied, "I will take your counsel." About eight years later, I met this brother again. He appeared to be very happy indeed; and there was an expression of joy in his countenance. "Brother Clawson," he said, "during the past eight years I have been working for my ancestors, in the house of the Lord. After that conversation with you, I went east and I gathered up eight hundred names of my relatives; and during the past eight years I have personally officiated for three hundred of my ancestors, and I propose to continue on with the good work; I am happy for the Lord has blessed me." He further said, "I saw in a vision, upon one occasion, my father and mother, who were not members of the Church, who had not received the Gospel in life, and I discovered that they were living separate and apart in the spirit world, and when I asked them how it was that they were so, my father said: 'This is an enforced separation, and you are the only individual that can bring us together; you can do this work; will you do it?'—meaning that he should go into the house of the Lord and there officiate for his parents who were dead, and by the ordinance of sealing bring them together and unite them in the family relation beyond the veil; and he informed me that he had attended to the work, and I rejoiced with him and congratulated him. (CR, October 1908, p. 74.)**) says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made ^bperfect. (Joseph Smith: This doctrine [baptism for the dead] presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. (HC 4:426, October 2, 1841.) No one is saved separately and singly. Salvation is a community affair, and the covenant of salvation is made with the community of Saints rather than with people individually. The Lord had Moses lead the children of Israel to Sinai that he might make of them a holy nation. To Moses he said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Exodus 19:5-6). So it was that covenants were made between the generations long before we were born to do a work and labor for each other. Elder John A. Widtsoe explained: "In our preexistent state . . . we made a certain agreement with the Almighty. The Lord proposed a plan. . . . We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but . . . saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation. "That places us in a very responsible attitude towards the human race. By that doctrine, with the Lord at the head, we become saviors on Mount Zion, all committed to the great plan of offering salvation to the untold numbers of spirits. To do this is the Lord's self-imposed duty, this great labor his highest glory. Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory" ("Worth of Souls," 25:189). Illustrating the covenants made before we were born

that exist between the generations, Wilford Woodruff bore the following testimony, "I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American Government and signed the Declaration of Independence were the best spirits the God of Heaven could find on the face of the earth. They were choice spirits, not wicked men. George Washington and all the men that labored for the purpose were inspired of the Lord. Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence with General Washington called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the house of God for them. Men are here, I believe, that know of this— Brothers J. D. T. McAllister, David H. Cannon and James C. Bleak. Brother McAllister baptized me for all these men, and I then told these brethren that it was their duty to go into the Temple and labor until they got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not. I bear this testimony because it is true. The spirit of God bore record to myself and the brethren while we were laboring in that way" (cited in Lundwall, Temples of the Most High, 82). To President Woodruff they said, "You have had the use of the Endowment House for a number of years and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God" (Journal of Discourses, 19:229).

Revelations of the Restoration, p. 1031-32)

16 And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15:29: *Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?*

17 And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the ^arestoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: *Behold, I will send you ^bElijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* (Melvin J. Ballard: The dead know where their records are, so you are to search until you have gone as far as you can. But, of course, there are hosts of men and women in the Spirit World whose records don't exist anywhere on the earth, but whose record is in the Spirit World. When you have done all you can do and have reached the limit, what will happen? As always in the past, man's extremity is God's opportunity. The Lord never helps us while we can help ourselves. This is our day. We don't expect Him to do miraculous things that we can do ourselves. When we have done our utmost, then will come God's opportunity. Don't think for a moment that the temples will close. They will go on all through the Millennium. Great hosts of the dead in the Spirit World are waiting for this work. Should it not stir us to do everything to relieve them of their distress? It surely should. When we have done our utmost, then will come the day when the authorities that preside on the other side will come and make known all who have received the Gospel in the Spirit World, and everyone entitled to have their work done. That is the simplest thing in the world. When the Lord is ready, it will be very simple and very easy. We can speed that day by doing now the work that we can do. An evidence that those in the Spirit world know of the work we do here in the Temples, was related by President [Edward J.] Wood of the Alberta Temple. While sealing a group of children to their parents, in the midst of the ceremony he felt an impression to ask the mother who was present, "Sister, does this list contain the names of all your children?" She said, "Yes." He began again, but once more he stopped and asked if the list named all her children. She told him there were no more children. He attempted to proceed, but a third time was impelled to ask: "My sister, have you not lost a child whose name is not on this list?" Then she said: "Yes, I do remember now. We did lose a little baby. It was born alive and then died soon after. I had forgotten to put its name down." The name was given and then it, being the first born, was named first

and all were sealed to the parents. Then President Wood said: "Everytime I started to seal the children, I heard a voice say: 'Mother, don't forget me,' and I could not go any farther." The appeal was made each time until the omission was discovered. Our loved ones who have departed are conscious of what is happening. They are often very near to us. Their hearts are turned to the work we are doing. We can make them happy and make ourselves happy. (Utah Genealogical and Historical Magazine, October 1932, 23:148-49.)

18 I might have rendered a ^aplainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a ^bcurse unless there is a welding ^clink of some kind or other between the fathers and the ^dchildren, (Marriner F. Merrill: We may pass away any moment. I have known of many instances of this kind, where people have put off from time to time and from year to year, their work in behalf of some of their kindred dead, and have finally passed away themselves without doing this work. (CR, October 1899, pp. 64-65.)) upon some subject or other—and behold what is that subject? It is the ^ebaptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the ^ffulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the ^gfoundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto ^hbabes and sucklings in this, the dispensation of the fulness of times. (Orson F. Whitney: The dominant thought in the mind of the Prophet Joseph Smith during his last days on earth was expressed by him in the following forceful language: [Sec. 128:18, quoted.] Involved in this mighty scheme of bringing together all things that are Christ's, is the gathering of the scattered house of Israel, the children of Abraham, Isaac and Jacob, the chosen people, through whom God has worked from the beginning for the salvation and betterment of mankind; and Joseph Smith, a descendant of that Joseph who was sold into Egypt [2 Nephi 3:6-8, 14-15] , was the divinely appointed instrument for lifting up the ensign for the gathering of Israel in the last days. And what is the object in view? Why all this stupendous labor and sacrifice? Why must the house of Israel be assembled? Why must the gospel dispensations—links of a mighty chain extending from the creation down to the end of time—be bound together in one? It is because God is coming down upon the earth, and the way must be prepared before him. Jesus Christ is coming to reign as King of Kings, to inaugurate the millennial era of universal freedom, righteousness and peace; and in order that his coming, which is designed as a blessing, may not prove a curse, a calamity, through the unpreparedness of His people and the world at large, he has set his hand in these days to perform the marvelous work and wonder that the Prophet Isaiah foretold. [Isa. 29:14.] (CR, April 1918, p. 74.) John Taylor: We talk sometimes about co-operation; but the plan of salvation, if you please, is a grand Co-operative Scheme, as expansive as the heavens and as wide as eternity; it penetrates through all time, extends through all ages, and reaches men in every position, living or dead; they who have lived, we who now live, and they who will live hereafter are all working together in this grand co-operative plan, and we cannot be made perfect without our progenitors, neither can they be perfected without us, and they are as much dependent upon us as we are dependent upon them. We can build temples, they cannot; it is not their province to administer in them at present, but it is ours, and we are called upon to do so. They are interested in our welfare, they are our fathers, we are their children; they are laboring there, we here, for our mutual salvation and exaltation in the kingdom of God. . . . The living and the dead so-called in Christ are all working for the accomplishment of the same great objects and purposes. Don't you think that they, behind the veil, feel as much interested in the work as we do? Read the little glimpse given by John in Revelation, where he speaks about the souls of those before the altar; who prayed day and night that he would avenge them of their adversaries [Rev. 6:10] ; and again, when the time came when Babylon was cast down there was rejoicing among the angels in heaven. [Rev. 12:7-12.] This gives us some faint idea of the feelings

entertained by those on the other side of the veil in relation to events here. (JD, April 8, 1875, 17:373-74.))

JS-H 1:38 And again, he quoted the fifth verse thus: *Behold, I will reveal unto you the ^aPriesthood, by the hand of ^bElijah the prophet, before the coming of the great and dreadful day of the ^cLord.* (5 ¶ Behold, I will ^asend you ^bElijah the prophet ^cbefore the coming of the ^dgreat and dreadful ^eday of the LORD: (Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. – Moroni to JS. These changes are the same as in D&C 2))

39 He also quoted the next verse differently: *And he shall plant in the hearts of the ^achildren the ^bpromises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.* (6 And he shall ^aturn (plant in) (Joseph Smith said the word “turn” should be “seal” or “bind.” Teachings, p. 330.) the ^bheart(s) of the ^cfathers to the ^dchildren, (the promises made to the fathers) and the heart(s) of the ^echildren (shall turn) to their fathers, lest I come and ^fsmite the ^gearth with a ^hcurse. (If it were not so, the whole earth would be utterly wasted at his coming.) Elijah came to the Kirtland Temple on April 3, 1836. A by-product of this process of being sealed to each other, is that those on the earth are sealed to those in heaven and can draw assistance from them. DHC 6:252 Each generation needs to be welded to the one before it, such that a whole, complete, and perfect union can be made. One of the first things necessary for that union is the organization of the righteous from every dispensation into one eternal family. In this way all the keys, powers, and glories from the days of Adam to the present are brought together to prepare the earth for the return of its great King. Moroni uses the phrase “utterly wasted” relative to the purpose of earth life rather than “a curse” as used by Malachi. **If we do not accomplish the primary purpose for which we came to mortality, namely the forming of an eternal family unit, we have wasted our lives on matters that are not of eternal importance.** Revelations of the Restoration, p. 24)

(Bruce R. McConkie: “Both of these translations are correct; both convey the mind and will of the Lord; and both teach sound and true doctrine. Taken together, they give us an expanded and comprehensive view of the mission of Elijah that we would not gain from either of them alone” (*The Millennial Messiah: The Second Coming of the Son of Man* [1982], 266).)

Joseph Smith – History 1:27-65

(What was Joseph doing between the time of the First Vision and the visit of Moroni?) 27 I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to ^aaffirm that I had seen a vision.

28 During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my ^afriends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me—I was left to all kinds of ^btemptations (What temptations was he engaged in?); and, mingling with all kinds of society, I frequently fell into many foolish ^cerrors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of ^dlevity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was ^ecalled of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native ^fcheery temperament.

29 In consequence of these things, I often felt condemned for my weakness and imperfections; when, on

the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, (Why did he pray?) I betook myself to ^aprayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full ^bconfidence in obtaining a divine manifestation, as I previously had one.

30 While I was thus in the act of calling upon God, I discovered a ^alight appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a ^bpersonage appeared at my bedside, standing in the air, for his feet did not touch the floor. (Joseph most likely shared his bedroom with one or more brothers. They were asleep at this time and did not see the vision. Even if they were awake, the Lord could have caused them to not see the vision.)

31 He had on a loose robe of most exquisite ^awhiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

32 Not only was his robe exceedingly white, but his whole person was ^aglorious beyond description, and his countenance truly like ^blightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was ^cafraid; but the ^dfear soon left me.

33 He called me by ^aname, and said unto me that he was a ^bmessenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for ^cgood and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

(What did Moroni tell Joseph he would find in the Hill Cumorah?) 34 He said there was a ^abook deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the ^bfulness of the everlasting Gospel was contained in it, (In saying that the Book of Mormon contains "the fulness of the gospel," what is meant is that it contains those fundamental truths upon which all saving principles must build. These are the principles one should understand before baptism. To be baptized we need not understand all there is to know about the gospel. We simply need to have laid a foundation of faith and understanding upon which we can continue to build until we have received a fulness of all that the Father has (D&C 93:19-20). Revelations of the Restoration, p. 21) as delivered by the Savior to the ancient inhabitants;

35 Also, that there were ^atwo stones in silver bows—and these stones, fastened to a ^bbreastplate, constituted what is called the ^cUrim and Thummim— (From the Old Testament we learn that the Urim and Thummim was used by priests to receive revelation. Though no clear explanation has been preserved for us we can deduce that this device consisted of ocular objects belonging to the ephod or vestment of the high priest. The Urim and Thummim was carried in the breastplate of judgment, which bore the names of the twelve tribes of Israel on twelve precious stones so as to be on the high priest's heart when he went before the Lord (Exodus 28:15-30; Leviticus 8:8; cf. Ecclesiasticus 45:10; Bible Dictionary, 610). Possession of the Urim and Thummim "was one of the greatest distinctions conferred upon the priestly family" and was connected with the priest's right to stand in the presence of God and to speak in his behalf (International Standard Bible Encyclopedia, 4:3040; Exodus 28:30). Through apostasy, the use of the Urim and Thummim was lost to Israel. Thus, as the Jews returned from their Babylonian captivity, when they were faced with a question they could not answer, it was agreed to postpone their decision until there should rise up "a priest with Urim and with Thummim" (Ezra 2:63; Nehemiah 7:65). Hosea described their plight, saying, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Commenting on this verse, one Bible dictionary observed that "it seems natural to infer that the teraphim were, in these instances, the unauthorized substitutes for the Urim" (Smith, Dictionary of the Bible, 4:3358). Given that the Book of Mormon was ordained in the councils of heaven to be the scriptural record to gather Israel to the true Messiah, it seems most appropriate that

its translator would do so with the aid of the same type of seeric device by which revelation was given to the twelve tribes anciently. As the spokesman of the Lord was identified by the possession of the Urim and Thummim before the day of Israel's dispersion so he is identified by the possession of the Urim and Thummim in the great day of gathering. In the Wentworth Letter Joseph Smith said, "With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God" (History of the Church, 4:537). For further information on the breastplate, see commentary on Doctrine and Covenants 17:1, "The breastplate"; on the Urim and Thummim, see commentary on Doctrine and Covenants 9:7-10; 10:1. Revelations of the Restoration, p. 21-22) deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.

36 After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of ^aMalachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

37 *For behold, the ^aday cometh that shall ^bburn as an oven, and all the proud, yea, and all that do wickedly shall burn as ^cstubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.* (1 ^aFOR, behold, the ^bday cometh, that shall ^cburn as an oven; and all the ^dproud, yea, and all that do ^ewickedly, shall be (burn as – Moroni to Joseph Smith) ^fstubble: and the day that cometh shall burn them up, (for they that come shall burn them) saith the LORD of hosts, that it shall leave them neither root nor ^gbranch.)

38 And again, he quoted the fifth verse thus: *Behold, I will reveal unto you the ^aPriesthood, by the hand of ^bElijah the prophet, before the coming of the great and dreadful day of the ^cLord.* (5 ¶ Behold, I will ^asend you ^bElijah the prophet ^cbefore the coming of the ^dgreat and dreadful ^eday of the LORD: (Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. – Moroni to JS. These changes are the same as in D&C 2))

39 He also quoted the next verse differently: *And he shall plant in the hearts of the ^achildren the ^bpromises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.* (6 And he shall ^aturn (plant in) (Joseph Smith said the word "turn" should be "seal" or "bind." Teachings, p. 330.) the ^bheart(s) of the ^cfathers to the ^dchildren, (the promises made to the fathers) and the heart(s) of the ^echildren (shall turn) to their fathers, lest I come and ^fsmite the ^gearth with a ^hcurse. (If it were not so, the whole earth would be utterly wasted at his coming.) Elijah came to the Kirtland Temple on April 3, 1836. A by-product of this process of being sealed to each other, is that those on the earth are sealed to those in heaven and can draw assistance from them. DHC 6:252 Each generation needs to be welded to the one before it, such that a whole, complete, and perfect union can be made. One of the first things necessary for that union is the organization of the righteous from every dispensation into one eternal family. In this way all the keys, powers, and glories from the days of Adam to the present are brought together to prepare the earth for the return of its great King. Moroni uses the phrase "utterly wasted" relative to the purpose of earth life rather than "a curse" as used by Malachi. **If we do not accomplish the primary purpose for which we came to mortality, namely the forming of an eternal family unit, we have wasted our lives on matters that are not of eternal importance.** Revelations of the Restoration, p. 24)

40 In addition to these, he quoted the eleventh chapter of ^aIsaiah, saying that it was about to be fulfilled. (This prophet, Isaiah tells us, is to be a descendant of both Jesse and Ephraim. Revelations of the Restoration, p. 24. It is Joseph Smith. Isaiah 11: 1 ^aAND there shall come forth a ^brod out of the ^cstem of ^dJesse, and a ^eBranch shall grow out of his roots: 2 And the ^aspirit of the LORD shall rest upon him, the spirit of ^bwisdom and ^cunderstanding, the spirit of ^dcounsel and might, the spirit of knowledge and of the fear of the LORD; 3 And shall make him of quick understanding in the fear of the LORD: and he

shall not ^ajudge ^bafter the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall ^ahe ^bjudge the poor, and ^creprove with equity for the ^dmeek of the earth: and he shall ^esmite the earth with the rod of his mouth, and with the ^fbreath of his lips shall he ^gslay the wicked. 5 And righteousness shall be the ^agirdle of his loins, and faithfulness the girdle of his ^breins. 6 The ^awolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of ^athe asp, and the weaned child shall put his hand on the ^bcockatrice' den. 9 They shall not ^ahurt nor ^bdestroy in all my holy ^cmountain: for the ^dearth shall be full of the ^eknowledge of the LORD, as the waters cover the sea. 10 ¶ And in ^athat day there shall be a ^broot of Jesse, which shall stand for an ^censign of the people; ^dto it shall the ^eGentiles seek: and his ^frest shall be glorious. 11 And it shall come to pass in that day, that the Lord shall set his hand again the ^asecond time to ^brecover the ^cremnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the ^dislands of the sea. 12 And he shall set up an ^aensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not ^aenvy ^bJudah, and Judah shall not vex Ephraim. 14 But they shall ^afly upon the ^bshoulders of the Philistines toward the west; ^cthey shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. 15 And the LORD shall utterly ^adestroy the tongue of the ^bEgyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. 16 And there shall be ^aan ^bhighway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.) He quoted also the third chapter of Acts, twenty-second and twenty-third verses, (22 For Moses truly said unto the fathers, A ^aprophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be ^adestroyed from among the people.) precisely as they stand in our New Testament. He said that that ^bprophet was Christ; but the day had not yet come when “they who would not hear his voice should be ^ccut off from among the people,” but soon would come.

41 He also quoted the second chapter of ^aJoel, from the twenty-eighth verse to the last. (28 ¶ And it shall come to pass afterward, *that* I will ^apour out my ^bspirit upon all flesh; and your sons and your daughters shall ^cprophesy, your ^dold men shall ^edream dreams, your young men shall see ^fvisions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30 And I will shew ^awonders in the ^bheavens and in the earth, blood, and ^cfire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into ^ablood, before the great and the terrible ^bday of the LORD come. 32 And it shall come to pass, *that* whosoever shall ^acall on the name of ^bthe LORD shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall.) He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the ^bGentiles was soon to come in. **He quoted many other passages of scripture, (Do we know what other scriptures were quoted? The next five pages are those scriptures that were quoted. You may just want to skip those since there are so many of them, or you may want to pick out a couple of significant ones to discuss.)** and offered many explanations which ^ccannot be mentioned here. **(In letters published in the Messenger and Advocate (the Church newspaper published in Kirtland, Ohio, between 1834 and 1837), Oliver Cowdery gave a much more detailed account of the things Moroni taught Joseph Smith. He cited thirty texts from the Old and New Testaments that were a part of Moroni's instructions to the Prophet. Moroni quoted the following texts from the Bible to Joseph Smith during his visits during the night of 21 September 1823 and the next morning: Deuteronomy 32:23-24, (23 I will heap ^amischiefs upon**

them; I will spend mine arrows upon them. 24 *They shall be* ^aburnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.) **43** (Rejoice, O ye nations, *with* his people: for he will ^aavenge the blood of his servants, and will render vengeance to his adversaries, and will be ^bmerciful unto his land, *and* to his people.); **Psalms 91:6** (*Nor* for the pestilence *that* walketh in darkness; *nor* for the ^adestruction *that* wasteth at noonday.); **100** (1 **MAKE** a joyful noise unto the LORD, all ye lands. 2 Serve the LORD with ^agladness: come before his presence with ^bsinging. 3 Know ye that the LORD he *is* God: *it is* he *that* hath ^amade us, and not we ourselves; *we are* his people, and the ^bsheep of his pasture. 4 Enter into his gates with ^athanksgiving, *and* into his ^bcourts with praise: be thankful unto him, *and* bless his name. 5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.); **107** (1 O **GIVE** thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever. 2 Let the redeemed of the LORD say *so*, whom he hath ^aredeemed from the hand of the enemy; 3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south. 4 They ^awandered in the ^bwilderness in a solitary way; they found no city to dwell in. 5 Hungry and thirsty, their soul fainted in them. 6 Then they ^acried unto the LORD in their ^btrouble, *and* he delivered them out of their distresses. 7 And he led them forth by the right way, that they might go to a city of habitation. 8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men! 9 For he satisfieth the longing soul, and filleth the hungry soul with goodness. 10 Such as sit in ^adarkness and in the shadow of death, *being* bound in affliction and iron; 11 Because they ^arebelled against the words of God, and contemned the counsel of the most High: 12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help. 13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses. 14 He brought them out of darkness and the ^ashadow of death, and brake their bands in sunder. 15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men! 16 For he hath ^abroken the gates of brass, and cut the bars of iron in sunder. 17 Fools because of their transgression, and because of their iniquities, are afflicted. 18 Their soul abhorreth all manner of ^ameat; and they draw near unto the gates of death. 19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses. 20 He sent his word, and healed them, and delivered *them* from their destructions. 21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men! 22 And let them sacrifice the sacrifices of ^athanksgiving, and declare his works with ^brejoicing. 23 They that go down to the sea in ships, that do business in great waters; 24 These see the works of the LORD, and his wonders in the deep. 25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. 26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. 27 They reel to and fro, and stagger like a drunken ^aman, and are at their wits' end. 28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. 29 He ^amaketh the storm a calm, so that the waves thereof are still. 30 Then are they glad because they be quiet; so he bringeth them unto their desired haven. 31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men! 32 Let them exalt him also in the ^acongregation of the people, and praise him in the assembly of the elders. 33 He turneth rivers into a wilderness, and the watersprings into dry ground; 34 A fruitful land into barrenness, for the ^awickedness of them that dwell therein. 35 He turneth the ^awilderness into a standing water, and dry ground into watersprings. 36 And there he maketh the hungry to dwell, that they may prepare a city for habitation; 37 And sow the fields, and plant vineyards, which may yield fruits of increase. 38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. 39 Again, they are ^aminished and brought low through oppression, affliction, and sorrow. 40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way. 41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock. 42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth. 43 Whoso *is* ^awise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.); **144**

(1 BLESSED *be* the LORD my strength, which teacheth my hands to ^awar, *and* my fingers to fight: 2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me. 3 LORD, what *is* ^aman, that thou takest knowledge of him! *or* the son of man, that thou makest account of him! 4 Man is like to ^avanity: his days *are* as a ^bshadow that passeth away. 5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke. 6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. 7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of ^astrange children; 8 Whose mouth speaketh vanity, and their right hand *is* a right hand of ^afalsehood. 9 I will ^asing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee. 10 *It is he* that giveth ^asalvation unto kings: who delivereth David his servant from the hurtful sword. 11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh ^avanity, and their right hand *is* a right hand of falsehood: 12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace: 13 *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets: 14 *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; *that there be* no complaining in our streets. 15 ^aHappy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.); **146:10** (The LORD shall reign for ^aever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.); **Isaiah 1:7, 23-24, 25-26** (7 Your ^acountry *is* ^bdesolate, your cities *are* burned with fire: your land, ^cstrangers devour it in your presence, and *it is* desolate, as overthrown by strangers. (Prediction of the future) 23 Thy ^aprinces (rulers) *are* rebellious, and companions of thieves: every one loveth ^bgifts, (ie bribes) and followeth after rewards: they ^cjudge (Heb do not do justice to) not the fatherless, neither doth the cause of the widow come unto them. (If society respected the rights of those who were most vulnerable, the society was good.) 24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine ^aadversaries, and avenge me of mine enemies: 25 ¶ And I will ^aturn (Heb return) my hand upon thee, and purely ^bpurge away thy dross, and take away all thy tin: (I will refine thee.) 26 And I will ^arestore thy judges as at the first, and thy ^bcounsellors as at the beginning: afterward thou shalt be called, The ^ccity of righteousness, the faithful city.); **2:1-4** (1 THE word that ^aIsaiah (Isaiah chapters 2-14 are quoted from the brass plates by Nephi in 2 Nephi 12-24; there are some differences in wording which should be noted.) the son of Amoz ^bsaw (Heb *khazah*, meaning envisioned. It means Isaiah received his message through a vision from the Lord.) concerning Judah and Jerusalem. 2 And it shall come to pass in the ^alast days, (The principle features of both Zions will be the temple that will be established in each Zion, and the Lord who will sit as king in the throne rooms of the temples (D&C 133:12-13) 12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion. 13 And let them who be of ^aJudah flee unto ^bJerusalem, unto the ^cmountains of the Lord's ^dhouse.) (when) ~~that~~ the ^bmountain of the LORD's ^chouse shall be ^destablished in the top of the mountains, and shall be exalted (The temple represents the highest point on earth which symbolically connects heaven and earth; it is where God's word is revealed to his prophets.) above the hills; and all ^cnations shall flow unto it. (The Prophet Joseph Smith said: "All nations (which means some people from all nations) shall come to obey the God of all nations and to build the kingdom of God. For something to flow like a river, up a mountain, a power greater than gravity must be at work; this power is the power of God and of the temple.) 3 And many people shall go and say, Come ye, and let us ^ago up to the ^bmountain of the LORD, to the ^chouse of the God of Jacob; and he will ^dteach us of his ways, (The Lord will teach us through revelation given through his prophets and apostles, through the scriptures, and by way of personal revelation. Specifically, we will learn of God's ways in his temple.) and we will walk in his paths: for out of ^cZion shall go forth the ^flaw, (Heb teaching or doctrine) and the word of the LORD from Jerusalem. (The Salt Lake Temple and Conference Center. President Hinckley, Oct Conf. 2000, p. 89. Law is Constitutional of the United States of America – President Harold B. Lee. See Micah.4:1-2, These will be the two religious capitals for the kingdom of God during the millennium. One will be located in Independence, Missouri; the other will be found in old Jerusalem. Both centers

will be called Zion and Jerusalem, and they will possess great temples.) 4 And he shall ^ajudge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn ^bwar any more. (During the Millennium)); **4:5-6** (5 And the LORD will create upon every dwelling place of mount ^aZion, and upon her assemblies, a ^bcloud and smoke by day, and the shining of a flaming ^cfire by night: for upon all (everyone) the glory (of Zion) shall be a defence. (This should read “Canopy.” Thus Zion and her inhabitants shall be protected by God from spiritual harm in the same way that individuals are protected from physical harm by seeking shelter during the heat of the day or in great storms.) 6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of ^arefuge, and for a covert from storm and from rain. The storms remove the wicked out of their places as chaff is removed from the wheat, while the righteous, like wheat, are gathered into protected units and preserved in the Lord’s temples and other holy places.); **11** (Already quoted above); **13:10** (For the stars of heaven and the constellations thereof shall not give their light: the sun shall be ^adarkened in his going forth, and the moon shall not cause her light to shine.); **24:20** (The ^aearth shall reel to and fro like a drunkard (5), and shall be removed like a cottage (6); and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again (7). (These may also be referring to the final earthquake in Rev 16:18-20 - And there were voices, and thunders, and lightnings; and there was a great ^aearthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.); **28:21** (21 For the LORD shall rise up as *in* ^amount Perazim (David attacked and smote the Philistines there, with the Lord’s help), he shall be wroth as *in* the valley of ^bGibeon, (where the Lord killed Joshua’s enemies the Amorites with huge hailstones) that he may do his work, his strange work; and bring to pass his act, his ^cstrange act.); **29:11** (And the vision of all is become unto you as the words of a ^abook that is ^bsealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:); **13-14** (13 ¶ Wherefore the Lord said, Forasmuch as this people ^adraw near *me* with their ^bmouth, and with their lips do ^chonour me, but have ^dremoved their ^eheart far from me, and their ^ffear toward me is taught by the ^gprecept of men: 14 Therefore, behold, I will proceed to do a ^amarvellous ^bwork among this people, *even* a marvellous work and a wonder: for the ^cwisdom of their wise *men* shall ^dperish, and the ^eunderstanding of their ^fprudent *men* shall be hid.); **43:6** (6 I will say to the ^anorth, ^bGive up (or deliver up); and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;); **59:20** (20 ¶ And the ^aRedeemer shall ^bcome to ^cZion, and unto them that ^dturn from transgression in Jacob, saith the LORD.); **Jeremiah 16:16** (16 ¶ Behold, I will send for many ^afishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. (Missionaries), **19** (19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the ^aGentiles (or nations) shall come unto thee from the ends of the earth, and shall say, Surely our fathers have ^binherited lies, vanity, and *things* wherein *there is* no profit.); **19:3** (And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall ^atingle.); **30:18-21** (18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob’s tents, and have ^amercy on his dwellingplaces; and the city shall be builded upon her own heap, and ^bthe palace shall remain after the manner thereof. 19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will ^amultiply them, and they shall not be few; I will also glorify them, and they shall not be ^bsmall. 20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. 21 And their nobles shall be of ^athemselves, and their governor shall proceed from the midst of them; and I will cause him to ^bdraw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.); **31:1, 6, 8-9, 27-28, 31-33** (1 AT the same time, saith the LORD, will I be the God of all the ^afamilies of Israel, and they shall be my people. 6 For there shall be a day, *that* the ^awatchmen (latter day prophets) upon the mount Ephraim shall cry, Arise ye, and let us go up to ^bZion unto the LORD our God. 8 Behold, I will bring them from the ^anorth

country, and gather them from the ^bcoasts (Heb ends) of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. (Note the word “thither.” They would be gathered to other lands, not Israel or Jerusalem, which would have been “hither.”) 9 They shall come with ^aweeping, (They will weep because they knew they rejected Christ) and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a ^bfather to Israel, and ^cEphraim is my ^dfirstborn. 27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 28 And it shall come to pass, *that* like as I have ^awatched over them, to ^bpluck up, and to ^cbreak down, and to throw down, and to destroy, and to afflict; so will I ^dwatch over them, to build, and to plant, saith the LORD. 31 ¶ Behold, the days come, saith the LORD, that I will make a ^anew ^bcovenant with the house of ^cIsrael, and with the house of Judah: 32 Not according to the ^acovenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD(;)—33 But this *shall be* the ^acovenant that I will make with the house of Israel; After those days, saith the LORD, I will put my ^blaw in their inward parts, and write it in their ^chearts; and will be their God, and they shall be my people.) ; **50:5** (They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a ^aperpetual ^bcovenant *that* shall not be forgotten.); **Joel 2:28-32** (28 ¶ And it shall come to pass afterward, *that* I will ^apour out my ^bspirit upon all flesh; and your sons and your daughters shall ^cprophesy, your ^dold men shall ^edream dreams, your young men shall see ^fvisions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. (With the repentance of the righteous people, the Lord’s spirit will be poured out upon all people.) 30 And I will ~~shew~~ (show) ^awonders in the ^bheavens and in the earth, blood, and ^cfire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into ^ablood, (This reference may be that the religious feasts which usually occurred on the full moon have been corrupted by blood.) before the great and the terrible ^bday of the LORD come. 32 And it shall come to pass, *that* whosoever shall ^acall on the name of ^bthe LORD (Heb Jehovah) shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall. (Moroni quoted 28-32. He also quoted the second chapter of ^aJoel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the ^bGentiles was soon to come in. (The Millennium will be the greatest era of fulfillment, since it will be the day in which “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” But spiritual experiences are had among the Lord’s Saints today, and it may be that the time of outpouring, which Moroni said “was soon to be,” has now arrived. Perhaps the greatest fulfillment of these words is in the quiet witness that faithful Saints receive in answer to their humble prayers concerning the truthfulness of the gospel and the divine mission of the Church. The most powerful manifestation of the Spirit today is the personal revelation that we call a testimony, which is granted freely by the Lord to the sons, daughters, old and young, servants and handmaids of the Church. God’s Spirit is at work among the Latter-day Saints as they quietly “prophesy” enjoy personal revelation in their lives – “dream dreams,” “see visions,” and otherwise enjoy the blessings of the gift of the Holy Ghost.); **Malachi 3 (part)** (already quoted above); **Malachi 4 (with variation)** (1 ^aFOR, behold, the ^bday cometh, that shall ^cburn as an oven; and all the ^dproud, yea, and all that do ^ewickedly, shall be (burn as – Moroni to Joseph Smith) ^fstubble: and the day that cometh shall burn them up, (for they that come shall burn them) saith the LORD of hosts, that it shall leave them neither root nor ^gbranch. 2 ¶ But unto you that fear my name shall the ^aSun of righteousness ^barise with healing in his wings; and ye shall go forth, and grow up as calves of the ^cstall. 3 And ye shall ^atread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts. 4 ¶ Remember ye the law of Moses my servant, which I ^acommanded unto him in ^bHoreb for all Israel, *with* the statutes and judgments. (The law revealed to Moses in Horeb never was revealed to the children of Israel.) 5 ¶ Behold, I will ^asend you ^bElijah the prophet ^cbefore the coming of the ^dgreat and dreadful ^eday of the

LORD: (Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. – Moroni to JS. These changes are the same as in D&C 2) 6 And he shall ^aturn (plant in) (Joseph Smith said the word “turn” should be “seal” or “bind.” Teachings, p. 330.) the ^bheart (s) of the ^cfathers to the ^dchildren, (the promises made to the fathers) and the heart(s) of the ^echildren (shall turn) to their fathers, lest I come and ^fsmite the ^gearth with a ^hcurse. (If it were not so, the whole earth would be utterly wasted at his coming.)(Elijah came to the Kirtland Temple on April 3, 1836. A by-product of this process of being sealed to each other, is that those on the earth are sealed to those in heaven and can draw assistance from them. DHC 6:252 Each generation needs to be welded to the one before it, such that a whole, complete, and perfect union can be made. One of the first things necessary for that union is the organization of the righteous from every dispensation into one eternal family. In this way all the keys, powers, and glories from the days of Adam to the present are brought together to prepare the earth for the return of its great King.); **Matthew 19:30** (But many *that are* ^afirst shall be last; and the last *shall be* first.); John 10:27 (27 He answered them, I have told you already, and ye did not ~~hear~~ (believe): wherefore would ye ~~hear it~~ (believe if I should tell you) again? ~~will ye also~~ (and would you) be his disciples? (“He replied fearlessly, and with such pertinent logic as to completely offset their skill as cross-examiners.” Jesus the Christ, p. 385. In other words, Why are you asking me again? Is it because I have converted you? Do you now believe? Are you ready to become his disciples? MM, 3:206)); Acts 3:22-23 (22 For Moses truly said unto the fathers, A ^aprophet (Jesus Christ, see Joseph Smith History 1:40) shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be ^adestroyed from among the people.); **Romans 11:25** (25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own ^aconceits; that ^bblindness (callousness) in part is happened to Israel, until the ^cfulness of the ^dGentiles be come in. (Joseph Fielding Smith said: “We may observe that the times of the Gentiles are rapidly nearing their close by watching the signs of the times. One of the first signs that the days of the Gentiles are nearing their close was given when Palestine was turned over to Great Britain and a Jewish state proclaimed. Another indication is the fact that the Jews are beginning to believe in Christ. They have not yet reached the point where they are willing to receive him as their Redeemer, and they will not, only here and there an individual, until Christ comes as their Deliverer. During the past one hundred years, however, there has come a wonderful change in belief and attitude on the part of our Jewish brethren towards Jesus Christ. One hundred years ago, they had no good words to say about him, but now many of their influential men accept him as one of their prophets. A remarkable thing about this is that Nephi prophesied and said: ‘And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.’—II Nephi 30:7.” (*The Restoration of All Things* [Salt Lake City: Deseret News Press, 1945], 164. For the nearly two thousand years between Abraham and Christ, the statutes and judgments of God were reserved almost exclusively for the seed of Abraham and for the house of Israel. During the mortal ministry of our Lord, the message was limited to Israel, to the Jews, and it was not then offered to the Gentiles. After Jesus’ resurrection, Peter opened the door to the preaching of the gospel of the Gentiles, and Paul became their chief apostolic advocate and teacher. Thus, there was a period or time for the Gentiles to take precedence. The times of the Gentiles is the period during which the gospel goes to them on a preferential basis, and this will continue until they have had a full opportunity to accept the truth, or in other words until the fullness of the Gentiles. Then the message will go again to the Jews, meaning to the Jews as a nation and as a people. DNTC, 2:290. See also, D&C 45:19, 25, 28-30.)); **1 Corinthians 1:27-29** (27 ~~But~~ (For) God hath chosen the ^afoolish things of the world to ^bconfound (shame, frustrate) the wise; and God hath chosen the ^cweak things of the world to confound the things which are mighty; (How is it that weak and untried persons have spiritual powers and understanding which is often denied the learned and worldly wise? It is in large measure a matter of pre-existent preparation. Some people developed in the pre-mortal life the talents to

recognize truth, to comprehend spiritual things, to receive revelation from the Spirit; others did not. Those so endowed spiritually were foreordained and sent to earth to serve at God's command as his ministers. Hence, we find Paul extolling the spiritual powers of the weak and simple and decrying the foolishness of the worldly wise who seek religious preferment and status on the basis of intellectuality and persuasive powers. In our day the Lord has taken the same approach. "I call upon the weak things of the world, those who are unlearned and despised, to thrash the nations by the power of my Spirit. (D&C 35:13) To Joseph Smith he said: "I have raised you up, that I might show forth my wisdom through the weak things of the earth." (D&C 124:1, 17-24) DNTC, 2:317) 28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nē(a)ught things that are (mighty): (In the English of the 1600s, base meant lowly or humble.) 29 That no flesh should glory in his presence.); **1 Thessalonians 4:7** (7 For God hath not called us unto ^auncleanness, but unto holiness. (Remember, brethren, that he has called you unto holiness and, need we say, to be like him in purity. How wise, how holy, how chaste, and how perfect, then, you ought to conduct yourselves in his sight. Joseph Smith's Commentary on the Bible, p. 183)) (Messenger and Advocate, 1:79-80). Revelations of the Restoration, p. 26-27)

42 Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled (How long was Joseph going to have to wait to actually obtain the plates?)—I should not show them to any person; ("Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!" (2 Nephi 27:12-14). Restating this same principle, Moroni directed himself to the translator of the plates, saying: "Ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work; and unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true. And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day" (Ether 5:2-4). Revelations of the Restoration, p. 27-28.) neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be ^adestroyed. (How did Joseph know the place where the plates were hidden?) While he was conversing with me about the plates, the vision was opened to my ^bmind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

43 After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ^aascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance. (Did the subsequent visits of Moroni include any new information from the first visit?)

44 I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my ^ameditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

45 He commenced, and ^aagain related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great ^bjudgments which were coming upon the earth, with great desolations by ^cfamine, ^dsword, and pestilence; and that these grievous judgments

would come on the earth in this generation. Having related these things, he again ascended as he had done before.

46 By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in ^aastonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and **added a caution to me, telling me that Satan would try to ^btempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting ^crich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other ^dmotive than that of building his kingdom; otherwise I could not get them.**

47 After this third visit, he again ascended into heaven as before, and I was again left to ^aponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that **our interviews must have occupied the whole of that night.**

48 I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, **I found my ^astrength so exhausted as to render me entirely unable.** My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I ^bfell helpless on the ground, and for a time was quite unconscious of anything.

49 The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and **commanded me to go to my ^afather and tell him of the vision and commandments which I had received.**

50 I obeyed; I returned to my ^afather in the field, and rehearsed the whole matter to him. He ^breplied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

51 Convenient to the village of Manchester, Ontario county, New York, stands a ^ahill of considerable size, and the most elevated of any in the neighborhood. **On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.**

52 Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the ^aplates, the ^bUrim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

(Why couldn't Joseph get the plates on this first visit to Cumorah?) 53 I made an attempt to take them out, but was forbidden by the messenger, (Oliver Cowdery gave us a description of a very important lesson taught to the youthful prophet. When Joseph first attempted to take possession of the record, "a shock was produced upon his system, by an invisible power which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not— there was the pure unsullied record, as had been described— he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, 'Why can I not obtain this book?' 'Because you have not kept the

commandments of the Lord,' answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when this holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away. At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, 'Look!' and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, 'All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God'" (Messenger and Advocate, 2:197-98; Times and Seasons, 2:393.) and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. (Why did Joseph go to Cumorah each year?)

54 Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his ^akingdom was to be conducted in the last days.

Joseph Smith marries Emma Hale—He receives the gold plates from Moroni and translates some of the characters—Martin Harris shows characters and translation to Professor Anthon, who says: "I cannot read a sealed book." (Verses 55-65.)

55 As my father's worldly circumstances were very limited, we were under the necessity of ^alaboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we

were at home, and sometimes abroad, and by continuous^b labor were enabled to get a comfortable maintenance.

(What did Alvin die of?)⁵⁶ In the year 1823 my father's family met with a great^a affliction by the death of my eldest brother, ^bAlvin. (Lucy Mack Smith recorded the particulars concerning the death of her eldest son: "On the fifteenth of November, 1823, about ten o'clock in the morning, Alvin was taken very sick with the bilious colic. He came to the house in great distress and requested his father to go immediately for a physician, which he accordingly did. But the doctor who generally attended upon our family being absent, Mr. Smith was compelled to go further than he expected. However, he found in the next village one Dr. Greenwood, who, when he came, immediately administered a heavy dose of calomel to the patient, although he objected much against it. [Calomel was a mixture of mercury-oxide and arsenic. It was administered in a clay- like substance formed into bars. Pieces were broken from these bars to be ingested by the afflicted individual.] This calomel lodged in his stomach, and all the powerful medicine which was afterwards prescribed by skillful physicians could not remove it. On the third day of his sickness, Dr. McIntyre, the favorite of the family and a man of great skill and experience, was brought and with him four other professors of medicine. But all their exertions were of no avail, just as Alvin had declared would be the case. He said, 'The calomel is still lodged in the same place and you cannot move it. Consequently, it must take my life'" (History of Joseph Smith, 1996, 115). Before his death, Alvin spoke to each of his brothers and sisters separately. Lucy Mack Smith recorded that he admonished his brother Joseph: "I am going to die now. The distress which I suffer and the sensations that I have tell me my time is very short. I want you to be a good boy and do everything that lies in your power to obtain the record. Be faithful in receiving instruction and in keeping every commandment that is given you. Your brother Alvin must now leave you, but remember the example which he has set for you, and set a good example for the children that are younger than you. Always be kind to Father and Mother." "He then asked me to take his little sister Lucy up and bring her to him, for he wished to see her. This child was the youngest of the family, and he was extremely fond of her and was in the habit of taking her up and caressing her, which naturally attached her to him. She could not then talk plainly, and always called her brother 'Amby.' I went to her and said, 'Lucy, Amby wants to see you.' At this she started out of her sleep and screamed out, 'Oh, Amby, Amby.' We took her to him, and she sprang from my arms and caught him round the neck and cried out, 'Oh, my Amby,' and kissed him again and again. "To Lucy he said, 'You must be the best girl in the world and take care of Mother. You can't have your Amby anymore. Amby is going away; he must leave little Lucy.' He then kissed her and said, 'Take her away. I think my breath offends her.' We took hold of the child, but she clenched hold of him with such a desperate grasp that it was very difficult to disengage her hands. "As I turned with the child, Alvin said, 'Father, Mother, brothers, sisters, farewell! I can now breathe out my life as calmly as a clock,' and immediately closed his eyes in death. "The child still cried to go back to Alvin. One present said to her, 'Alvin is gone. An angel has taken his spirit to heaven.' When the babe heard this, she renewed her cries, and as I bent over his corpse with her in my arms, she again threw her arms around him and kissed him repeatedly, screaming as before. And until the body was taken from the house, she continued constantly crying and showing such manifestation of affection mingled with terror at the scene before her as is seldom witnessed in a child. "This harrowed up our feelings almost to distraction, for Alvin was a youth of singular goodness of disposition—kind and amiable manners, so much so that lamentation and mourning filled the whole neighborhood where we lived, and, of course, more than usual grief filled the hearts of those from whose immediate circle he was taken, those who felt and saw the effects of his nobleness and generosity every hour of his existence. "It was the wish of the principal physician that Alvin's body should be cut open to ascertain, if possible, the cause of his disease and death. When this was done, they found the calomel still lodged in the upper bowels, untouched by anything which he had taken to carry it off. It was as near in its natural state as it could be, surrounded as it was with gangrene. "Dr. McIntyre and Dr. Robinson performed the operation. The last named doctor was seventy years of age. He spoke long and earnestly to the younger physicians upon the danger of

administering powerful medicine without the thorough knowledge of the practice of physic. 'Here,' he said 'is one of the loveliest youth that ever trod the streets of Palmyra destroyed, murdered as it were, by him at whose hand relief was expected, cast off from the face of the earth by a careless quack who even dared to trifle with the life of a fellow mortal.' "When the time for interment arrived, the inhabitants of the surrounding country gathered together, and during the funeral obsequies they gave the most affectionate manifestations of their sympathy; but there was one that felt our grief more deeply than the rest— a lovely young woman who was engaged to be married to my son. The disconsolate girl was rendered most desolate by his unexpected death, and as long as we knew her, she never recovered her wonted animation and good spirits. "Thus was our happiness blasted in a moment. When we least expected the blow, it came upon us. The poisoned shaft entered our very hearts' core and diffused to deadly effect throughout our veins. We were for a time almost swallowed up in grief, so much so that it seemed impossible for us to interest ourselves at all about the concerns of life. The feeling of every heart was to make speedy preparation to follow him who had been too much the idol of our hearts. And then if it pleased God to take us also, we would receive the call as a favor at his hands from whom it came. "Alvin had ever manifested a greater zeal and anxiety, if it were possible, than any of the rest with regard to the record which had been shown to Joseph, and he always showed the most intense interest concerning the matter. With this before our minds, we could not endure to hear or say one word upon that subject, for the moment that Joseph spoke of the record it would immediately bring Alvin to our minds with all his kindness, his affection, his zeal, and piety. And when we looked to his place and realized that he was gone from it, to return no more in this life, we all wept with one accord over our irretrievable loss, and we could 'not be comforted, because he was not'" (Smith, History of Joseph Smith, 1996, 116-19.) In the month of October, 1825, I hired with an old gentleman by the name of Josiah Staal, who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, State of Pennsylvania; and had, previous to my hiring him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

57 During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Staal.

58 Owing to my continuing to assert that I had seen a vision, ^apersecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Staal's, and went to my father's, and ^bfarmed with him that season.

59 At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to ^ame with this charge: that I should be ^bresponsible for them; that if I should let them go carelessly, or through any ^cneglect of mine, I should be cut off; but that if I would use all my endeavors to ^dpreserve them, until he, the messenger, should call for them, they should be protected. (**"When Joseph first took the plates into his hands, the angel of the Lord stood by and said: "Now you have got the record into your own hands, and you are but a man, therefore you will have to be watchful and faithful to your trust, or you will be overpowered by wicked men, for they will lay every plan and scheme that is possible to get them away from you. And if you do not take heed continually, they will succeed. While they were in my hands I could keep them, and no man had power to take them away, but now I give them up to you. Beware, and look well to your ways,**

and you shall have power to retain them until the time for them to be translated" (Smith, *History of Joseph Smith*, 1996, 145). See commentary on Doctrine and Covenants 3:5. The Prophet Joseph Smith had to actively protect the plates from the moment he received them. He was creative in his choice of hiding places, and in many instances he depended on inspiration from God to fulfill his responsibility. Lucy Mack Smith recorded that Joseph first hid the plates in a hollow birch log. When he later returned to retrieve them, "Joseph took the plates from their place and, wrapping them in his linen frock, put them under his arm and started for the house. After walking a short distance in the road, he thought it would be safer to go across through the woods. Traveling some distance after he left the road, he came to a large windfall, and as he was jumping over a log, a man sprang up from behind and gave him a heavy blow with a gun. Joseph turned around and knocked him to the ground, and then ran at the top of his speed. About half a mile further, he was attacked again in precisely the same way. He soon brought this one down also and ran on again, but before he got home, he was accosted the third time with a severe stroke with a gun. When he struck the last one, he dislocated his thumb, which, however, he did not notice till he came in sight of the house. He threw himself down in the corner of the fence to recover his breath. As soon as he was able, he rose and finished his race for the house, where he arrived altogether speechless from fright and exhaustion" (Smith, *History of Joseph Smith*, 1996, 144). After Joseph arrived home, the plates were placed in a chest and secreted under a hearthstone in the Smith home. Later, Joseph hid the plates in the Smiths' cooper shop across the street from the house. During his and Emma's removal to Harmony, Pennsylvania, he hid them in barrel of beans. One may wonder what those who sought the plates would have done had they ever obtained them and whether their only purpose was to obtain them for the gold of which they were made. Regardless, these people were determined to destroy the work of God. Mormon wrote: "Having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I . . . hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord" (Mormon 6:6). Revelations of the Restoration, p. 35-37)

60 I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to ^aget them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. (**"Joseph kept the Urim and Thummim constantly about his person, by the use of which he could in a moment tell whether the plates were in any danger"** (Smith, *History of Joseph Smith*, 1996, 142).) When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this ^bday, being the second day of May, one thousand eight hundred and thirty-eight. (There are at least 23 recorded instances when Moroni appeared to Joseph Smith.)

61 The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating ^afalsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna county, in the State of Pennsylvania. While preparing to start—being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise—in the midst of our afflictions we found a friend in a gentleman by the name of ^bMartin Harris, who came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability.

62 By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a

considerable number of them, and by means of the ^aUrim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following.

63 Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:

64 "I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

65 "He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of ^aangels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were ^bsealed, (Although it is true that "there never were greater things made manifest than those which were made manifest unto the brother of Jared" (Ether 4:4), it is also true that others were shown things equally great. Such noble souls as Adam, Enoch, Abraham, Moses, Nephi, John the Revelator, the Prophet Joseph Smith, and others were given views of things from the foundation of the world to the eternities. Elder Bruce R. McConkie expounded on the scriptural description of those things contained in the sealed part of the plates, indicating that "an account of life in preexistence; of the creation of all things; of the Fall and the Atonement and the Second Coming; of temple ordinances in their fulness; of the ministry and mission of translated beings; of life in the spirit world, in both paradise and hell; of the kingdoms of glory to be inhabited by resurrected beings, and many such things" must surely be recorded thereon (*Sermons and Writings*, 277). This part of the record will come forth during the Millennium, for "the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. 2 Nephi 27:8. Revelations of the Restoration, p. 37-38) and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

Come Follow Me Lesson 4
January 18-24
D & C 3-5

D&C 3

Sections 3 and 10 are companion revelations.

Joseph Smith papers, 9, 13

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, July 1828, relating to the loss of 116 pages of manuscript translated from the first part of the Book of Mormon, which was called the "Book of Lehi." The Prophet had reluctantly allowed these pages to pass from his custody to that of Martin Harris, who had served for a brief period as scribe in the translation of the Book of Mormon. The revelation was given through the Urim and Thummim. HC 1: 21—23. See also Section 10. (This revelation is not about the loss of the manuscript. That was taken care of thousands of years ago. This revelation is about Joseph and his lack of obedience.)

1—4, The Lord's course is one eternal round; 5—15, Joseph Smith must repent or lose the gift to translate; 16—20, The Book of Mormon comes forth to save the seed of Lehi.

(Mr. Harris, having returned from his tour, left me and went home to Palmyra, arranged his affairs, and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates, which we continued until the 14th of June following, by which time he had written **one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me, he began to importune me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions; which were, that he show them only to his brother, Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in a most solemn manner that he would not do otherwise than had been directed.** He did so. He bound himself as I required of him, took the writings, and went his way. Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered unto this day. In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again—for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings, which he lost by transgression—and I inquired of the Lord through it, and obtained the following: History of the Church, 1:21 At half past twelve we saw him walking with a slow and measured tread toward the house, his eyes fixed thoughtfully upon the ground. When he came to the gate, he did not open it but got upon the fence and sat some time with his hat drawn over his eyes. At last he entered the house. After we sat down and were ready to commence eating, Martin took up his knife and fork as if to use them but dropped them from his hands. Hyrum

said, "Martin, why do you not eat? Are you sick?" Martin pressed his hands upon his temples and cried out in a tone of anguish, "Oh! I have lost my soul. I have lost my soul." Joseph, who had smothered his fears till now, sprang from the table, exclaiming, "Oh! Martin, have you lost that manuscript? Have you broken your oath and brought down condemnation upon my head as well as your own?" "Yes," replied Martin, "it is gone and I know not where." "Oh, my God, my God," said Joseph, clinching his hands together. "All is lost, is lost! What shall I do? I have sinned. It is I who tempted the wrath of God by asking him for that which I had no right to ask, as I was differently instructed by the angel." And he wept and groaned, walking the floor continually. At last he told Martin to go back to his house and search again. "No," said Mr. Harris, "it is all in vain, for I have looked in every place in the house. I have even ripped open beds and pillows, and I know it is not there." "Then must I," said Joseph, "return to my wife with such a tale as this? I dare not do it lest I should kill her at once. And how shall I appear before the Lord? Of what rebuke am I not worthy from the angel of the Most High?" I besought him not to mourn so, for it might be that the Lord would forgive him, after a short season of humiliation and repentance on his part. But what could I say to comfort him when he saw all the family in the same state of mind that he was? Our sobs and groans and the most bitter lamentations filled the house. Joseph, in particular, was more distressed than the rest, for he knew definitely and by sorrowful experience the consequence of what would seem to others to be a very trifling neglect of duty. He continued walking backwards and forwards, weeping and grieving like a tender infant until about sunset, when we persuaded him to take a little nourishment. The next morning he went home. We parted with heavy hearts, for it seemed as though all our fond anticipations, that which we had fed upon and which had been the source of so much secret gratification to us, had in a moment fled, and fled forever. History of Joseph Smith, p.128-29)

1 THE ^aworks, and the designs, and the purposes of God cannot be ^bfrustrated, neither can they come to naught. (He knew that Satan would try to frustrate the coming forth of the Book of Mormon by the stealing and changing of the manuscript, and provided for it hundreds of years before the birth of Jesus Christ. Martin Harris, without a doubt, fell a prey to the enticings of Satan, in his constant pleading for the manuscript. Satan played upon his pride and foolish thought that by the showing of the manuscript his kindred could be convinced. There is always danger when men boast in their own strength, or when they seek to satisfy their own desires. When those desires are contrary to the will of the Lord, and are still persisted in, they will without fail, return in punishment upon their heads. Church History and Modern Revelation, Joseph Fielding Smith, 1:34-35)

2 For God doth not ^awalk in crooked paths, neither doth he ^bturn 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 ^ccourse is one eternal round.

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

4 For although a man may have many ^arevelations, and have ^bpower to do many mighty works, yet if he ^cboasts in his own ^dstrength, and sets at naught the ^ecounsels of God, and follows after the dictates of his own will and ^fcarnal desires, he must fall and incur the ^gvengeance of a ^hjust God upon him. (This is a warning to Joseph not to do this again.)

5 Behold, you have been ^aentrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.

6 And behold, how ^aoft you have ^btransgressed the commandments and the laws of God, and have gone on in the ^cpersuasions of men. (**“Section 3 of the Doctrine and Covenants stands as one of the great evidences of the Prophet Joseph’s divine calling. As nearly as can be determined, this is the first revelation he ever recorded. (He had received other revelations earlier, but they had not yet been recorded.) This one is a powerful witness of his prophetic calling; no false prophet would have recorded such a stinging denunciation of himself, as Richard Bushman notes: “[In] the rebuke of Joseph in the revelation of July, 1828, ... [t]here is no effort to conceal or rationalize, no sign of Joseph**

justifying himself to prospective followers. The words flow directly from the messenger to Joseph and have the single purpose of setting Joseph straight.” (Keith W. Perkins, “Thou Art Still Chosen,” Ensign, Jan. 1993, 16))

7 For, behold, you should not have ^afeared man more than God. (We all give in sometimes to peer pressure.) (It is not difficult to see why Joseph Smith was eager to grant the request of Martin Harris to show the translation to his wife and family. Martin was Joseph's senior by more than twenty years. He was a wealthy land owner while Joseph was but a day laborer. In giving much by way of time and support to Joseph, Martin had become estranged from his wife and had become the laughing stock of Palmyra. Martin's wife, Lucy Harris, had given her husband an ultimatum that he either bring the manuscript home for her to see or she would leave him, taking the children with her. After her husband's first visit to Harmony to serve as Joseph's scribe, Martin's wife "prepared a bed and room for him alone, which she refused to enter" (Smith, History of Joseph Smith, 1996, 155). Martin bought the paper, the ink, and it was he who wrote the manuscript. He really wanted to take the manuscript to his wife to show her the work he was doing.) Although men set at naught the counsels of God, and ^bdespise his words—
8 Yet you should have been faithful; and he would have extended his arm and ^asupported you against all the fiery ^bdarts of the ^cadversary; and he would have been with you in every time of ^dtrouble. (Verses 1-8 is the reproof. Then starting in verse 9 the Lord is showing his love for Joseph. D&C 121:43: ^aReproving betimes with ^bsharpness, when ^cmoved upon by the Holy Ghost; and then showing forth afterwards an increase of ^dlove toward him whom thou hast reproofed, lest he esteem thee to be his enemy;)

(What would have happened if Joseph had not heeded the counsel of the Lord?) 9 Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt ^afall. (We are not indispensable. If we fail to fulfill our assignments given by the Lord, He will find someone else to do it. We are foreordained to callings, but because of agency we can fail in them.)

10 But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art ^aagain called to the work; (The mercy of the Lord.)

11 Except thou ^ado this, thou shalt be delivered up and become as other men, and have no more gift.
12 And when thou deliveredst up that which God had given thee sight and power to ^atranslate, thou deliveredst up that which was ^bsacred into the hands of a wicked ^cman, (Joseph Fielding Smith: At heart Martin was not wicked and desired to do what was right. He had faith in the mission of Joseph Smith, and that very faith led to his undoing, for he could not stand the gibes of relatives and friends. It was because of this that he desired to obtain the manuscript that these relatives and friends might be convinced. Why he thought that an examination of the manuscript would be a means of convincing them, especially his wife, in the frame of mind in which she possessed, is not clear. His wickedness consisted in his selfish desire to gratify his own wish contrary to the will of the Lord, after he had been denied this request twice before it was granted. Moreover, he was wicked in that he violated a most sacred and solemn covenant and trust which he made with the Lord through the Prophet Joseph Smith. From his wicked act, or acts, he humbly repented and again found favor with the Lord to the extent that he was privileged to stand as one of the special three witnesses of the Book of Mormon, and to behold the plates in the presence of the holy angel. He was deprived, however, from ever again acting as scribe in the translation of this sacred record of the Nephites. (Church History and Modern Revelation, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 1: 26 - 27.))

13 Who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment and ^aboasted in his own wisdom. (Definition of wickedness.)

14 And this is the reason that thou hast lost thy privileges for a season— (Moroni took both the plates and the Urim and Thummim from the Prophet before Joseph received this revelation. Speaking of the

events following his return to Harmony, Joseph said: "After I arrived here, I commenced humbling myself in mighty prayer before the Lord, and as I poured out my soul in supplication to him, that if possible I might obtain mercy at his hands and be forgiven of all that I had done which was contrary to his will, an angel stood before me, and answered me, saying, that I had sinned in delivering the manuscript into the hands of a wicked man, and as I had ventured to become responsible for this man's faithfulness, I would of necessity suffer the consequences of his indiscretion, and I must now give back the Urim and Thummim into his (the angel's) hands. This I did as I was directed, and **as I handed them to him he remarked, 'If you are very humble and penitent, it may be you will receive them again; if so, it will be on the twenty-second of next September'**" (Smith, History of Joseph Smith, 1996, 173-74.)

15 For thou hast suffered the counsel of thy ^adirector to be trampled upon from the beginning. (The sorrow and humiliation which Joseph felt were beyond description. The Lord's rebukes for his conduct pierced him to the center. He humbled himself in prayer and repentance; and so true was his humility that the Lord accepted it as expiation and the treasures were restored to his keeping. Martin Harris was also shamed and grieved; and he repented in anguish the violation of his trust. But, **though a measure of confidence was restored to him, he was never again permitted to act as a scribe for the Prophet in the work of translation.** Life of Joseph Smith, p. 33.)

16 Nevertheless, my ^awork shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the ^btestimony of the Jews, (the Bible) even so shall the ^cknowledge of a ^dSavior come unto my people—

17 And to the ^aNephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers— (the Book of Mormon)

18 And this ^atestimony shall come to the knowledge of the ^bLamanites, and the Lemuelites, and the Ishmaelites, who ^cdwindled in unbelief because of the ^diniquity of their fathers, whom the Lord has suffered to destroy their ^ebrethren the Nephites, because of their ^finiquities and their abominations. (Descendants of Nephi, Jacob, Joseph, and Zoram can be found among Native Americans today.)

19 And for this very ^apurpose are these ^bplates ^cpreserved, which contain these records—that the ^dpromises of the Lord might be fulfilled, which he made to his ^epeople; (The Lord knew the manuscript would be lost and made provisions for it with Nephi and Mormon.)

20 And that the ^aLamanites might come to the knowledge of their fathers, and that they might know the ^bpromises of the Lord, and that they may ^cbelieve the gospel and ^drely upon the merits of Jesus Christ, and be ^eglorified through faith in his name, and that through their repentance they might be saved. Amen. (Anthony W. Ivins: One of the great future accomplishments of this Church, and one which devolves upon us, is the preaching of the Gospel of the Redeemer to the scattered remnants of the House of Israel. I am a believer in the word of the Lord. I believe the things that are written in this book from which I read, the D&C. I believe the promises of God as they are contained here in this Book of Mormon. What a strength that book has been to me! How I have thanked the Lord for it, for it has taught me the better way of life. It deals plainly with the doctrines of the Gospel, teaches me my duty as a member of the Church, teaches me my duty to the state, teaches me my duty to my fellow man, and if the things contained there are true, just as certain as the sun shines in yonder heaven, so will the remnant who have descended from the men who wrote it, be brought to a knowledge of the truth of the Gospel of the Redeemer, come into the Church and be numbered with the Saints of God. The Lord has promised it, unconditionally; that is to say, unconditionally except as it depends upon their repentance, but that they will repent He has told us in the most definite manner, and there are millions of them around us, my brethren and sisters. These Lamanites, are heirs to the promises, and God has said, without qualification, that He will give this land to them for an everlasting inheritance, that they shall be, with us, the builders of the New Jerusalem; the powers of heaven shall be among them, and they shall know the record of their fathers which has been brought to us through the instrumentality of the Prophet Joseph Smith. CR, April 1915, p. 112)

D&C 4

Joseph Smith Papers, 11

Revelation given through Joseph Smith the Prophet to his father, Joseph Smith, Sen., at Harmony, Pennsylvania, February 1829. HC 1: 28. (During the month of February 1829, Joseph Smith Sr. and his wife, Lucy, traveled to Harmony, Pennsylvania, to visit with their son Joseph and his wife, Emma. They had not seen Joseph since he left in the sorrowful circumstances following the loss of the 116 pages of the Book of Mormon manuscript. After receiving the news that the Lord had restored the ancient record and the gift of translation to his son, Joseph Smith Sr. asked his son to inquire in his behalf relative to his duty. This revelation is the result of that inquiry. Revelations of the Restoration, p. 66. **This revelation is very short, only seven verses, but it contains sufficient counsel and instruction for a life-time study. No one has yet mastered it. It was not intended as a personal revelation to Joseph Smith, but to be of benefit to all who desire to embark in the service of God. It is a revelation to each member of the Church, especially to all who hold the Priesthood. Perhaps there is no other revelation in all our scriptures that embodies greater instruction pertaining to the manner of qualification of members of the Church for the service of God, and in such condensed form than this revelation. It is as broad, as high and as deep as eternity. No elder of the Church is qualified to teach in the Church, or carry the message of Salvation to the world, until he has absorbed, in part at least, this heaven-sent instruction.** Joseph Fielding Smith, Church History and Modern Revelation, 1:35. This section is one of the first to be memorized by missionaries today. Someone said that a mission is an MTC for life.)

1—4, Valiant service saves the Lord's ministers; 5—6, Godly attributes qualify them for the ministry; 7, Things of God must be sought after.

1 **NOW behold, a ^amarvelous work** (The marvelous work is still continuing in the Church today as it unfolds throughout the world.) **is about to come forth** among the children of men. (The marvelous work to which reference is made is the Book of Mormon and the restored Church. The language is that of Isaiah, the great prophet of the Restoration. Speaking for the Lord, he wrote, **"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid"** (Isaiah 29:14). Revelations of the Restoration, 66. **Unknown, untaught, with no reputation, he should have been forgotten in the small hamlet, almost nameless, in the backwoods of a great state; but he dared to say that the work that he was doing, under God's instruction, was to become a marvel and a wonder in the world.** We know, my brethren and sisters, that whether it be friend or enemy who speaks of us, if he is a sober-thinking, honest man, he will declare that whatever in his opinion the foundations of this work may be—we know the foundations—it is a marvelous work and a wonder, none like it in the long history of the world. The truths set loose by the Prophet Joseph Smith have touched every man of faith throughout the whole civilized world, and measurably changed their beliefs for good. John A. Widtsoe, CR, Apr. 1946, p. 21-22)

2 **Therefore, O ye that embark in the ^aservice of God, see that ye ^bserve him with all your heart, might,** (**"Joseph Smith taught that working by faith is working by the power of mental exertion rather than physical force. I am persuaded that the mental exertion of which he spoke is not merely a cognitive exercise but rather a strenuous effort, a spiritual search to know the will of God and then the determination to accept and abide by that will."** (Robert L. Millet, Selected Writings of Robert L. Millet: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 2000], 465.)) **mind and strength,** that ye may stand ^cblameless before God at the last day. (This text is not intended to suggest that we can assume the right to act in the name of the Lord without having been called by prophecy and

the laying on of hands. Rather, it explains that **the desire to serve—the willingness to serve as needed—will give birth to the opportunity to serve.** Revelations of the Restoration, p. 66-67)

3 **Therefore, if ye have desires to serve God ye are ^acalled to the work;** (My understanding is that the most important mission that I have in this life is: first, to keep the commandments of God, as they have been taught to me; and next, to teach them to my Father's children who do not understand them. It is not necessary for you to be called to go into the mission field in order to proclaim the truth. Begin on the man who lives next door by inspiring confidence in him, by inspiring love in him for you because of your righteousness, and your missionary work has already begun. (Conference Reports, October 1916, pp. 50, 51.) George Albert Smith, CR, Oct. 1916, p. 50-51. **As we have desires to serve in the Church, we are called to serve. We should consider every calling we have as important for the building of the kingdom.**)

4 For behold the ^afield is white already to ^bharvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in ^cstore that he perisheth not, but bringeth salvation to his soul;

5 And ^afaith, ^bhope, ^ccharity and ^dlove, with an ^eeye single to the ^fglory of God, ^gqualify him for the work.

6 Remember faith, ^avirtue, knowledge, ^btemperance, ^cpatience, ^dbrotherly ^ekindness, ^fgodliness, charity, ^ghumility, ^hdiligence. (As we serve God, we get something back, these divine attributes. Who or what is our greatest enemy? The natural man within us. Joseph Fielding Smith: **It is true, we are engaged in a warfare, and all of us should be valiant warriors in the cause in which we are engaged. Our first enemy we will find within ourselves. It is a good thing to overcome that enemy first, and bring ourselves into strict obedience to the principles of life and salvation which he has given to the world for the salvation of men. When we shall have conquered ourselves, it will be well for us to wage our war without, against false teachings, false doctrines, false customs, habits and ways, against error, unbelief, the follies of the world that are so prevalent, and against infidelity, and false science under the name of science, and every other thing that strikes at the foundation of the principles set forth in the doctrine of Christ for the redemption of man and the salvation of their souls.** (CR, October 1914, pp. 128-29.))

7 ^aAsk, and ye shall receive; ^bknock, and it shall be opened unto you. Amen. (Notice in these qualifications for those who labor in the kingdom, that it does not say that persons have talents, or abilities. **The Lord qualifies those he calls.**)

D&C 5

Revelation given through Joseph Smith the Prophet, at Harmony, Pennsylvania, March 1829, at the request of Martin Harris. HC 1: 28—31.

1—10, This generation shall receive the Lord's word through Joseph Smith; 11—18, Three witnesses shall testify of the Book of Mormon; 19—20, The word of the Lord will be verified as in previous times; 21—35, Martin Harris may repent and be one of the witnesses. (Sections 5 and 17 go together. Section 17 discusses the Three Witnesses.)

1 BEHOLD, I say unto you, that as my servant ^aMartin Harris has desired a witness at my hand, that you, my servant Joseph Smith, Jun., have got the plates of which you have testified and borne record that you have received of me; (John A. Widtsoe: Martin Harris (1783-1875), was the first of the witnesses to appear in the story of Joseph Smith. He was acquainted with the Smith family and, it is said, employed the boy Joseph on his farm. 1 Martin Harris was a religiously minded, prosperous farmer. He appears to have been a rather wilful but honest man, who wanted to be sure of everything he undertook. It was he who took the transcript of characters from the Book of Mormon plates to Professor Anthon for verification. He was the one of the three witnesses who had most difficulty on the occasion

when the plates were shown to them. He was not easily led. But so certain was he at last of the claims of Joseph Smith that he advanced \$3,000.00 for the publication of the Book of Mormon. In a mistaken allegiance to Joseph Smith after the martyrdom he did not go westward with the Church. In his old age, however, he sought out the Church, bore to the members, in the valleys of the mountains, his oft-repeated testimony of the truth of Joseph Smith's claims, and died a faithful member of the Church. (Joseph Smith, p. 53.)

2 And now, behold, this shall you say unto him—he who spake unto you, said unto you: I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, Jun., and have commanded you that you should stand as a ^awitness of these things;

3 And I have caused you that you should enter into a ^acovenant with me, that you should not ^bshow them except to those ^cpersons to whom I commanded you; and you have no ^dpower over them (the plates, etc.) except I grant it unto you.

4 And you have a gift to ^atranslate the plates; and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished. (Later when Joseph is sustained as President of the Church, he is also sustained as prophet, seer, revelator, and translator. So also was Oliver Cowdery.)

5 Verily, I say unto you, that ^awoe shall come unto the inhabitants of the earth if they will not ^bhearken unto my words;

6 For hereafter you shall be ^aordained and go forth and deliver my ^bwords unto the children of men.

7 Behold, if they will not ^abelieve my words, (Spiritual witness is a more powerful witness than physical evidences.) they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you. (Modern history knows no book more criticized or vehemently damned by priests and clergy than the Book of Mormon. What is of interest is that there has never been a single instance in which these critics of the book have attempted to use the standard given by the Savior to discern whether it is true. Never has one of these spiritual leaders stood before their congregations or suggested to those to whom they write that they apply the simple test suggested by the book itself—read it and pray about it. On the contrary, countless efforts have been made to discredit the book through the use of bad history or poor reasoning. Revelations of the Restoration, p. 70)

8 Oh, this ^aunbelieving and ^bstiffnecked generation—mine ^canger is kindled against them.

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

10 But this generation shall have my word ^athrough you; (In all generations, the faith of the true Saints has been a living one which manifests itself in the Saints' acceptance of the revelations of heaven as they are given for their own time and circumstances. Revelations of the Restoration, p. 71. We have learned that people are not converted by miracles or by examining records. If the Lord had placed the plates where the scholars could examine them, they would have scoffed at them just as much as they do today. People are converted by their hearts being penetrated by the Spirit of the Lord when they humbly hearken to the testimonies of the Lord's servants. The Jews witnessed the miracles of our Lord, but this did not prevent them from crying out against him and having him crucified. Joseph Fielding Smith, Church History and Modern Revelation, 1:39-40)

11 And in addition to your testimony, the ^atestimony of three (Oliver, David, Martin) of my servants, whom I shall call and ordain, unto whom I will show these things, (The Three Witnesses saw the plates and other sacred objects by the power of God. Joseph Smith did not show the plates to the Three Witnesses, the angel of God did. Revelations of the Restoration, p. 72) and they shall go forth with my words that are given through you.

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

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

14 And to ^anone else will I grant this power, to receive this same testimony among this generation, (The experience of the Three Witnesses is distinct from both the experience of the Eight Witnesses and the reported experience of Mary Whitmer in seeing the plates. While the Prophet Joseph Smith showed the eight men the plates and a messenger outside the Whitmer barn showed Mary Whitmer the plates, the Three Witnesses were shown the plates in vision by the power of God. In addition, they saw other sacred objects (D&C 17:1), beheld an angel, and heard the voice of God from heaven. No other witnesses have been granted such a powerful confirmation of the verity of the book. Revelations of the Restoration, p. 72) in this the beginning of the rising up and the coming forth of my ^bchurch out of the wilderness—
clear as the ^cmoon, and fair as the sun, and terrible as an army with banners. (The Church is likened to a mighty army that has come to redeem the earth for its rightful king. Revelations of the Restoration, p. 73)

15 And the testimony of three ^awitnesses will I send forth of my word.

16 And behold, whosoever ^abelieveth on my words, (us) them will I ^bvisit with the ^cmanifestation of my ^dSpirit; and they shall be ^cborn of me, even of water and of the Spirit—

17 And you must wait yet a little while, for ye are not yet ^aordained— (They will have to wait two months until May 15, 1829, when John the Baptist appeared to give them the Aaronic Priesthood.)

18 And their testimony (we are also witnesses) shall also go forth unto the ^acondemnation of this generation if they ^bharden their hearts against them; (Orson Pratt: The Lord has promised that if I will repent, if you will repent, if the people of the United States will repent, if the people of all the nations of the earth will repent, turn unto him and obey his commandments that they should receive the Holy Ghost. Will that give us a knowledge as clear, as definite, as pointed as could be revealed by the ministration of angels? Yes... We are living, then, in the great and last dispensation, in which God has provided a way that he might raise up scores of thousands of witnesses, a way that all might know as Peter did. Peter did not get his knowledge from seeing miracles wrought. He did not obtain his knowledge because some other man had received a knowledge. The Savior blessed him and said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Lord had revealed this knowledge unto Peter consequently Peter was constituted a witness. And so **the Lord, by having given revelation from the heavens to scores of thousands of the Latter-day Saints, has made them witnesses of the divinity of this work.** Journal of Discourses, 21:175-76)

19 For a desolating ^ascourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they ^brepent not, until the earth is ^cempty, and the inhabitants thereof are ^dconsumed away and utterly destroyed by the brightness of my ^ccoming.

20 Behold, I tell you these things, even as I also ^atold the people of the destruction of Jerusalem; and my ^bword shall be verified at this time as it hath hitherto been verified. (Here we are told that if the inhabitants of the earth do not repent, the destruction of the wicked inhabitants of the earth by a desolating scourge in the latter-days is equally as sure as the destruction that came upon Jerusalem. Revelations of the Restoration, p. 74. Those who reject the solemn testimony of these three witnesses, or the testimony of others of the servants of the Lord, are guilty before the Lord and, according to his word, shall suffer condemnation. Joseph Fielding Smith, Church History and Modern Revelation, 1:38)

21 And now I command you, my servant Joseph, to ^arepent and ^bwalk more uprightly before me, and to yield to the ^cpersuasions of men no more;

22 And that you be ^afirm in ^bkeeping the commandments wherewith I have commanded you; and if you do this, behold I grant unto you ^ceternal life, even if you should be ^dslain. (This is the first hint in the revelations given to Joseph Smith that a martyr's death awaited him.)

23 And now, again, I speak unto you, my servant Joseph, concerning the ^aman that desires the witness—

24 Behold, I say unto him, he exalts himself and does not ^ahumble himself sufficiently before me; but **if** he will ^bbow down before me, and humble himself in mighty ^cprayer and faith, in the ^dsincerity of his heart, **then** will I grant unto him a ^cview of the things which he desires to see.

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

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

27 But if he deny this he will break the ^acovenant which he has before covenanted with me, and behold, he is condemned.

28 And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise ^afaith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken.

29 And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter. (Joseph is not to ask three times again, if Martin is not allowed to see the sacred items.)

30 And if this be the case, behold, I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again; then thou mayest translate again.

31 And except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee.

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

33 And there are many that lie in wait to ^adestroy thee from off the face of the earth; and for this cause, that thy days may be ^bprolonged, I have given unto thee these commandments.

34 Yea, for this cause I have said: Stop, and ^astand still until I command thee, and I will ^bprovide means whereby thou mayest accomplish the thing which I have commanded thee.

35 And if thou art ^afaithful in keeping my commandments, thou shalt be ^blifted up at the last day. Amen.

(Erastus Snow: **We are called upon by the revelations that are given to us, and by the living oracles, to be Saints of God and heirs of celestial glory. Are we heirs to celestial glory? I understand that every son and daughter of Adam who hear the sound of the everlasting Gospel when it is proclaimed by a servant of God having authority, and who yield obedience to that Gospel, and who retain the Holy Spirit, and offer themselves in humility as candidates and receive baptism for the remission of sins,—such persons become candidates for celestial honours—for that inheritance which is eternal and fadeth not away, and eventually become prepared to enter into the glory and presence of the Father and the Son. This is the promise to the Saints, if they continue faithful, and in all things abide the law of the Lord, and keep sacred and holy the covenants they made in baptism.** JD, 8:218)

Come Follow Me Lesson 5
January 25-31
D&C 6-9

D&C 6

Our need for personal revelation. Understanding what we should do to receive revelation.

Since the apostasy included an apostasy of revelation, these sections are important to show us how revelation is to be received and how to recognize it. Joseph and Oliver, although not yet members of the Church, have been receiving revelation.

(God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them. TPJS, p. 149)

(No one of us can survive in the world of today, much less in what it soon will become, without personal inspiration. Boyd K. Packer, CR Oct 1991, p. 29)

The passage of the lesson that covers JS-H 1:8-17 was covered in Lesson 3.

Sections 6-9: **(These sections are the four most important documents extant today from which we can learn how the Book of Mormon was translated. Section 9 affirms that Oliver did in fact translate but that he lost confidence and, like Peter as he walked on water, lost the power to continue translating (Matthew 14:31). Two reasons for his failure are given in this revelation: first, he had not studied or prepared himself properly; second, his fear had caused the moment to be lost to him (vv. 8, 11). That Oliver translated—even briefly—is of great importance, for it made him a participant in the process of translation. He could now stand at Joseph's side and testify that the Book of Mormon was indeed translated by the gift and power of God and in no other way. Revelations of the Restoration, McConkie, p. 76-77)**

Joseph Smith Papers, 17

Historical Background

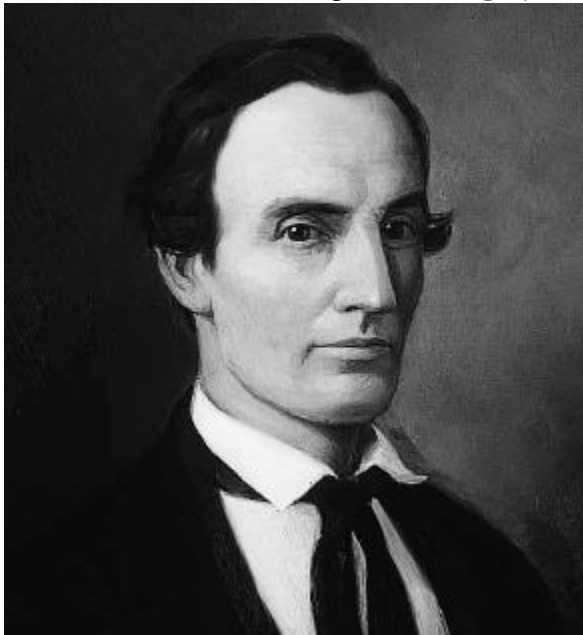
In the winter of 1829 Oliver Cowdery taught school near the home of Joseph Smith Sr. It was the custom of the day for teachers to board in the homes of their pupils, and since the Smiths had children in Oliver's school, he came to stay with them. While there he heard stories about the Book of Mormon plates and asked Father Smith to tell him the details. Father Smith finally consented, and Oliver Cowdery became one of the few in whom the family confided the story. Lucy Mack Smith recorded the events that followed:

“Shortly after receiving this information, he [Oliver] told Mr. Smith that he was highly delighted with what he had heard, that he had been in a deep study upon the subject all day, and that it was impressed upon his mind, that he should yet have the privilege of writing for Joseph. Furthermore, that he had determined to pay him a visit at the close of the school. . . .

“On coming in on the following day, he said, ‘The subject upon which we were yesterday conversing seems working in my very bones, and I cannot, for a moment, get it out of my mind; finally, I have resolved on what I will do. Samuel [Smith], I understand, is going down to Pennsylvania to spend the spring with Joseph; I shall make my arrangements to be ready to accompany him thither, . . . for I have made it a subject of prayer, and I firmly believe that it is the will of the Lord that I should go. If there is a work for me to do in this thing, I am determined to attend to it.’” (*History of Joseph Smith*, p. 139.)

In April Samuel and Oliver went to Harmony, Pennsylvania, to visit Joseph. Lucy Mack Smith recorded the following: “Joseph had been so hurried with his secular affairs that he could not proceed with his spiritual concerns so fast as was necessary for the speedy completion of the work; there was also another disadvantage under which he labored, his wife had so much of her time taken up with the care of her house, that she could write for him but a small portion of the time. On account of these embarrassments, Joseph called upon the Lord, three days prior to the arrival of Samuel and Oliver, to send him a scribe, according to the promise of the angel; and he was informed that the same should be forthcoming in a few days. Accordingly, when Mr. Cowdery told him the business that he had come upon, Joseph was not at all surprised.” (*History of Joseph Smith*, p. 141.)

The narrative is picked up at this point in the history of the Prophet: “Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me, which having continued for some time, I inquired of the Lord through the Urim and Thummim, and obtained the following: [D&C 6]” (*History of the Church*, 1:32–33).



Oliver Cowdery was a schoolteacher to the Smith children.
Museum of Church History and Art

*Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 32—35. Oliver Cowdery began his labors as scribe in the translation of the Book of Mormon, April 7, 1829. He had already received a divine manifestation of the truth of the Prophet’s testimony respecting the plates on which was engraved the Book of Mormon record. The Prophet inquired of the Lord through the Urim and Thummim and received this response. (“When Oliver was introduced to Joseph, he said, ‘Mr. Smith, I have come for the purpose of writing for you.’ This was not at all unexpected to Joseph, for although he had never seen Mr. Cowdery before, he knew that the Lord was able to perform, and that he had been faithful to fulfill, all his promises” (*History of Joseph Smith*, 1996, 184). Of these events, the Prophet recorded: “The Lord appeared unto a young man by the name Oliver Cowdery and shewed unto him the plates in a vision and also the truth of the work and what the Lord was about to do through me, his unworthy servant. Therefore he was desirous to come and write for me to translate” (*Jessee, Papers of Joseph Smith*, 1:10; spelling standardized). *Revelations of the Restoration*, p. 78)*

1—6, Laborers in the Lord's field gain salvation; 7—13, There is no gift greater than the gift of salvation; 14—27, Witness of truth comes by the power of the Spirit; 28—37, Look unto Christ, and do good continually.

1 A GREAT and ^amarvelous work is about to come forth unto the children of men.

2 Behold, I am God; give heed unto my ^aword, which is quick (to make alive) and powerful, ^bsharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

3 Behold, the ^afield is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day ^blasts, that he may ^ctreasure up for his soul everlasting salvation in the kingdom of God.

4 Yea, whosoever will thrust in his sickle and reap, the same is ^acalled of God.

5 Therefore, if you will ^aask of me you shall receive; if you will knock it shall be opened unto you. **(No message appears in scripture more times, in more ways than “Ask, and ye shall receive. Boyd K. Packer, CR, Oct 1991, p. 26)**

6 Now, as you have asked, behold, I say unto you, keep my commandments, and ^aseek to bring forth and establish the cause of ^bZion;

7 ^aSeek not for ^briches but for ^cwisdom, and behold, the ^dmysteries of God (what mysteries? Testimony) shall be unfolded unto you, and then shall you be made ^erich. Behold, he that hath ^feternal life is rich.

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

(Does this mean to really only speak about repentance?) 9 Say nothing but ^arepentance unto this generation; **(When the Lord calls upon his servants to cry nothing but repentance, he does not mean that they may not cry baptism, and call upon the people to obey the commandments of the Lord, but he wishes that all that they say and do be in the spirit of bringing the people to repentance. Joseph Fielding Smith, Church History and Modern Revelation, 1:57)** keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed. (These preceding verses help us get revelation. **Righteousness comes before revelation** can be received.)

10 Behold thou hast a gift, and blessed art thou because of thy ^agift. Remember it is ^bsacred and cometh from above— (gift of translation)

11 And if thou wilt ^ainquire, thou shalt know ^bmysteries (when they read about baptism among the Nephites, they will pray and John the Baptist will appear to them) which are great and marvelous; therefore thou shalt exercise thy ^cgift, that thou mayest find out mysteries, that thou mayest bring ^dmany to the knowledge of the truth, yea, ^econvince them of the error of their ways.

12 Make not thy gift known unto any save it be those who are of thy faith. Trifle not with ^asacred things. **(Oliver Cowdery had been given two gifts. The first was the gift of revelation by which he could obtain a knowledge of the mysteries of the kingdom, and the second was the gift to translate (D&C 6:25-28). In the realm of spiritual things, few men have been so richly favored. Revelations of the Restoration, McConkie, p. 79)**

13 If thou wilt do ^agood, yea, and ^bhold out ^cfaithful to the ^dend, thou shalt be saved in the ^ekingdom of God, which is the greatest of all the ^fgifts of God; for there is no gift greater than the gift of ^gsalvation. (The gift of salvation is given to those who have the gift of revelation. The most important revelation we receive is to know that Jesus is the Christ. That testimony only comes through personal revelation.)

14 Verily, verily, I say unto thee, blessed art thou for what thou hast done; for thou hast ^ainquired 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. **(Oliver has already been inspired by the Spirit to be where he is now. We may be where we are today because of personal revelation. We are married to our spouse because we received revelation and then followed it.)**

15 Behold, thou knowest that thou hast inquired of me and I did enlighten thy ^amind; and now I tell thee these things that thou mayest know that thou hast been ^benlightened by the ^cSpirit of truth;

16 Yea, I tell thee, that thou mayest know that there is none else save God that ^aknowest thy thoughts and the ^bintents of thy ^cheart. (Joseph Smith: **After we had received this revelation, Oliver Cowdery stated to me that after he had gone to my father's to board, and after the family had communicated to him concerning my having obtained the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and the Lord manifested to him that they were true, but he had kept the circumstance entirely secret, and had mentioned it to no one; so that after this revelation was given, he knew that the work was true, because no being living knew of the thing alluded to in the revelation, but God and himself.** (History of the Church, 1:35))

17 I tell thee these things as a witness unto thee—that the words or the work which thou hast been writing are ^atrue. (God is bearing testimony that the translations are true.)

18 Therefore be diligent; ^astand by my ^bservant Joseph, faithfully, in whatsoever difficult circumstances he may be for the word's sake. (Support your church leaders.)

19 Admonish him in his faults, and also ^areceive admonition of him. ^bBe patient; be sober; be temperate; have patience, faith, hope and charity.

20 Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore ^atreasure up these words in thy heart. Be faithful and ^bdiligent in keeping the commandments of God, and I will encircle thee in the arms of my ^clove.

21 Behold, I am Jesus Christ, the ^aSon of God. I am the same that came unto mine ^bown, and mine own received me not. I am the ^clight which shineth in ^ddarkness, and the darkness comprehendeth it not.

22 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 ^aknow concerning the truth of these things.

23 Did I not speak ^apeace to your mind concerning the matter? (Those seeking to become conversant in the language of the Spirit, who wish to know when their prayers are being answered and when the Spirit is directing them, must learn to identify the feelings of peace, comfort, and assurance that are characteristic of the spirit of revelation. Each time Oliver had prayed, he had experienced a quiet assurance. Unfamiliar with the nature of such prompting, he had not recognized that those feelings came in response to his prayers. His experience is instructive to all who are in the process of growing up in the things of the Spirit. Revelations of the Restoration, p. 81) What greater ^bwitness can you have than from God? (Peace is the witness that we've received revelation.)

24 And now, behold, you have received a ^awitness; for if I have ^btold you things which no man knoweth have you not received a ^cwitness?

25 And, behold, I grant unto you a gift, if you desire of me, to ^atranslate, even as my servant Joseph.

26 Verily, verily, I say unto you, that there are ^arecords which contain much of my gospel, which have been kept back because of the ^bwickedness of the people;

27 And now I command you, that if you have good desires—a desire to lay up ^atreasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my ^bscriptures which have been hidden because of iniquity.

28 And now, behold, I give unto you, and also unto my servant Joseph, the ^akeys of this gift, which shall bring to light this ministry; and in the mouth of two or three ^bwitnesses shall every word be established. (Oliver did, in fact, translate a small portion of the book. We do not have any information on what pages were actually translated by Oliver.)

29 Verily, verily, I say unto you, if they ^areject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me.

30 And even if they ^ado unto you even as they have done unto me, blessed are ye, for you shall ^bdwell with me in ^cglory.

31 But if they ^areject not my words, which shall be established by the ^btestimony which shall be given,

blessed are they, and then shall ye have joy in the fruit of your labors.

32 Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as ^atouching ^bone thing, behold, there will I be in the ^cmidst of them—even so am I in the ^dmidst of you. (Mary Elizabeth Rollins Lightner: (Kirtland, Ohio 1831) **Mother and I went over to the Smith house. There were other visitors. The whole Smith family, excepting Joseph, was there. As we stood talking to them, Brother Joseph and Martin Harris came in, with two or three others. When the greetings were over, Brother Joseph looked around very solemnly. It was the first time some of them had ever seen him. He then said, "There are enough here to hold a little meeting." A board was put across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed; then Joseph got up to speak. He began very solemnly and very earnestly. All at once his countenance changed and he stood mute. He turned so white he seemed perfectly transparent. Those who looked at him that night said he looked like he had a searchlight within him, in every part of his body. I never saw anything like it on earth. I could not take my eyes away from him. He got so white that anyone who saw him would have thought he was transparent. I remember I thought we could almost see the bones through the flesh of his face. I shall remember it and see it in my mind's eye as long as I remain upon the earth. He stood some moments looking over the congregation, as if to pierce each heart, then said, "Do you know who has been in your midst this night?" One of the Smiths said, "An angel of the Lord." Joseph did not answer. Martin Harris was sitting at the Prophet's feet on a box. He slid to his knees, clasped his arms around the Prophet's knees and said, "I know, it was our Lord and Savior, Jesus Christ." Joseph put his hand on Martin's head and answered, "Martin, God revealed that to you. Brothers and Sisters, the Savior has been in your midst this night. I want you all to remember it. There is a veil over your eyes, for you could not endure to look upon Him. You must be fed with milk and not strong meat. I want you to remember this as if it were the last thing that escaped my lips. He has given you all to me, and commanded me to seal you up to everlasting life, that where He is there you may be also. And if you are tempted of Satan say, 'Get thee behind me, Satan, for my salvation is secure.'" Then he knelt and prayed, and such a prayer I never heard before or since. I felt he was talking to the Lord, and the power rested upon us all. (Hyrum L. Andrus and Helen Mae Andrus, comps., They Knew the Prophet [Salt Lake City: Bookcraft, 1974], 22-23.))**

33 ^a**Fear not** to do ^bgood, my sons, for whatsoever ye ^csow, that shall ye also reap; therefore, if ye sow ^dgood ye shall also reap good for your ^ereward.

34 Therefore, **fear not**, little ^aflock; do good; let earth and hell combine against you, for if ye are ^bbuilt upon my rock, they cannot prevail.

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

36 ^aLook unto me in every ^bthought; ^cdoubt not, **fear not**.

37 ^aBehold the wounds which pierced my side, and also the prints of the ^bnails in my hands and feet; be faithful, keep my commandments, and ye shall ^cinherit the ^dkingdom of heaven. Amen.

D&C 7

Our need for personal revelation. Understanding what we should do to receive revelation.

Since the apostasy included an apostasy of revelation, these sections are important to show us how revelation is to be received and how to recognize it. Joseph and Oliver, although not yet members of the Church, have been receiving revelation.

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Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. The revelation is a translated version of the record made on parchment by John and hidden up by himself. HC 1: 35–36.

1–3, John the Beloved shall live until the Lord comes; 4–8, Peter, James, and John hold gospel keys. (A shorter version of section 7 was first published in the 1833 Book of Commandments with a heading that stated it was “translated from parchment, written and hip up” by John the Revelator. Verses 6-7 were added to the text of section 7 in the 1835 edition of the Doctrine and Covenants under the supervision of the Prophet Joseph Smith, and the wording of other verses was revised at that time by the Prophet. Because Joseph worked on the Joseph Smith Translation after section 7 was received, it may be that he obtained additional insights on John 21:30-23 from that labor, which he then added to this revelation in the 1835 edition. Robinson, Garrett, A Doctrinal Commentary on the Doctrine and Covenants, 1:59)

(John was the beloved cousin of Jesus Christ. Revelations of the Restoration, 83)

1 AND the Lord said unto me: John, my ^abeloved, what ^bdesirest thou? For if you shall ask what you will, it shall be granted unto you.

2 And I said unto him: Lord, give unto me ^apower over ^bdeath, (a translated being) that I may live and bring souls unto thee. (Translated bodies are designed for future missions (TPJS, 191), and John's status is that of a translated being, for whom the change of death is indefinitely postponed, and whose body is raised from a telestial to a terrestrial condition. After his mission, however, John's body will finally undergo the change we call death but will make the transition from a translated body to a resurrected body in the twinkling of an eye, and will thus avoid all the unpleasantness usually associated with dying. TPJS, 170-171.)

3 And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt ^atarry until I come in my ^bglory, and shalt ^cprophesy before nations, kindreds, tongues and people. (According to Revelation 10:11, John received a commission to “prophesy again before many peoples, and nations, and tongues, and kings.” When this commission was given, John was already an old man, far beyond three score and ten years. **According to Joseph Smith, John's mission was to prepare the ten tribes of Israel for the final gathering (D&C 77:14) At a conference of the Church held in June 1831, Joseph Smith said that John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion. It is not necessary to assume, however, that the ten tribes know who they are or that they know John by his biblical identify; it is only certain that wherever they are and whatever**

they know, he is among them and is working to prepare them to receive the fulness of the gospel and to witness the second coming of the Savior. Robinson, Garrett, *A Doctrinal Commentary on the Doctrine and Covenants*, 1:60)

4 And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring ^asouls unto me, but thou desiredst that thou mightest speedily come unto me in my ^bkingdom.

5 I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater ^awork yet among men than what he has before done. (This does not mean that John's work was greater than Peter's request, but that John was going to do a work greater than he, John, had ever done before.)

6 Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ^aministering angel; he shall minister for those who shall be ^bheirs of salvation who dwell on the earth. (The lost ten tribes are therefore still on this earth. John was promised that he would not taste of death until the time of Christ's return. During the interim period he would be a translated being like unto Enoch and those of his city. "Many have supposed," Joseph Smith explained, "that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead" TPJS, 170. *Revelations of the Restoration*, 83. Five of the books of the Bible were written by John: the Gospel of John, three epistles, and the book of Revelation. The world's most widely distributed book is the Bible, portions of which have been translated into 2,233 languages as of 2000. It has been estimated that between 1815 and 1999 some 3.88 billion Bibles were printed (see *Guinness World Records 2002*, p. 138). Certainly John's written prophecy has gone forth among the nations.)

7 And I will make thee (John) to minister for him (Peter) and for thy brother James; and unto you three I will ^agive this power and the ^bkeys of this ministry until I come. (The three of them together will hold the keys of the priesthood until the Second Coming. When one who holds the keys bestows them upon another, the former does not cease to hold them. Rather, he lengthens the chain of authority by another link. Christ presently holds all the keys, but so do Peter, James, and John, on whom Christ bestowed them, and so also does the Prophet Joseph Smith, on whom these three bestowed the same keys. Robinson, Garrett, *A Doctrinal Commentary on the Doctrine and Covenants*, 1:61)

8 Verily I say unto you, ye shall both have according to your desires, for ye both ^ajoy in that which ye have desired. (Elder Heber C. Kimball recorded an appearance of John in the Kirtland Temple: "When the Prophet Joseph had finished the endowments of the First Presidency, the Twelve and the Presiding Bishops, the First Presidency proceeded to lay hands upon each one of them to seal and confirm the anointing; and at the close of each blessing the whole of the quorums responded to it with a loud shout of Hosanna! Hosanna! etc. "While these things were being attended to the beloved disciple John was seen in our midst by the Prophet Joseph, Oliver Cowdery and others." (In Whitney, *Life of Heber C. Kimball*, pp. 91–92.))

D&C 8

Joseph Smith Papers, 15, 19

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 36–37. In the course of the translation of the Book of Mormon, Oliver, who continued to serve as scribe, writing at the Prophet's dictation, desired to be endowed with the gift of translation. The Lord responded to his supplication by granting this revelation. (It seems probable that Oliver Cowdery desired to translate out of curiosity, and the Lord taught him his place by showing him that translating was not the easy thing he had thought it to be. In a subsequent

revelation (Sec. 9), the explanation was made that Oliver's failure came because he did not continue as he commenced, and the task being a difficult one his faith deserted him. The lesson he learned was very necessary for he was shown that his place was to act as scribe for Joseph Smith and that it was the latter who was called and appointed by command of the Lord to do the translating. There must have been some desire on the part of Oliver Cowdery to be equal with the Prophet and some impatience in having to sit and act as scribe, but when he failed to master the gift of translating he was then willing to accept the will of the Lord. Joseph Fielding Smith, *Church History and Modern Revelation*, 1:50-51)

1—5, Revelation comes by the power of the Holy Ghost; 6—12, Mysteries of God and the power to translate ancient records come by faith.

1 ^aOLIVER Cowdery, 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 ^bknowledge of whatsoever things you shall ^cask in faith, with an ^dhonest heart, believing that you shall receive a ^eknowledge concerning the engravings of old ^frecords, which are ancient, which contain those parts of my scripture of which has been spoken by the ^gmanifestation of my Spirit.

SCRIPTURE MASTERY: 2 Yea, behold, I will ^atell you in your mind and in your ^bheart, by the ^cHoly Ghost, which shall come upon you and which shall dwell in your heart. (Boyd K. Packer: **The Holy Ghost speaks with a voice that you feel more than you hear.** It is described as a “still small voice.” And while we speak of “listening” to the whisperings of the Spirit, most often one describes a spiritual prompting by saying, “I had a feeling ...” ... **Revelation comes as words we feel more than hear.** Nephi told his wayward brothers, who were visited by an angel, “Ye were past feeling, that ye could not feel his words.” The scriptures are full of such expressions as “The veil was taken from our minds, and the eyes of our understanding were opened,” or “I will tell you in your mind and in your heart,” or “I did enlighten thy mind,” or “Speak the thoughts that I shall put into your hearts.” There are hundreds of verses which teach of revelation. President Marion G. Romney, quoting the prophet Enos, said, “While I was thus struggling in the spirit, behold, the voice of the Lord came into my mind.” Enos then related what the Lord put into his mind. “This,” President Romney said, “is a very common means of revelation. It comes into one’s mind in words and sentences. With this medium of revelation I am personally well acquainted.” We do not seek for spectacular experiences. President Spencer W. Kimball spoke of the many who “have no ear for spiritual messages ... when they come in common dress. ... **Expecting the spectacular, one may not be fully alerted to the constant flow of revealed communication.**” (“Personal Revelation: The Gift, the Test, and the Promise,” *Ensign*, Nov. 1994, 60) “The Spirit does not get our attention by shouting or shaking us with a heavy hand. Rather it whispers. It caresses so gently that if we are preoccupied we may not feel it at all” (“The Candle of the Lord,” *Ensign*, Jan. 1983, 53; see also 1 Kings 19:11–12; Helaman 5:30).)

3 Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses ^abrought the children of Israel through the Red Sea on dry ground. (Joseph Smith: A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 151.) George Q. Cannon: **The same Spirit of revelation that Moses had...has rested upon men that have held the keys of this kingdom, whether it was during President [Brigham] Young's life or at the present time—that same Spirit of revelation rests upon him who holds the presidency as senior apostle in the midst of the people of God.** The apostles of this Church have all the authority, they have all the

keys, and it is within the preview of their office and calling to have all the Spirit of revelation necessary to lead this people into the presence of the Lamb in the celestial kingdom of our God. . . . (JD, November 1879, 21:264, 268, 270, 271.) (Roy W. Doxey, comp., Latter-day Prophets and the Doctrine and Covenants [Salt Lake City: Deseret Book Co., 1978], 1: 81 - 82.))

4 Therefore this is thy ^agift; apply unto it, and blessed art thou, for it shall ^bdeliver you out of the hands of your ^cenemies, when, if it were not so, they would slay you and bring your soul to destruction.

5 Oh, remember these ^awords, and keep my commandments. Remember, this is your gift.

6 Now this is not all thy ^agift; for you have another gift, which is the gift of Aaron; behold, it has told you many things; (In the Book of Commandments this was called the "rod of nature," which has caused considerable speculation that Oliver Cowdery had some kind of a divining rod by which he could receive revelation. Then comes the supposition that in changing this text to read "the gift of Aaron," Joseph Smith decided he was telling more than he intended. Such conclusions do not seem to represent good doctrine, good history, or a correct appraisal of the Prophet's purpose in making this change. Consider the following: First, there is no record or statement tracing to either Joseph Smith or Oliver Cowdery that so much as hints that Oliver had or used any sort of a rod to receive revelation. Second, the divinely ordained system by which the Book of Mormon was to be translated was the Urim and Thummim. There is no justification for the supposition that Oliver, when granted the privilege of translating, would do so by some other means. Here the Lord said he had been given the "gift of Aaron." True it is that Aaron had a rod which became a serpent when he cast it down before Pharaoh (Exodus 7:10), but he did not use it to receive revelation. Aaron had another gift, the Urim and Thummim, for that purpose (Exodus 28:30; Leviticus 8:6-9). Third, in Doctrine and Covenants 6, Oliver was told that he had a gift by which he could ask and receive and even obtain a knowledge of the mysteries of heaven (D&C 6:3-12). He was also told that he would be given the gift by which he could translate "even as my servant Joseph" (D&C 6:25). If he was to translate even as Joseph, he would have to translate by the same means used by the Prophet, the Urim and Thummim. Fourth, in this section, Oliver is again told that he would be granted the spirit of revelation, and in addition to that he would be given another gift, the "gift of Aaron," by which he had already learned many things. Certainly the things he had learned included that which is contained in Doctrine and Covenants 6 and 7, both of which were received by the use of the Urim and Thummim. Fifth, it would be difficult to suppose that Joseph was attempting to obscure anything in making the change from "rod of nature" (Book of Commandments) to "gift of Aaron" (1835 Doctrine and Covenants), given that he left intact the promise that Oliver would hold this gift in his hands. We know of no seeric device that Oliver could have held in his hands except the Urim and Thummim. Finally, both Joseph and Oliver had been promised the "keys of this gift" (D&C 6:28). Joseph never used a rod in translation. The gift he used, in common with Oliver, was the Urim and Thummim. Lucy Mack Smith said that Joseph referred to the Urim and Thummim as "a key." It was by this key that "the angel manifested those things to him that were shown him in vision; by which also he could at any time ascertain the approach of danger, either to himself or the record, and for this cause he kept these things constantly about his person" (Smith, History of Joseph Smith, 1996, 145). In yet another instance, Lucy Mack Smith recorded that Joseph told her he had "a key" by which he translated. She said she did not know what he meant, but he placed the "article in [her] hands and, examining it with no covering but a silk handkerchief, found that it consisted of two smooth three- cornered diamonds set in glass, and the glasses were set in silver bows connected with each other in much the same way that old-fashioned spectacles are made" (Smith, History of Joseph Smith, 1996, 139). We conclude, therefore, that the gift promised to Oliver Cowdery could be nothing other than the Urim and Thummim and that Joseph's purpose in making this change was to clarify rather than conceal its meaning. This change assumes that the reader will know that the gift given the high priest in ancient times was the Urim and Thummim, but then the whole story of the Restoration assumes knowledge of the ancient order of things. It may be that the Urim and Thummim were referred to as a rod because they were connected by a rod to the breastplate Joseph received with the plates. The Prophet's brother

William described the means by which the Urim and Thummim were attached to the breastplate, saying "A pocket was prepared in the breastplate on the left side, immediately over the heart. When not in use the Urim and Thummim was placed in the pocket, the rod being of just the right length to allow it to be deposited. This instrument could, however, be detached from the breastplate when away from home, but Joseph always used it in connection with the breastplate when translating, as it permitted him to have both hands free to touch the plates" (Smith, Rod of Iron 1, 3 [February 1924]: 7). See commentary on Doctrine and Covenants 10:1. As to "nature" in the phrase "rod of nature," the dictionary of Joseph Smith's day defined nature as comprehending "the works of God" (Webster, Dictionary, 1828).

Revelations of the Restoration, p. 86-88)

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

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

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

10 Remember that without ^afaith you can do nothing; therefore ask in faith. Trifle not with these things; do not ^bask for that which you ought not.

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

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

D&C 9

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 37—38. Oliver is admonished to be patient, and is urged to be content to write, for the time being, at the dictation of the translator, rather than to attempt to translate. (The lessons growing out of Oliver Cowdery's experience are of immense value to all who seek answer to prayers. For that purpose, section 9 should be thoughtfully studied. It is the most authoritative and instructive source we have— particularly when studied in concert with the previous three revelations—in helping us to understand how the Book of Mormon was translated. Revelations of the Restoration, p. 88)

1—6, Other ancient records are yet to be translated; 7—14, The Book of Mormon is translated by study and by spiritual confirmation.

1 BEHOLD, I say unto you, my son, that because you did not ^atranslate according to that which you desired of me, and did commence again to ^bwrite for my servant, Joseph Smith, Jun., even so I would that ye should continue until you have finished this record, which I have entrusted unto him. (Most of the Book of Mormon manuscript was written in the hand of Oliver Cowdery, a measure of his obedience to this command. Robinson, Garrett, A Doctrinal Commentary on the Doctrine and Covenants, 1:66)

2 And then, behold, ^aother ^brecords have I, that I will give unto you power that you may assist to ^ctranslate. (God is going to use Oliver in the way He wants to. He will do the same for us. Oliver did act as scribe for Joseph for parts of the JST and for the book of Abraham. Robinson, Garrett, A Doctrinal Commentary on the Doctrine and Covenants, 1:59)

3 Be patient, my son, for it is ^awisdom in me, and it is not expedient that you should translate at this present time.

4 Behold, the work which you are called to do is to ^awrite for my servant Joseph. (Why was Oliver unable to translate? Because he lacked the faith to do so.)

5 And, behold, it is because that you did not continue as you commenced, when you began to translate,

that I have taken away this privilege from you.

6 Do not ^amurmur, my son, for it is wisdom in me (Countless souls seeking to understand the principles upon which the truths of heaven are dispensed will find helpful instruction in Oliver Cowdery's efforts to translate. **Here we learn that answers come to those who have prepared themselves to receive them. It is not enough for us to simply ask. Study, thought, pondering, and prayerful searching are very much a part of the revelatory process.** In the earlier revelation (D&C 8:2), Oliver was told that the process of revelation would include the use of both his mind and his heart. Surely, what we can do we must do. We do not ask for our daily bread with the idea in mind that angels will be sent to prepare our soil, plant the seeds, nurture the plants, and then do the work of the harvest. Faith is not a substitute for indolence. **So it is that in seeking an answer we study the matter, make the best possible conclusion, and then take it to the Lord for confirmation or for redirection. In like manner, when we are called to serve in the Church, we do not shift the responsibility of receiving necessary revelation for our callings to those who preside over us. Spiritually, we are to stand on our own feet. As appropriate, we may seek counsel from others and their confirmation of the course we feel impressed to follow, but we do not properly shift the burden of our office back to them.** Revelations of the Restoration, p. 89) that I have dealt with you after this manner.

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

8 But, behold, I say unto you, that you must ^astudy it out in your ^bmind; then you must ^cask me if it be right, and if it is right I will cause that your ^dbosom shall ^eburn within you; therefore, you shall ^ffeel that it is right. (These feelings may apply to some but not for others. Dallin H. Oaks: **This [burning in the bosom] may be one of the most important and misunderstood teachings in all the Doctrine and Covenants. The teachings of the Spirit often come as feelings. That fact is of the utmost importance, yet some misunderstand what it means. I have met persons who told me they have never had a witness from the Holy Ghost because they have never felt their bosom “burn within” them. What does a “burning in the bosom” mean? Does it need to be a feeling of caloric heat, like the burning produced by combustion? If that is the meaning, I have never had a burning in the bosom. Surely, the word burning in this scripture signifies a feeling of comfort and serenity. That is the witness many receive. That is the way revelation works. Truly, the still, small voice is just that, “still” and “small.” “The language of peace, as spoken by the Lord, embraces a sense of quiet confidence, comfort, and warmth. It is gentle and calm, amiable and sweet; it is temperate and kind; it is orderly and identified by happiness, joy, and feelings of love” (Joseph Fielding McConkie and Robert L. Millet, The Holy Ghost [1989], 14).” (“Teaching and Learning by the Spirit,” Ensign, Mar. 1997, 13) Boyd K. Packer: This burning in the bosom is not purely a physical sensation. It is more like a warm light shining within your being. **Describing the promptings from the Holy Ghost to one who has not had them is very difficult.** (“Personal Revelation: The Gift, the Test, and the Promise,” Ensign, Nov. 1994, 60))**

9 But if it be not right you shall have no such feelings, but you shall have a ^astupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is ^bsacred save it be given you from me. (In describing the nature of this feeling, Elder S. Dilworth Young said: "If I am to receive revelation from the Lord, I must be in harmony with him by keeping his commandments. Then as needed, according to his wisdom, his word will come into my mind through my thoughts, accompanied by a feeling in the region of my bosom. *It is a feeling which cannot be described*, but the nearest word we have is 'burn' or 'burning.' Accompanying this always is a feeling of peace, a further witness that what one heard is right." (S. Dilworth Young, Ensign, May 1976, p. 23; italics added. A similar privilege is given to any member of the Church who seeks knowledge in the spirit of prayer and faith. The Lord will cause the feeling of security and truth to take hold of the individual and burn within the bosom and there will be an overwhelming feeling that the thing is right. Missionaries have felt the manifestation of this gift while laboring in the field; when searching the scriptures; when speaking

before congregations on the streets and in public gatherings. When you have been listening to some inspired speaker who has presented a new thought to you, have you not felt that burning within and the satisfaction in your heart that this new thought is true? On the other hand, have you experienced the feeling of stupor, gloom, or uneasiness, when some thought has been presented which was in conflict with the revealed word of the Lord, and you have felt by this manifestation of the Spirit that what was said is not true? It is a great gift which all may receive, to have this spirit of discernment, or revelation, for it is the spirit of revelation. Joseph Fielding Smith, Church History and Modern Revelation, 1:51 It is important to understand that the contrast described here between a burning of the bosom and a stupor of thought applied specifically to the process of translation. The Lord had previously instructed Oliver in other ways that the Spirit is manifested (D&C 6, 8). These other descriptions do not mention any “stupor of thought.” Therefore, it would be unwise to insist that these verses be understood as defining how the Holy Ghost must always work in every person’s life. Robinson, Garrett, A Doctrinal Commentary on the Doctrine and Covenants, 1:67)

10 Now, if you had known this you could have ^atranslated; nevertheless, it is not expedient that you should translate now.

11 Behold, it was expedient when you commenced; but you ^afeared, and the time is past, and it is not expedient now;

12 For, do you not behold that I have ^agiven unto my servant ^bJoseph sufficient strength, whereby it is made up? And neither of you have I condemned.

13 Do this thing which I have commanded you, and you shall ^aprosper. Be faithful, and yield to no ^btemptation.

14 Stand fast in the ^awork wherewith I have ^bcalled you, and a hair of your head shall not be lost, and you shall be ^clifted up at the last day. Amen.

Come Follow Me Lesson 6
February 1-7
D&C 10-11

D&C 10

Sections 3 and 10 are companion revelations.

Joseph Smith papers, 9, 13

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, in the summer of 1828. (There has been considerable discussion concerning the date this revelation was given. Current editions of the Doctrine and Covenants place the date as the summer of 1828; editions prior to 1921 give the date as 1829. It appears that the revelation was given in 1828 and that some additions were made in 1829. For instance, early in the revelation, the Lord stated that the power to translate "is now restored" to the Prophet Joseph Smith. Later, the Lord referred to the translation of the books of Mosiah through Moroni in the past tense (D&C 10:3, 41). Revelations of the Restoration, p. 101.) HC 1: 20—23. Herein the Lord informs Joseph of alterations made by wicked men in the 116 manuscript pages from the translation of the "Book of Lehi," in the Book of Mormon. These manuscript pages had been lost from the possession of Martin Harris, to whom the sheets had been temporarily entrusted. See heading to Section 3. The evil design was to await the expected retranslation of the matter covered by the stolen pages, and then to discredit the translator by showing discrepancies created by the alterations. That this wicked purpose had been conceived by the evil one, and was known to the Lord even while Mormon, the ancient Nephite historian, was making his abridgment of the accumulated plates, is shown in the Book of Mormon (The Words of Mormon 1: 3-7).

1—26, Satan stirs up wicked men to oppose the Lord's work; 27—33, He seeketh to destroy the souls of men; 34—52, The gospel is to go to Lamanites and all nations through Book of Mormon; 53—63, The Lord will establish his Church and his gospel among men; 64—70, He will gather the repentant into his Church and will save the obedient.

(Who had this set of Urim and Thummim first?) 1 NOW, behold, I say unto you, that because you ^adelivered up those writings which you had power given unto you to translate by the means of the ^bUrim and Thummim, (Previously these stones were given to the brother of Jared to be included with his writings. In Doctrine and Covenants 17 the connection between the stones given to the brother of Jared and the Urim and Thummim is confirmed. That revelation stated that the Three Witnesses would view "the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face" (D&C 17:1). The Prophet Joseph Smith described the Urim and Thummim as "two transparent stones set in the rim of a bow fastened to a breastplate" (History of the Church, 4:537). **Lucy Mack Smith was able to inspect the Urim and Thummim the morning after Joseph had obtained them from the Hill Cumorah. She stated that she "took the article in [her] hands and, examining it with no covering but a silk handkerchief, found that it consisted of two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows connected with each other in much the same way that old-fashioned spectacles are made"** (Smith, History of Joseph Smith, 1996, 139). See commentary on Joseph Smith-History 1:35, page 21; Doctrine and Covenants 9:7-10. Revelations of the Restoration, p. 103.) into the hands of a wicked man, you have lost them. (Why does the Lord call Martin Harris a wicked man?)

2 And you also lost your gift at the same time, and **your ^amind became ^bdarkened.** (Was Moroni happy to give the plates back to Joseph?) 3 Nevertheless, it is now ^arestored unto you again; therefore **see that you are faithful** and continue on unto the finishing of the remainder of the work

of ^btranslation as you have begun. (The angel was rejoiced when he gave me back the Urim and Thummim, and he told me that the Lord was pleased with my faithfulness and humility, and loved me for my penitence and diligence in prayer, in the which I had performed my duty so well as to receive the Urim and Thummim and was able to enter upon the work of translation again" (Smith, History of Joseph Smith, 1996, 176). Joseph Smith was not to retranslate the engravings from the plates of Lehi. He commenced translating where he left off. He had already translated the abridgment made by Mormon up to the book of Mosiah. This means that he had translated the accounts from the time of Lehi leaving Jerusalem through the time of King Benjamin. The renewed efforts of translation began with Mosiah chapter one. After finishing the translation of the plates through the book of Moroni, Joseph then continued as instructed in this revelation to translate the small plates of Nephi, or what we know as First and Second Nephi, Jacob, Enos, Jarom, Omni, and the Words of Mormon. Revelations of the Restoration, p. 104.)

4 Do not run ^afaster or labor more than you have ^bstrength and means provided to enable you to translate; but be ^cdiligent unto the end. (In the Lord's counsel to the Prophet Joseph Smith and in King Benjamin's to the Nephites, the emphasis is on diligence and direction rather than on speed in climbing the path to exaltation. Overzealous effort without wisdom and patience leads to errors. D&C Student Manual, p. 22)

SCRIPTURE MASTERY: 5 ^aPray always, that you may come off ^bconqueror; yea, that you may conquer Satan, and that you may ^cescape the hands of the servants of Satan that do uphold his work.

6 Behold, they have sought to ^adestroy you; yea, even the ^bman in whom you have trusted has sought to destroy you.

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

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

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

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

11 And behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written;

12 And, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work;

13 For he hath put into their hearts to do this, that by lying they may say they have ^acaught you in the words which you have pretended to translate.

14 Verily, I say unto you, that I will not suffer that Satan shall accomplish his ^aevil design in this thing.

(By revealing Satan's designs, the Lord thwarted those designs. The following was published in the first edition of the Book of Mormon: "To the reader—As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again— and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work; but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing; therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who

have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil" (Smith, History of the Church, 1:56-57). By publishing this information, it became futile for the men who had the pages of translation and had altered them to carry out their plans. Indeed, if the men revealed that they had the pages, they would also reveal that not only were they thieves but also that they were the designing men identified in the preface of the Book of Mormon. Revelations of the Restoration, p. 105-06)

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

16 And then, behold, they say and think in their hearts—We will see if God has given him power to translate; if so, he will also give him power again;

17 And if God giveth him power again, or if he translates again, or, in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them;

18 Therefore they will not agree, and we will say that he has lied in his words, and that he has no ^agift, and that he has no power;

19 Therefore we will destroy him, and also the work; and we will do this that we may not be ashamed in the end, and that we may get ^aglory of the world.

20 Verily, verily, I say unto you, that ^aSatan has great hold upon their hearts; he stirreth them up to ^biniquity against that which is good;

21 And their hearts are ^acorrupt, and ^bfull of wickedness and abominations; and they ^clove ^ddarkness rather than light, because their ^edeeds are evil; therefore they will not ask of me. (The correct way to know truth is to ask God with real intent.)

22 ^aSatan stirreth them up, that he may ^blead their souls to destruction.

23 And thus he has laid a cunning plan, thinking to ^adestroy the work of God; but I will ^brequire this at their hands (they will pay for their transgression.), and it shall turn to their shame and condemnation in the day of ^cjudgment.

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

25 Yea, he saith unto them: ^aDeceive and lie in wait to catch, that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to ^blie that they may catch a man in a lie, that they may destroy him.

26 And thus he ^aflattereth them, and leadeth them along until he draggeth their souls down to ^bhell; and thus he causeth them to catch themselves in their own ^csnare.

27 And thus he goeth up and down, ^ato and fro in the earth, seeking to ^bdestroy the souls of men.

28 Verily, verily, I say unto you, wo be unto him that ^alieth to ^bdeceive because he supposeth that another lieth to deceive, for such are not exempt from the ^cjustice of God.

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

30 Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands;

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

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

33 Thus ^aSatan thinketh to overpower your ^btestimony in this generation, that the work may not come forth in this generation.

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

35 Marvel not that I said unto you: Here is ^awisdom, show it not unto the world—for I said, show it not

unto the world, that you may be preserved.

36 Behold, I do not say that you shall not show it unto the righteous;

(Do bishops or stake presidents always know when you're lying to them in an interview?) 37 But as you cannot always judge the ^arighteous, or as you cannot always tell the wicked from the righteous, (Even bishops won't always know when a person is wicked.) therefore I say unto you, hold your ^bpeace until I shall see fit to make all things known unto the world concerning the matter.

38 And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, is engraven upon the (small) ^aplates of Nephi;

39 Yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi.

40 And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I ^awould bring to the knowledge of the people in this account—

41 Therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained;

42 And behold, you shall publish it as the record of Nephi; and thus I will ^aconfound those who have altered my words.

(Was the translated section that was lost more or less than what we ended up with?) 43 I will not suffer that they shall destroy my ^awork; yea, I will show unto them that my ^bwisdom is greater than the cunning of the devil. (Satan will never win. More than two thousand three hundred years before the loss of that which Joseph Smith had translated from the plates of Lehi, the Lord inspired his prophet to make a provision for that event. Nephi was commanded to make two sets of records concerning the Lord's dealings with his family. The first set of records was "an account of the reign of the kings, and the wars and contentions of [the] people" (1 Nephi 9:4). Nephi wrote that the second set was made "for [a] special purpose" not understood by him (1 Nephi 9:3). "But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men" (1 Nephi 9:6). Both sets of plates, known as the large and the small plates of Nephi, were handed down from generation to generation for nearly one thousand years until they were committed into the hands of the prophet Mormon. While Mormon labored on his abridgment of the ancient records, he felt impressed to include Nephi's second set of plates, the small plates of Nephi, in their entirety. This is all the more remarkable because Mormon had already finished an abridgment of the same time period covered on this second set of plates as it was contained on the large plates of Nephi and had indicated that he could not include nearly as much as he would have liked to. Thus, the Lord instructed his servants, Nephi and Mormon, to prepare a similar account of the same time period covered in the 116-page manuscript that was lost. These preparations allowed the Prophet Joseph Smith to translate from a separate record than the one whose translation had been altered by the wicked men who had the manuscript. It appears that the Savior was referring to these events in his instructions to the Nephites during his visit to the Americas following his resurrection. "**But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them.** Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil" (3 Nephi 21:10). Revelations of the Restoration, p. 107-08)

44 Behold, **they have only got a part, or an ^aabridgment of the account of Nephi.** (What was lost was less than what we received from the small plates.)

45 Behold, **there are many things engraven upon the ^aplates of Nephi which do throw greater views upon my gospel;** therefore, it is wisdom in me that you should ^btranslate this first part of the engravings of Nephi, and send forth in this work. (The Book of Lehi was more historical than doctrinal than we have in the current record.)

46 And, behold, all the remainder of this work (This phrase refers to Mormon's abridgment of the large

plates of Nephi, Moroni's abridgment of the plates of Ether, and Moroni's writings. These include the books of Mosiah through Moroni in the Book of Mormon. Revelations of the Restoration, p. 109) does contain all those parts of my ^agospel which my holy prophets, yea, and also my disciples, ^bdesired in their prayers should come forth unto this people.

47 And I said unto them, that it should be ^agranted unto them according to their ^bfaith in their prayers;
48 Yea, and this was their faith—that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren the ^aLamanites, and also all that had become Lamanites because of their dissensions. (Those who are known today as Lamanites may very well have the blood of Nephi in their veins but are considered Lamanites because of the dissension practiced by their forefathers. Revelations of the Restoration, p. 110)

49 Now, this is not all—their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess this land;
50 And thus **they did leave a blessing upon this land in their prayers**, that whosoever should believe in this ^agospel in this land might have eternal life;

51 Yea, **that it might be ^afree unto all** of whatsoever nation, kindred, tongue, or people they may be.
52 And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to ^adestroy that which they have received, but to build it up. **(The fulness of the gospel does not take away from what people may already know of God; rather it expands and builds upon what they already have to bring them to a fulness of understanding. The restored gospel is not hostile to the truth in other churches or in other religions. It is not intended to take away people's light, but rather to add to it. A Doctrinal Commentary on the Doctrine and Covenants, 1:75)**

53 And for this cause have I said: If this generation ^aharden not their hearts, I will establish my ^bchurch among them.

54 Now I do not say this to destroy my church, but I say this to build up my church;
55 Therefore, **whosoever belongeth to my church need not ^afear, for such shall ^binherit the ^ckingdom of heaven.** **(An important insight that every student of the scriptures should have is that the Lord uses certain terms in a special way. He has a definition and meaning different from those used every day. Obviously many baptized members of the Church are not going to inherit the kingdom of heaven unless they change their ways. So why does the Lord say “whosoever belongeth to my church need not fear?” The answer is clear. Later in this section the Lord describes those who actually constitute His Church. It is not simply those who receive baptism who become true members, but rather, “whosoever repenteth and cometh unto me, the same is my church.” D&C 10:67. D&C Student Manual, p. 24)**

56 But it is they who do not ^afear me, neither keep my commandments but build up ^bchurches unto themselves to get ^cgain, yea, and all those that do wickedly and build up the kingdom of the devil—yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.

57 **Behold, I am Jesus Christ, the ^aSon of God. I came unto mine own, and mine own ^breceived me not.**

58 I am the ^alight which shineth in darkness, and the darkness comprehendeth it not.

59 I am he who said—^aOther ^bsheep have I which are not of this fold—unto my disciples, and many there were that ^cunderstood me not.

60 And I will show unto this people that I had other ^asheep, and that they were a ^bbranch of the house of ^cJacob;

61 And I will bring to light their marvelous works, which they did in my name;

62 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 ^adoctrine, yea, and the only doctrine which is in me.

63 And this I do that I may establish my gospel, that there may not be so much ^acontention; yea, ^bSatan

doth ^cstir up the hearts of the people to ^dcontention concerning the points of my doctrine; and in these things they do err, for they do ^ewrest (twist) the scriptures and do not understand them. (Mark E. Petersen: So if you really desire to avoid deceptions, if you really desire to do that which is right and proper, then you take advantage of the safeguard that the Lord has given you in the organization of this Church. And you remember that if you will follow the teachings of your inspired prophets, seers, and revelators, of your apostles, of your pastors and teachers, your bishops and your stake presidents, you won't need to wonder whether or not such and such a doctrine is a deception, whether it is false or whether it is true, because those authorized servants of the Lord will lead you into paths of righteousness, and they will keep you on the right track. Salvation comes not by being tossed about by every wind of doctrine but by learning the truth as it is taught by the inspired, authorized leaders of the Church, and then having learned that truth, by living up to it and enduring in faithfulness unto the very end. CR, Oct 1945, p. 88-92)

64 Therefore, I will unfold unto them this great mystery;

65 For, behold, I will ^agather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;

66 Yea, if they will come, they may, and partake of the ^awaters of life freely.

67 Behold, **this is my doctrine**—whosoever repenteth and ^acometh unto me, the same is my ^bchurch.

68 Whosoever ^adeclareth more or less than this, the same is not of me, but is ^bagainst me; therefore he is not of my church.

69 And now, behold, whosoever is of my church, and ^aendureth of my church to the end, him will I establish upon my ^brock, and the ^cgates of hell shall not prevail against them.

70 And now, remember the words of him who is the life and ^alight of the ^bworld, your Redeemer, your ^cLord and your God. Amen.

D&C 11

Some students may feel their contributions in the Church are insignificant. They may feel unimportant because they have never served in a class or quorum presidency. Joseph Knight Sr. is not well-known by most members of the Church today. Yet his contributions through simple service to the Prophet Joseph Smith are immeasurable. Brother Knight was 33 years older than Joseph Smith but had great respect for the young prophet. Several times Brother Knight provided him with provisions, which allowed the Prophet to continue work on the translation of the Book of Mormon. Joseph Knight wrote: “I let [Joseph Smith] have some little provisions and some few things out of the store, a pair of shoes, and three dollars in money to help him a little. . . . [Later] I gave . . . Joseph a little money to buy paper to translate” (in Dean Jessee, “Joseph Knight’s Recollection of Early Mormon History,” *Brigham Young University Studies*, fall 1976, 36; spelling and punctuation standardized).

Revelation given through Joseph Smith the Prophet to his brother Hyrum Smith, at Harmony, Pennsylvania, May 1829. HC 1: 39–46. This revelation was received through the Urim and Thummim in answer to Joseph’s supplication and inquiry. “History of the Church” suggests that this revelation was received after the restoration of the Aaronic Priesthood. (Since Hyrum’s visit followed the return of his younger brother Samuel to Manchester, New York, Section 11 must have received at least several days after Samuel’s baptism in Harmony on the 25th – this estimate allows time for Samuel’s return to New York and Hyrum’s subsequent journey to Harmony. This revelation to Hyrum should therefore be dated to the last few days in May 1829. It is further apparent that D&C 13, which describes the restoration of the Aaronic Priesthood on 15 May, should logically precede section 11, since Oliver exercised his Aaronic Priesthood to baptize Samuel on 25 May, several days after section 11 was received. A Commentary on the Doctrine and Covenants, 1:81. Following the baptisms of Joseph Smith

and Oliver Cowdery on 15 May 1829, the Prophet Joseph reported: “Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood. . . . “After a few days, however, feeling it to be our duty, we commenced to reason out of the Scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. . . . “Not many days afterwards, my brother Hyrum Smith came to us to inquire concerning these things, when at his earnest request, I inquired of the Lord through the Urim and Thummim, and received for him the following: (*History of the Church*, 1:43–45.)

1—6, Laborers in the vineyard will gain salvation; 7—14, Seek wisdom, cry repentance, trust in the Spirit; 15—22, Keep the commandments and study the Lord’s word; 23—27, Deny not the spirit of revelation and of prophecy; 28—30, Those who receive Christ become the sons of God.

1 A GREAT and ^amarvelous work is about to come forth among the children of men.

2 Behold, I am God; give ^aheed to my ^bword, which is quick and ^cpowerful, ^dsharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give ^eheed unto my word.

3 Behold, the field is ^awhite already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his ^bmight, and reap while the day lasts, that he may ^ctreasure up for his soul ^deverlasting salvation in the kingdom of God.

4 Yea, whosoever will thrust in his sickle and ^areap, the same is ^bcalled of God.

5 Therefore, if you will ask of me you shall receive; if you will ^aknock it shall be opened unto you.

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of ^aZion.

7 Seek not for ^ariches but for ^bwisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made ^crich. Behold, he that hath eternal life is rich.

8 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.

9 ^aSay nothing but ^brepentance unto this generation. Keep my commandments, and assist to bring forth my ^cwork, ^daccording to my commandments, and you shall be blessed.

10 Behold, thou hast a ^agift, (*The gift of the Holy Ghost. It was actually received on 6 April 1830 on the day the Church was organized.*) or thou shalt have a gift if thou wilt desire of me in faith, with an ^bhonest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;

11 For, behold, it is I that speak; behold, I am the ^alight which shineth in darkness, and by my ^bpower I give these words unto thee.

12 And now, verily, verily, I say unto thee, put your ^atrust in that ^bSpirit which ^cleadeth to do ^dgood—yea, to do ^ejustly, to walk ^fhumbly, to ^gjudge righteously; and this is my Spirit. (*Lorenzo Snow: There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the Spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives. . . . The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the Church, or to the Twelve, or to the Elders of Israel, to get counsel; they have it within them, there is a friend that knows just exactly what to say to them. From the time we receive the Gospel, go down into the waters of baptism, and have hands laid upon us afterwards for the gift of the Holy Ghost, we*

have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark. [Sec. 88:66-68.] (CR, April 1899, p. 52.))

13 Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall ^aenlighten your ^bmind, which shall fill your soul with ^cjoy;

14 And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of ^arighteousness, in faith believing in me that you shall receive. (When... inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear... Anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 4:285)

15 Behold, I command you that you need not suppose that you are ^acalled to ^bpreach ^cuntil you are called. (How do we prepare for a mission? In section 11 “the Lord . . . teaches Hyrum Smith several steps to be followed in preparing for a mission: “1. Desire to serve the Lord. (11:10, 17.) “2. Live worthily to receive the Spirit of the Lord so it can ‘enlighten your mind, which shall fill your soul with joy.’ (11:13.) “3. Keep the commandments of the Lord, assisting in the work of the Lord in any way that you might be asked. (11:18–20.) “4. Seek to obtain the word of the Lord through (a) studying the word of the Lord that had already gone forth—the Bible—and (b) studying the word of the Lord that was then being translated—the Book of Mormon. (11:21–22.) “5. Build upon the gospel, denying not either the spirit of revelation nor the spirit of prophecy. (11:24–25.) “The Lord indicates further that these suggestions are for ‘all who have good desires’ to serve. (11:27.)” (Ludlow, *Companion*, 1:108–9.)

16 Wait a little longer, until you shall have my word, my ^arock, my ^bchurch, and my gospel, that you may know of a surety my doctrine.

17 And then, behold, according to your desires, yea, even according to your ^afaith shall it be done unto you.

18 Keep my commandments; hold your peace; appeal unto my Spirit;

19 Yea, ^acleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the ^btranslation of my work; be patient until you shall accomplish it.

20 Behold, this is your work, to ^akeep my commandments, yea, with all your might, ^bmind and strength.

21 Seek not to ^adeclare my word, but first seek to ^bobtain my ^cword, and then shall your tongue be loosed; then, if you desire, you shall have my ^dSpirit and my word, yea, the power of God unto the ^cconvincing of men.

22 But now hold your ^apeace; study my word which ^bhath gone forth among the children of men (the Bible), and also ^cstudy my word which shall come forth among the children of men (the Book of Mormon), or that which is ^dnow translating, yea, until you have obtained all which I shall ^egrant unto the children of men in this generation, and then shall all things be added thereto. (Bruce R. McConkie: **Those who preach by the power of the Holy Ghost use the scriptures as their basic source of knowledge and doctrine. They begin with what the Lord has before revealed to other inspired men. But it is the practice of the Lord to give added knowledge to those upon whose hearts the true meanings and intents of the scriptures have been impressed. Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them, and they learn added things that those who do not follow such a course can never know.** Hence, as to "preaching the word," the Lord commands his servants to go forth "saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith." (D&C 52:9.) In a living, growing, divine church, new truths will come from time to time and old

truths will be applied with new vigor to new situations, all under the guidance of the Holy Spirit of God. Promised Messiah, 515-16)

23 Behold thou art ^aHyrum, my son; ^bseek the kingdom of God, and all things shall be added according to that which is just.

24 ^aBuild upon my ^brock, which is my ^cgospel;

25 **Deny not the spirit of ^arevelation, nor the spirit of ^bprophecy,** for wo unto him that ^cdenieth these things; (Joseph Fielding Smith: He [Hyrum Smith] was not to deny the Spirit of Revelation. This is good counsel for all of us today. There are some members of the Church who seemingly complain because the Lord is not giving revelations to be placed in the Doctrine and Covenants as in the beginning, and they ask why revelation has ceased in the Church. Usually it is the case that these critics are not faithfully keeping the commandments the Lord has already given and their eyes are blind to the fact that revelation and the guidance of the Lord is being meted out to the Church constantly. No one with the spirit of discernment can fail to see that the hand of the Lord has guided this people from the beginning and this guidance is manifest today as in other times to all who are humble and have a contrite spirit. (See Jacob 4:8.) The great commandment to us all is to seek first the kingdom of God. If we would pay heed to this commandment there could come peace to the Church today as it came to Enoch and his city. [Moses 7:18-21.] If we are not seeking his kingdom first of all, then we are worthy of condemnation and retarding our progress towards the Kingdom of God. (CHMR, 1947, p.53.))

26 Therefore, ^atreasure up in your ^bheart until the time which is in my wisdom that you shall go forth.

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

28 Behold, I am Jesus Christ, the ^aSon of God. I am the life and the ^blight of the world.

29 I am the same who came unto mine own and mine own ^areceived me not;

30 But verily, verily, I say unto you, that as many as receive me, to them will I give ^apower to become the ^bsons of God, even to them that ^cbelieve on my name. Amen.

Elder Bruce R. McConkie, September 29, 1964

Seek the Spirit

AN ADDRESS GIVEN TO THE BRIGHAM YOUNG UNIVERSITY STUDENTBODY by ELDER BRUCE R. McCONKIE

Member of the First Council of Seventy Church of Jesus Christ of Latter-day Saints

President Crockett and fellow students: I am honored and pleased with this privilege of meeting and worshipping with you in your devotional service. I think there are more people assembled here than attend a session of the General Conference of the Church. It is marvelous to have the youth of Zion by the thousands and thousands come to this school to seek learning and salvation in an atmosphere of spirituality.

This morning, if I might be guided by the Spirit, I would like to suggest to you a slogan which, in my judgment, is one which will guide and direct and control and influence in all the affairs of our lives, in all things both temporal and spiritual.

In the Southern Australian Mission we thought we would choose a slogan that would guide and direct in our missionary affairs, and then in all else. We knew that when the Nephite disciples, the twelve, had prayed for that which they most desired, the record said they most desired that they might have the Holy Ghost. (See. 3 Ne. 19:9.) So we sought to make their goal our goal, and we chose the slogan, "Seek the Spirit."

Now we knew that Joseph Smith had said: "The Holy Ghost is a Revelator, and any man who has received the Holy Ghost has received revelation." So we thought if we could attune our souls sufficiently to the infinite, to be able to have in our lives the full exercise of the gift that had been given us in connection with baptism, that we would be guided aright in all things.

I suggest this as the goal which all men in this world should follow-Seek the Spirit: desire above all things in this life to be guided by the Holy Ghost.

In the early days of this dispensation, when the Prophet was translating the Book of Mormon, with Oliver Cowdery acting as scribe, Brother Cowdery also desired to have the privilege to translate. So the Prophet importuned the Lord, pleaded with him to know if this might be, and received a revelation directed to Brother Cowdery, which said:

. . . 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 . . .(D&C 8:1.)

Then the Lord gave this general instruction:

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; . . .(D&C 8:2-3.)

The Lord gave a caution. He said:

. . . without faith you can do nothing; . . .(D&C 8:10.)

Then Brother Cowdery attempted to translate. (This, I think, is the only really authentic information we have as to how the Book of Mormon was translated.) In his attempt he failed. In a second revelation the Lord told him why. He said:

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

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; . . . (D&C 9:8-9.)

This was given with reference to translating the Book of Mormon.

But it is also a pattern or a sample of how we can govern and regulate and control in all of our personal affairs and in all the affairs of the Church or whatever enterprise we are engaged in. The Lord expects us to do everything that we can-all that in our power lies. We are to study and struggle and work and labor; we are to grapple with our problems and determine as best we can how to solve them, and then take the conclusions that we reach and present them to him; and if they are correct, and if the wise course has been chosen, then our bosoms will burn within us and we will know what we ought to do.

You can think of any pursuit in which you are engaged. You can think, for instance, of the most important thing that you will ever do in this life-which is to choose the right husband or the right wife and marry him or her by the right authority in the right place.

Now having determined that you are to pursue a proper course there, then you would be expected to evaluate, to study, to analyze, to consider the social and economic and cultural and personality factors, and all else that is involved, and above all of them the spiritual considerations. Then having reached, according to your best judgment, the conclusion that you should reach, your obligation is to take it up with the Lord and rely entirely upon him. If your bosom burns within you and you get the assurance and the prompting that comes into your heart by the power of the Holy Ghost, you will know that the course which you have chosen is correct and right. And if you do not get that witness and that assurance, then if you are wise, you will continue your search and make other arrangements where an eternal companion is concerned.

We believe not only that the President of the Church, or the Council of the Twelve, or the leading brethren, are entitled to inspiration and revelation from the Lord, but every member of the Church is entitled to the promptings of the Spirit. We receive the gift of the Holy Ghost at baptism. Legal administrators place their hands upon our heads and say, "Receive the Holy Ghost." This gives us the right to the constant companionship of that member of the Godhead, based on faithfulness, in consequence of which we are entitled and qualified, if we will, to receive personal revelation.

Now for instance, this great fieldhouse in which we are assembled is full of revelation at this moment. All the revelations of eternity are here, but you and I who have assembled in the devotional are probably not receiving them. This fieldhouse is full of the visions of eternity, and yet we are not viewing visions at this moment, but we could.

Now analogously, this great fieldhouse is full of great symphonies. There are symphonies played here, and our ears are not hearing them. There are sermons that are being preached, but we do not hear them. Yet if we had the means and the ability, we could tune in and hear the symphonies and see the visions.

One day in Hobart, in Tasmania, I said to my missionaries, "We will hold our meeting on the top of Mount Wellington"-a tremendous mountain that overlooks the city and the bay. They did not realize I was serious at first, but after I told them that all great men, Moses, the brother of Jared, Nephi, and so on, climbed mountains; they consented. So while it was scarce dawn we assembled at the foot of the mountain and spent a good many weary hours climbing to the top.

On the top we found some television relay stations. Since we were there, we gained permission to be shown through. There was a very bright young man who, using language that we did not understand, but speaking with a tone of authority, explained in detail the things, that were involved in relaying television broadcasts. I was totally unable to comprehend or understand what was involved, but I knew that the thing did take place.

That night, down in the valley again-two of my young sons were with me-we stayed in a room where there was a television set. They tuned the wave band of that set to the broadcast that came from the top of the mountain. We saw in the room projected before us, in effect, the visions of eternity.

The same thing applies in radio. If we had a radio here today and tuned it to the proper wave band, we would hear the symphonies that are being broadcast into this building. Or if we looked on television we would see in effect the visions that are coming forth in a similar way.

Now in the same sense, if at any time we manage to tune our souls to the eternal wave band upon which the Holy Ghost is broadcasting, since he is a Revelator, we could receive the revelations of the Spirit. If we could attune our souls to the band on which he is sending forth the visions of eternity, we could see what the Prophet saw in D&C 76, or anything else that it was expedient for us to see. It would all happen by compliance with law, by conformity to the eternal principles that God has ordained.

Now I am not able to explain how this takes place. I know that the laws exist; and like the young man who explained the television broadcast without really knowing how the pictures go through space, I also can state, as one having authority, that these things do take place in the spiritual realm, and that it is possible to receive revelation and direction and guidance in our personal affairs.

This, I think, is the sort of thing that we ought to desire above all else. If we are spiritually inclined, I think that we want to know what the Lord would have us do—we would like to have the direction that would enable us to govern and control properly in all the affairs of our lives

Once there was a professor, His name was Lehi. He taught some advanced courses in religion and in theology. He had some rather inept pupils who did not comprehend what it was all about. Two of these pupils came to a student who was getting the message from his teacher. They said, "Behold, we cannot understand the words which our father hath spoken concerning such-and-such and such-and-such." This pupil who understood and knew said, "Have ye inquired of the Lord?" They said to him, "We have not; for the Lord maketh no such thing known unto us." (See 1 Ne. 15:7-9.)

Then he chastened them, instructed them in how to learn what was involved in the teachings of their father, and gave them this instruction from the Lord:

. . . the Lord hath said-If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you. (1 Ne. 15:11.)

That, again, is a sample and an illustration of how we gain spiritual knowledge. The great Prophet Alma had been citing the prophets of old and had been testifying of certain things concerning Christ and salvation. He said:

. . . Do ye not suppose that I know of these things myself? [that is, in addition to the witness that he had called forth from the prophets of old] . . .

Behold, I say unto you, they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me. (Alma 5:45-46.)

Now I will read you one more. This is something that is addressed, not alone to the Prophet of God, not alone to the Council of the Twelve, but to all people in the Church. I think this is the clearest and best expression that we have in the revelations as to what our potential is as a people who have the gift and companionship of the Holy Ghost, or who should have it:

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.

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

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.

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

And 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.

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. (D&C 76:5-10.)

Personal revelation-inspiration from the Holy Ghost: "I will tell you in your heart and in your mind by the power of the Holy Ghost which shall come upon you." (See D&C 8:2.) Our aim and our goal, I think, is to do what God wants us to do. It is to be in harmony with him and his will.

He has ordained the perfect system whereby we can attain this goal of being one with him. It is by seeking and gaining his Spirit. It is by obeying the laws and conditions he has given. We must seek and serve him and put first in our lives the things of his kingdom.

If you want a slogan that tells you how to get the Spirit of God, based on these passages that I have just read, I think that slogan would be, "Fast, Pray, and Obey." Any time we learn to abide the law that enables us to tune our souls to the broadcast that the Almighty is sending forth, we will get personal direction.

I suppose the overwhelming majority of us here have testimonies of the divinity of the work. A testimony, by definition and in its nature, requires us to receive personal revelation from the Spirit. If we know only from an academic or an intellectual standpoint that this is God's kingdom and his gospel, then in the real sense of the word we do not have a testimony.

We have a testimony when we have managed to attune our souls to God so that the Holy Spirit speaks to the spirit that is within us. We must hear the still, small voice. When that witness is given, then we know of ourselves that the work is true, and on appropriate occasions we stand up and bear that record to the world. All the missionaries who succeed, do so because they are testifying missionaries. They bear witness to what they of themselves know of the divinity of the work. We have a little formula that we follow in order to gain a testimony: We desire in our hearts to know if the work is true; we study the principles that are involved; we practice them in our lives; and we pray to God and ask him to reveal the truth to us, on the same basis that the Prophet used when he read in the book of James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. [Then is added this phrase:]

But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed. (James 1:5-6.)

Well, now, if anyone has a testimony, that means that he has managed to that extent to get in tune with the revelations of the Spirit, and consequently he has received knowledge from a Divine Source of the truth and divinity of the work. If you can get in tune with the Lord and have a testimony of the divinity of this work, then you can comply and conform with the same law that entitles you and enables you to get inspiration and knowledge in other fields; you can learn what you ought to do in your Church affairs, in your school affairs, and in your personal affairs. You can learn whom you should marry, what job you should take, whom you should associate with, and where you should go, whether you should accept a call to missionary service, or whatever it may be. The Lord has a personal interest in you and in your affairs.

There is nothing in all this world as important as a human soul. A human soul is beyond price, beyond worth. Everything that is involved in time and in eternity, in creation, and in all else, is the Lord's business and his affair-all ordered and all designed to enable us to save our souls. The only way that a soul can be saved is to live right and follow the promptings of the Spirit.

The Holy Ghost is a Revelator. The Holy Ghost is also a sanctifier, and those who gain the revelation from the Spirit that they are entitled to, and walk in the light of that revelation, in due course find that their souls are sanctified. This process of sanctification involves washing evil and iniquity out and replacing it with righteousness. All this taken together constitutes the system of working out our salvation. I suggest that the slogan which directs and guides in all of this and in all of our affairs might well be, "Seek the Spirit." "Seek the Spirit." That we may do so and obtain is my prayer, in the name of Jesus Christ. Amen.

Come Follow Me Lesson 7
February 8-14
D&C 12-13; JSH 1:66-75

D&C 12

Revelation given through Joseph Smith the Prophet to Joseph Knight, Sen., at Harmony, Pennsylvania, May 1829. HC 1: 47—48. Joseph Knight believed the declarations of Joseph Smith concerning his possession of the Book of Mormon plates and the work of translation then in progress, and several times had given material assistance to Joseph Smith and his scribe, which enabled them to continue translating. At Joseph Knight's request the Prophet inquired of the Lord and received the revelation.

(Joseph Smith: About the same time (May 1829) an old gentleman came to visit us of whose name I wish to make honorable mention—Mr. Joseph Knight, Sen., of Colesville, Broome county, New York, who, having heard of the manner in which we were occupying our time, very kindly and considerably brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessaries of life; and I would just mention here, as in duty bound, that he several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work when otherwise we must have relinquished it for a season. (History of The Church of Jesus Christ of Latter-day Saints, 7 vols., introduction and notes by B. H. Roberts [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932-1951], 1: 47 - 48.) “After the Smiths, the Joseph and Polly Knight family may be the second family of the Restoration. The Knights knew Joseph Smith and accepted his claims before Oliver Cowdery, Martin Harris, or David Whitmer knew him. The Knights also stood by Joseph Smith more steadfastly than did the Three and the Eight Witnesses and even some of the Smiths. They became a special type of witness, a family witness of Joseph Smith’s prophetic work. “Joseph Smith’s friendship with the Knights began when he was twenty years old. In late 1826, Joseph Smith became a hired hand for Joseph Knight, Sr., and others in the Colesville, New York, area—115 miles southeast of Palmyra by dirt road. Young Joseph did farm work and probably helped at the Knights’ sawmill. He had experienced the First Vision six years before and had been meeting with Moroni for three years. “While helping the Knights, he bunked with Joseph Knight, Jr., who wrote that in November 1826 Joseph Smith ‘made known to us that he had seen a vision, that a personage had appeared to him, and told him where there was a gold book of ancient date buried, and that if he would follow the direction of the Angel, he could get it. We were told this in secret.’ “Another son, Newel Knight, wrote that Joseph Smith visited them often and that they ‘were very deeply impressed with the truthfulness of his statements concerning the Plates of the Book of Mormon which had been shown him by an Angel of the Lord.’ “Joseph Smith was then courting Emma Hale, a romance Father Knight assisted: ‘I paid him the money and I furnished him with a horse and cutter [sled] to go and see his girl.’ Joseph and Emma married shortly after that, on 18 January 1827, and moved to the Smith home near Palmyra. “When the time came for Joseph Smith to obtain the plates, Father Knight traveled to the Smith home, where the Prophet used his wagon to retrieve the plates. Late that night, after Joseph Smith had returned from his mission, he said to Brother Knight, ‘It is ten times better than I expected.’ According to Father Knight, the Prophet described the plates, though he ‘seemed to think more of the glasses or Urim and Thummim than he did of the plates. ‘For’ says he, ‘I can see any thing. They are marvelous.’ “By early 1828, Joseph and Emma had moved to Emma’s father’s property, about thirty miles from the Knights. Joseph Smith found it impossible to both earn a living and translate the plates. The Smiths asked Father Knight for help. Although the Knights were ‘not in easy circumstances,’ Joseph Knight, Sr., gave the young man some goods: ‘some few things out of the store, a pair of shoes, and three dollars.’ A few days later, Father Knight visited the couple and gave them some money to buy paper for the translation. Joseph Knight, Jr., recalled that, prior to Oliver Cowdery’s arrival, ‘Father and I often went to see him and carry him something to live upon.’ “Mrs. Knight was not yet a believer, so in March 1828 her husband took her by sled to visit the

Smiths. He wrote, 'Joseph talked with us about his translating and some revelations he had received. And from that time my wife began to believe.' "In early [1829], when Oliver Cowdery became Joseph Smith's scribe, the two visited Father Knight, seeking provisions. Father Knight paid for and delivered a barrel of mackerel, about ten bushels of grain and six of potatoes, a pound of tea, and some lined paper for writing. The two rejoiced at the food and paper, and 'then they went to work, and had provisions enough to last till the translation was done.' "Years later, Joseph Smith praised Father Knight for these items: they 'enabled us to continue the work when otherwise we must have relinquished it for a season.' Joseph Knight, Sr., helped the world receive the Book of Mormon sooner. If the Prophet had had to work full-time to support his family, the translation might have taken years to complete." (William G. Hartley, "The Knight Family: Ever Faithful to the Prophet," *Ensign*, Jan. 1989, 43–45))

1—6, Laborers in the vineyard are to gain salvation; 7—9, All who desire and are qualified may assist in the Lord's work.

1 ^aA GREAT and ^bmarvelous work is about to come forth among the children of men.

2 Behold, I am God; give heed to my ^aword, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

3 Behold, the field is ^awhite already to harvest; therefore, whoso desireth to reap let him thrust in 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.

4 Yea, whosoever will thrust in his sickle and ^areap, the same is ^bcalled of God.

5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of ^aZion. (John A. Widtsoe: The question as to individual responsibility for the welfare of the Church was asked in the early days of members of the Church. Several of the men who labored with the Prophet Joseph Smith came to him in those early days and said: "What shall we do?" They might have said: "What shall we do to be saved?" The Lord in every instance gave an answer. We have a series of short revelations in the Doctrine and Covenants, which are the answers to that question. I find in every one a significant statement, worded almost identically in all of these revelations, to Hyrum Smith, David Whitmer, Oliver Cowdery, and others of less fame in the Church: "Keep my commandments, and seek to bring forth and establish the cause of Zion." [Sec. 6:6; 11:6; 14:6.] That is our business, the business of the Latter-day Saints. We are here to build Zion to Almighty God, for the blessing of all the world. In that aim we are unique and different from all other peoples. We must respect that obligation, and not be afraid of it. We cannot walk as other men, or talk as other men, or do as other men, for we have a different destiny, obligation, and responsibility placed upon us, and we must fit ourselves for that great destiny and obligation. (CR, April 1940, p. 36.))

7 Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

8 And no one can assist in this work except he shall be ^ahumble and full of ^blove, (Charity which is love, covereth a multitude of sins. Joseph Smith, HC 5:517) having faith, hope, and charity, being temperate in all things, whatsoever shall be ^centrusted to his care. (Joseph Knight was well to do, but that is not important in the work of the kingdom, it's humility and love that are required.)

9 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. (These are the words of Christ. When we read the D&C we are hearing the words of Christ.) Amen.

(What if we don't get revelation or don't recognize it? How are we to proceed? Boyd K. Packer: Sometimes you may struggle with a problem and not get an answer. What could be wrong? It may be that you are not doing anything wrong. It may be that you have not done the right things long enough. Remember, you cannot force spiritual things. Sometimes we are confused simply because we won't take

no for an answer. On several occasions when a member has insisted that something be done his way, I have remembered that great lesson from Church history. I have said to myself in my mind: *All right, Joseph, give the manuscript to Martin Harris. Do it your own way and see where you get. Then when you're confounded and confused, come back and we'll get you set on the course that you might have taken earlier if you had been submissive and responsive.* Someone wrote: With thoughtless and impatient hands We tangle up the plans The Lord hath wrought. And when we cry in pain, He saith, "Be quiet, man, while I untie the knot." (Anonymous.) Put difficult questions in the back of your minds and go about your lives. Ponder and pray quietly and persistently about them. The answer may not come as a lightning bolt. It may come as a little inspiration here and a little there, "line upon line, precept upon precept." (D&C 98:12.) Some answers will come from reading the scriptures, some from hearing speakers. And, occasionally, when it is important, some will come by very direct and powerful inspiration. The promptings will be clear and unmistakable. CR, Oct 1979, p. 29-30)

(Caution about revelation for marriage: I would caution you that you cannot receive a one-sided revelation from God in regards to an eternal marriage. Only as both parties feel the same way can you have the assurance that it is from the Lord. Those who try to force another's free will into their supposed-revelation mold are doing a great disservice to themselves and to their friends. John H. Groberg, New Era, Jan 1987, p. 37-38)

D&C 13

Definition and purpose of the priesthood. The restoration of the Aaronic Priesthood. The restoration of the Melchizedek Priesthood. Blessings of the priesthood for all people. Priesthood offices, quorums, and duties.

What are priesthood keys? Priesthood keys authorize priesthood holders to preside over and direct the Church within a jurisdiction, such as a stake, ward or quorum. Presiding priesthood leaders receive these keys when they are set apart. All offices in the priesthood and organizations in the Church function under the direction of these presiding authorities.

Ordination of Joseph Smith and Oliver Cowdery to the Aaronic Priesthood along the bank of the Susquehanna River, near Harmony, Pennsylvania, May 15, 1829. HC 1: 39—42. The ordination was done by the hands of an angel, who announced himself as John, the same that is called John the Baptist in the New Testament. The angel explained that he was acting under the direction of Peter, James, and John, the ancient apostles, who held the keys of the higher priesthood, which was called the Priesthood of Melchizedek. The promise was given to Joseph and Oliver that in due time the Priesthood of Melchizedek would be conferred upon them. See also Section 27: 7, 8, 12. (This is an extract from the Prophet's history as recorded in Joseph Smith – History 1:66-75)

Keys and powers of Aaronic Priesthood are set forth.

1 UPON you my fellow servants, in the name of Messiah I ^aconfer the ^bPriesthood of Aaron, which holds the ^ckeys of the ministering of ^dangels, and of the gospel of ^erepentance, and of ^fbaptism by immersion for the remission of sins; (In stating that the Aaronic Priesthood "holds the keys" of the gospel of repentance, etc., reference is being made to the rights and privileges associated with the authority of the Aaronic Priesthood and not to the directing keys of the priesthood. This is a second and more general usage of the word "key" as used in the scriptures. It is with this broader sense of the word "key" in mind that, in response to the question "What is a key?" Joseph F. Smith explained, "It is the right or privilege which belongs to and comes with the Priesthood. . . . It is the right to enjoy the

blessing of communication with the heavens, and the privilege and authority to administer in the ordinances of the gospel of Jesus Christ, to preach the gospel of repentance, and of baptism by immersion for the remission of sins. That is a key. . . . We ordain boys . . . to that Priesthood which holds the keys of the ministering of angels and of the gospel of repentance and baptism by immersion for the remission of sin." Thus every holder of the Aaronic Priesthood has certain rights and privileges (i.e., keys) according to his calling in that priesthood. Studies in Scripture, 1:89-90.) and this shall never be taken again from the earth, until (Oliver used the word "that" instead of "until.") the sons of ^eLevi do offer again an offering unto the Lord in ^hrighteousness. (Were Joseph and Oliver ordained to a specific office in the Aaronic Priesthood? Although John is loosely mentioned as having conferred "the Aaronic Priesthood," Joseph was specific in outlining the twofold nature of this confirmation saying, "**he laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood.**" Differentiating between the authority and the keys conferred on this occasion, Elder Bruce R. McConkie noted, "**When John came, he did two things: He conferred upon Joseph and Oliver the Aaronic Priesthood—he gave them authority. The second thing that he did was to give them the keys of the priesthood, the keys of presidency, the right to preside in the Aaronic Priesthood, and the right to authorize either themselves or someone else to use the priesthood, within the field and scope that people are entitled to use that particular priesthood.**" As keys are not always conveyed when priesthood is conferred, President Joseph F. Smith emphasized that, "a distinction must be carefully made between the general authority, and the directing of the labors performed by that authority [i.e., keys]." Studies in Scripture, 1:88-89)

Joseph Smith – History 1:66-75

66 On the 5th day of April, 1829, ^aOliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my having received the plates, and accordingly he had come to make inquiries of me.

67 Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to ^awrite for me.

68 We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting ^abaptism for the ^bremission of sins, that we found mentioned in the translation of the plates. (From this statement and from Oliver Cowdery's account of the restoration of the Aaronic Priesthood, it can be reasonably deduced where Joseph and Oliver were in the process of translation when they went into the woods to inquire of the Lord relative to the necessity of baptism. Oliver said that it took place "after writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent" (note following the end of Joseph Smith-History, 59). **This would place the work of translation in 3 Nephi 11.** It will be remembered that Nephi's discourse on baptism (2 Nephi 31) was recorded on the small plates of Nephi, which were not translated until after the account of the ministry of the Savior and the books that followed it had been translated. Revelations of the Restoration, p. 117) While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a ^ccloud of light, and having laid his ^dhands upon us, (There could be little surprise that when the priesthood was lost the knowledge of how it was properly obtained was lost also. Here we learn that the way the priesthood is conferred is by the laying on of hands. This symbolizes the placing of God's hands upon those who are being commissioned to act in his stead (D&C 36:1-2). The same Hebrew word for hand means "power." Thus, symbolically, the laying on of hands represents the conferring of power. Revelations of the Restoration, p. 117-18) he ^eordained us, saying: (This is Oliver Cowdery's first vision.)

69 *Upon you my fellow servants, in the name of Messiah, I confer the ^aPriesthood of ^bAaron, which*

holds the keys (The bishop of the ward holds the keys of the Aaronic Priesthood for directing the work of the Aaronic Priesthood in a ward.) *of the ministering of angels*, (As the Melchizedek Priesthood holds the keys or authority to perform the ordinances by which men come into the presence of God, so the Aaronic Priesthood holds the authority to perform the ordinances by which we are prepared to receive the ministration of angels. For instance, Joseph Smith said, "All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained" (Teachings of the Prophet Joseph Smith, 180-81). Elder Dallin H. Oaks explained: "In general, the blessings of spiritual companionship and communication are only available to those who are clean. . . . Through the Aaronic Priesthood ordinances of baptism and the sacrament, we are cleansed of our sins and promised that if we keep our covenants we will always have His Spirit to be with us. I believe that promise not only refers to the Holy Ghost but also to the ministering of angels, for 'angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ' (2 Nephi 32:3). So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels" (Conference Report, October 1998, 51). It becomes the right of all who are of the household of faith to enjoy this blessing. We need not suppose that the ministering of angels is always known or seen by those to whom they have ministered. It was the apostle Paul who said that "**some have entertained angels unawares**" (Hebrews 13:2). "Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind. President John Taylor described 'the action of the angels or messengers of God, upon our minds, so that the heart can conceive . . . revelations from the eternal world'" (Oaks, Conference Report, October 1998, 51). Revelations of the Restoration, p. 118-19) *and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi* (Charles W. Penrose: Now as to the "sons of Levi," spoken of by John the Baptist in his ordination of Joseph Smith and Oliver Cowdery. (D&C 13.) They are, or will be, descendants of Levi, holding the Priesthood of Aaron, who will make the offerings predicted by the prophets to be presented to the Lord in latter days in Zion and in Jerusalem. (See Malachi 3:2-4; D&C 124:38, and 128:24.) In Zion, men chosen of the Lord for the special work mentioned will be persons sanctified by the spirit unto "the renewing of their bodies." (D&C 84:32-34.) At Jerusalem they will be Levites by lineal descent, offering the sacrifices that will be required after the restoration spoken of in Zechariah 14:16-21, and many others of the prophets of old concerning "the restitution of all things." (Acts 3:19-21.) (IE, August 1912, 15:952.)) *do offer again an offering unto the Lord in righteousness.* (The Aaronic Priesthood is a preparatory priesthood. As it was intended to prepare the nation of Israel for the coming of Christ in the meridian of time, so it is to prepare the covenant people of the Lord for the return of their King and the establishment of the millennial kingdom. **What Malachi is telling us is that as the sons of Levi were to do a labor to prepare their people for the coming of Christ, in like manner they are to do a special labor in the last days to prepare those of the house of faith to receive that same Christ. Thus, John restores to Joseph and Oliver the very authority by which the sons of Levi will be purified and by which they will perform the same ordinances performed by their ancient counterparts.** Amplifying what is involved here, Joseph Smith explained: "It is generally supposed that sacrifice was entirely done away when the Great Sacrifice [i.e.,] the sacrifice of the Lord Jesus was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets. "The offering of sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power and blessings. . . . These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the

sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the Holy Prophets be brought to pass. It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued. It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, through their succeeding generations" (Teachings of the Prophet Joseph Smith, 172-73; see also Smith, History of the Church, 4:207-12). Revelations of the Restoration, p. 119-120. Joseph Fielding Smith: It should be remembered that the great temple, which is yet to be built in the city of Zion, will not be one edifice, but twelve. Some of these temples will be for the lesser priesthood. [History of the Church, vol. 1, pp. 357-59.] When those temples are built, it is very likely that provision will be made for some ceremonies and ordinances which may be performed by the Aaronic Priesthood and a place provided where the sons of Levi may offer their offering in righteousness. This will have to be the case because all things are to be restored. There were ordinances performed in ancient Israel in the tabernacle when in the wilderness, and after it was established at Shiloh in the land of Canaan, and later in the temple built by Solomon. The Lord has informed us that this was the case and has said that in those edifices ordinances for the people were performed. [D&C 124:28-29.] D&C 13 1These temples that we now have, however, the Lord commanded to be built for the purpose of giving to the saints the blessings which belong to their exaltation, blessings which are to prepare those who receive them to "enter into his rest,. . . which rest is the fulness of his glory," and these ordinances have to be performed by authority of the Melchizedek Priesthood, which the sons of Levi did not hold. [D&C 84:24.] The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards sacrifice will be of some other character. [3 Nephi 9:10-20.] (Doctrines of Salvation, 1956, 3:93-94.))

70 He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; (The Holy Ghost was first conferred upon men in this dispensation in the meeting at which the Church was organized which took place 6 April 1830.) and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

71 Accordingly we went and were baptized. I ^abaptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.* **(Immediately after they had baptized each other Joseph and Oliver were directed by John to reordain each other. Though no explanation is given it would appear that the Baptist was establishing the order of the kingdom—that is, that baptism must precede receipt of the priesthood.** Their so doing also reaffirms the principle that angels do not do for us what we can do for ourselves. Revelations of the Restoration, p. 121)

72 The ^amessenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called ^bJohn the Baptist in the New Testament, and that he acted under the direction of ^cPeter, James and John, who held the keys of the Priest hood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first ^dElder of the Church, and he (Oliver Cowdery) the second. (Oliver was assistant President to Joseph. Later, after Oliver is excommunicated, Hyrum Smith becomes the assistant President.) It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

73 Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy

Ghost fell upon him, and he stood up and ^aprophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

74 Our minds being now enlightened, we began to have the ^ascriptures laid open to our understandings, and the ^btrue meaning and intention of their more ^cmysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood.

75 We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine providence), who had become very ^afriendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay.

Come Follow Me Lesson 8
February 15-21
D&C 14-17

D&C 14

Revelation given through Joseph Smith the Prophet to David Whitmer, at Fayette, New York, June 1829. HC 1: 48—50. The Whitmer family had become greatly interested in the translating of the Book of Mormon. The Prophet established his residence at the home of Peter Whitmer, Sen., where he dwelt until the work of translation was carried to completion and the copyright on the forthcoming book secured. Three of the Whitmer sons, each having received a testimony as to the genuineness of the work, became deeply concerned over the matter of their individual duty. This revelation and the two next following (Sections 15 and 16) were given in answer to an inquiry through the Urim and Thummim. David Whitmer later became one of the Three Witnesses to the Book of Mormon. (During the translation of the Book of Mormon, Oliver Cowdery corresponded with the Peter Whitmer Sr. family about the work in which he was engaged. In her history, Joseph's mother wrote that the Lord instructed Joseph and Oliver by means of the Urim and Thummim to request to live with the Whitmers. "One morning as he applied it to his eyes to look upon the record, instead of the words of the book being given to him, he was commanded to write a letter to one David Whitmer, who lived in Waterloo. This man Joseph had never seen, but he was instructed to say to him that he must come with his team immediately, in order to convey Joseph and Oliver back to his house, that they might remain with him there until the translation should be completed, as an evil-designing people were seeking to take away Joseph's life in order to prevent the work of God from going forth among the world" (Smith, History of Joseph Smith, 1996, 192). David arrived with a wagon in early June to transport Joseph and Oliver to his family's home in Fayette. During this move, Joseph entrusted the plates to Moroni for safekeeping. David Whitmer recorded an interesting event that occurred en route. "When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old fashioned wooden spring seat and Joseph behind us; while traveling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, 'good morning, it is very warm,' at the same time wiping his face or forehead with his hand. We returned the salutation, and by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I am going to Cumorah.' This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked enquiringly of Joseph, the old man instantly disappeared, so that I did not see him again" (Millennial Star, 49:772). Shortly after the three men arrived in Fayette, Moroni delivered the plates to Joseph in the Whitmer garden. Describing the circumstances at the Whitmer farm, Joseph said, "It was arranged that we should have our board free of charge, and the assistance of one of his brothers to write for me, and also his own assistance when convenient. Having much need of such timely aid in an undertaking so arduous, and being informed that the people in the neighborhood of the Whitmers were anxiously awaiting the opportunity to inquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly toward ourselves. They continued so, boarded and lodged us according to arrangements; and John Whitmer, in particular, assisted us very much in writing during the remainder of the work. "In the meantime, David, John and Peter Whitmer, Jun., became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and

obtained for them in succession the following revelations . . ." (Smith, History of the Church, 1:49). Revelations of the Restoration, 122-3)

1—6, Laborers in the vineyard will gain salvation; 7—8, Eternal life is the greatest of God's gifts; 9—11, Christ created the heavens and the earth.

1 A GREAT and ^amarvelous work is about to come forth unto the children of men.

2 Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

3 Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in 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.

4 Yea, whosoever will thrust in his sickle and reap, the same is called of God.

5 Therefore, if you will ask of me you shall receive; if you will ^aknock it shall be opened unto you.

6 Seek to bring forth and establish my Zion. Keep my commandments in all things.

SCRIPTURE MASTERY: 7 And, if you ^akeep my commandments and ^bendure to the end you shall have ^ceternal life, which gift is the greatest of all the gifts of God. (Even though he was one of the three witnesses to the Book of Mormon, he lost the Spirit and was excommunicated from the Church in 1838. Although he never denied his testimony of the Book of Mormon, he was a constant critic of Joseph Smith and died outside the Church. We note with particular interest that when Moroni showed the Three Witnesses the plates, he turned directly to David Whitmer and said, "David, blessed is he that endureth to the end" (Roberts, Conference Report, October 1926, 126).)

8 And it shall come to pass, that if you shall ask the Father in my name, in faith ^abelieving, you shall receive the ^bHoly Ghost, which ^cgiveth utterance, that you may stand as a ^dwitness of the things of which you shall both ^ehear and see, and also that you may declare ^frepentance unto this generation.

9 Behold, I am ^aJesus Christ, the ^bSon of the ^cliving God, who ^dcreated the heavens and the ^eearth, a ^flight which cannot be hid in ^gdarkness;

10 Wherefore, I must bring forth the ^afulness of my ^bgospel from the ^cGentiles unto the house of Israel. (Wilford Woodruff: **We are all Gentiles. The Latter-day Saints are all Gentiles in a national capacity. The gospel came to us among the Gentiles. We are not Jews, and the Gentile nations have got to hear the gospel first. The whole Christian world has got to hear the gospel, and when they reject it, the law will be bound and the testimony sealed, and it will turn to the house of Israel. Up to the present day we have been called to preach the gospel to the Gentiles, and we have had to do it.**—JD 18:112, September 12, 1875.)

11 And behold, thou art David, and thou art called to assist; which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen. (David Whitmer had already received a witness to the Lord's promise. In the preparation to move the Prophet Joseph Smith and Oliver Cowdery to his father's farm, there were several manifestations of divine intervention, which brought both spiritual and temporal blessings. When Oliver Cowdery's letter arrived at the Whitmer home requesting that David travel to Harmony, Pennsylvania, to transport him and Joseph to Fayette, the family was not certain how to respond. David Whitmer explained, "I did not know what to do, I was pressed with my work. I had some 20 acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night. "I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow" (Millennial Star, 49:772). Describing this event, Lucy Mack Smith recalled: "When he [David] informed his father of the fact, his father could not believe it till he examined for himself and ascertained that it was actually true. 'Well,' said his father, 'there must be some overruling power in this thing, and I think you had better go as soon

as you get your plaster of paris sown [a common fertilizer of the day] and bring up the man with his scribe.' "To this also David agreed. The next morning, as soon as breakfast was over, he took the half-bushel measure under his arm and went out to the place where he supposed the plaster to be, as he knew exactly where he had left it twenty- four hours earlier. But when he came to look for it, behold, it had entirely disappeared! Every vestige of it was gone from the spot where he left it. He ran to his sister's house a few yards distant and inquired if she knew what had become of it. "'Why?' she said, in surprise. 'Was it not all spread yesterday?' "'Not to my knowledge,' answered David. "'I am astonished at that,' replied his sister, 'for the children came to me in the forenoon and begged of me to go out and see the men sow plaster in the field, saying that they never saw anybody sow plaster so fast in their lives. I accordingly went and saw three men at work in the field, as the children said, but, supposing that you had hired some help on account of your hurry, I went immediately into the house and gave the subject no further attention.' "David made considerable inquiry in regard to the matter, both among his relatives and neighbors, but was not able to learn who had done it. However, the family were convinced that there was an exertion of supernatural power connected with this strange occurrence" (Smith, History of Joseph Smith, 1996, 193-94). As if this was not enough to convince the Whitmers that the Lord had chosen Joseph Smith to be his servant, David related: "When I arrived at Harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had told him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished" (Millennial Star, 49:772). Revelations of the Restoration, p. 124-5)

D&C 15

Revelation given through Joseph Smith the Prophet to John Whitmer, at Fayette, New York, June 1829. HC 1: 50; see also heading to Section 14. The message is intimately and impressively personal, in that the Lord tells of what was known only to John Whitmer and himself. John Whitmer later became one of the Eight Witnesses to the Book of Mormon. (Doctrine and Covenants 15 and 16 are identical save the names John and Peter in verse one and the word "unto" in verse 5 of section 16, which was inserted after 1843. They are the only known revelations to have been given in exactly the same wording. Similar to the first six verses of sections 6, 11, 12, and 14, the parallel wording indicates that the messages were directed intimately to the recipients but also to "all those who have desires to bring forth and establish this work" (D&C 12:7). Like mission calls that are extended today, the wording of each call is identical. Nonetheless, the recipients esteemed the call as an intimate revelation giving direction to their service in the kingdom of God. The publication of these three sections (D&C 14-16) illustrates the importance that Joseph Smith and those who assisted in the Restoration attached to the Lord's words. Elder John A. Widtsoe explained: "The Doctrine and Covenants is a compilation of the revelations received by Joseph Smith to individuals and for the guidance of the Church. From the first years of the work the Prophet kept every scrap of paper pertaining to the progress of the work. In fact this care of things that must have seemed trivial is one of the evidences of the sincerity of the man. For example, when John and Peter Whitmer asked for help, he received for each of them a revelation, substantially the same. . . . "This simple revelation is directed to the individual and at first sight has no permanent value for the Church. Yet as a revelation from God it was preserved and published. An insincere man could have eliminated this and other similar revelations as of little consequence. Not so with Joseph. The Lord had spoken. The words were part of the building of the kingdom of God, and the same advice would be useful to many men then and now" (Joseph Smith, 251-52). Revelations of the Restoration, p. 126)

1—2, *The Lord's arm is over all the earth; 3—6, To preach the gospel and save souls is the thing of most worth.*

1 HEARKEN, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.
2 For behold, I speak unto you with ^asharpness and with power, for mine arm is over all the ^bearth. (The phrase “arm of God” denotes His power and authority.)
3 And I will ^atell you that which no man ^bknoweth save me and thee alone—
4 For many times you have desired of me to know that which would be of the most worth unto you.
5 Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.
6 And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to ^adeclare ^brepentance unto this people, that you may bring ^csouls unto me, that you may ^drest with them in the ^ekingdom of my ^fFather. Amen. (Orson F. Whitney: The obligation of saving souls rests upon every man and woman in this Church—if not with equal weight, at least proportionately, according to their strength, their time, their opportunities, their abilities; and they cannot get out from under this responsibility on the plea that it belongs only to such and such persons. Did not the Lord say, through Joseph the Seer, at the beginning of this work, "Behold, it is a day of warning, and not a day of many words. . . . it becometh every man who hath been warned to warn his neighbor"? [Sec. 63:58, 88:81.] (CR, October 1913, p. 99.))

D&C 16

Revelation given through Joseph Smith the Prophet to Peter Whitmer, Jun., at Fayette, New York, June 1829. HC 1: 51; see also heading to Section 14. Peter Whitmer, Jun., later became one of the Eight Witnesses to the Book of Mormon. (Sections 14-16 are virtually identical.)

1—2, *The Lord's arm is over all the earth; 3—6, To preach the gospel and save souls is the thing of most worth.*

1 ^aHEARKEN, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer.
2 For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.
3 And I will tell you that which no man knoweth save me and thee alone— **(Some think that the dash here in these three sections may mean that there were some things said to these brethren that were personal and not recorded in the scripture.)**
4 For many times you have desired of me to know that which would be of the most worth unto you.
5 Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.
6 And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

D&C 17

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, New York, June 1829, prior to their viewing the engraved plates that contained the Book of Mormon record. HC 1: 52–57. Joseph and his scribe, Oliver Cowdery, had learned from the translation of the Book of Mormon plates that three special witnesses would be designated. See Ether 5: 2–4; also 2 Nephi 11: 3 and 27: 12. Oliver Cowdery, David Whitmer, and Martin Harris were moved

upon by an inspired desire to be the three special witnesses. The Prophet inquired of the Lord, and this revelation was given in answer, through the Urim and Thummim.

(Not only did the witnesses know that the book was of God, they also knew that it was based on real history and real people who really did what the book claims they did, for they saw for themselves the artifacts associated with that history. Thus, the Testimony of Three Witnesses makes untenable any claim that the Book of Mormon may be inspired without being historical. ACD&C 1:99)

1–4, By faith the Three Witnesses shall see the plates and other sacred items; 5–9, Christ bears testimony to the divinity of the Book of Mormon.

1 BEHOLD, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a ^aview of the ^bplates, and also of the ^cbreastplate, the ^dsword of Laban, the ^eUrim and Thummim, which were given to the ^fbrother of Jared upon the mount, when he talked with the Lord ^gface to face, and the ^hmiraculous directors which were given to Lehi while in the wilderness, on the borders of the ⁱRed Sea. (There is no other account of anyone else seeing the Liahona in the latter days except for the vision given to the Prophet Joseph Smith and the Three Witnesses on this occasion. Revelations of the Restoration, 131 The breastplate. The breastplate was contained in the stone box that held the plates. **Lucy Mack Smith had the privilege of handling the breastplate soon after Joseph received it from the Hill Cumorah. She said that Joseph "handed me the breastplate spoken of in his history. "It was wrapped in a thin muslin handkerchief, so thin that I could see the glistening metal and ascertain its proportions without any difficulty. "It was concave on one side, and convex on the other, and extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers (for I measured them), and they had holes in the end of them to be convenient in fastening"** (Smith, History of Joseph Smith, 1996, 148-49). **The Urim and Thummim were attached to the breastplate by means of a rod. William Smith, the Prophet's brother, explained that "a pocket was prepared in the breastplate on the left side, immediately over the heart. When not in use the Urim and Thummim was placed in this pocket, the rod being of just the right length to allow it to be so deposited. This instrument could, however, be detached from the breastplate . . . when away from home, but [Joseph] always used it in connection with the breastplate when receiving official communications, and usually so when translating, as it permitted him to have both hands free to hold the plates"** (Smith, in Rod of Iron 1, 3 [February 1924]: 7). Revelations of the Restoration, 129-130))

2 And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

3 And after that you have obtained faith, and have seen them with your eyes, you shall ^atestify of them, by the power of God; **(You shall testify of them, by the power of God. Nephi wrote that "when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men" (2 Nephi 33:1). As these men lived worthy of that companionship, there was a great power that attended their testimony. Those who were privileged to hear one or more of the Three Witnesses bear testimony also had opportunity to have that testimony confirmed by the power of the Holy Ghost. William H. Homer visited with Martin Harris in the Kirtland Temple about the last of December 1869. He asked Martin, "'What about your testimony to the Book of Mormon? Do you still believe that the Book of Mormon is true and that Joseph Smith was a Prophet?' Again, the effect was electric. A changed old man stood before me. It was no longer a man with an imagined grievance. It was a man with a message, a man with a noble conviction in his heart, a man inspired of God and endowed with divine knowledge. Through the**

broken window of the Temple shone the winter sun, clear and radiant. "'Young man,' answered Martin Harris with impressiveness, 'Do I believe it! Do I see the sun shining! Just as surely as the sun is shining on us and gives us light, and the . . . [moon] and stars give us light by night, just as surely as the breath of life sustains us, so surely do I know that Joseph Smith was a true prophet of God, chosen of God to open the last dispensation of the fulness of times; so surely do I know that the Book of Mormon was divinely translated. I saw the plates; I saw the Angel; I heard the voice of God. I know that the Book of Mormon is true and that Joseph Smith was a true Prophet of God. I might as well doubt my own existence as to doubt the divine authenticity of the Book of Mormon or the divine calling of Joseph Smith.' It was a sublime moment. It was a wonderful testimony. We were thrilled to the very roots of our hair. The shabby, emaciated little man before us was transformed as he stood with hand outstretched toward the sun of heaven. A halo seemed to encircle him. A divine fire glowed in his eyes. His voice throbbed with the sincerity and the conviction of his message. It was the real Martin Harris whose burning testimony no power on earth could quench. It was the most thrilling moment of my life" (Homer, "Passing of Martin Harris," 469-70; emphasis added) Revelations of the Restoration, 132-133)

4 And this you shall do that my servant Joseph Smith, Jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. (The strength and importance of the testimony of the Three Witnesses of the Restoration is immeasurable. It is significant that not only did the Prophet Joseph Smith testify truthfully of his sacred revelatory experiences but others shared these experiences with him. Many articles and books have been written to explain away or refute the testimony of Joseph Smith. Indeed, the authors of these articles have sought to destroy the Prophet by destroying the credibility of his testimony. However, these critics curiously leave the testimony of the Three Witnesses alone. It has been the common practice for detractors of the Restoration to stick their heads in the sand and ignore the special witness of these three men. One cannot get around their testimony nor undermine it. Notwithstanding their struggles and trials, each of these men remained true to their testimony of these events to their deaths. Their testimony gives great credibility to the testimony of Joseph Smith. Revelations of the Restoration, 134)

5 And ye shall testify that you have seen them, even as my servant Joseph Smith, Jun., has seen them; for it is by my power that he has seen them, and it is because he had faith.

6 And he has translated the ^abook, even that ^bpart which I have commanded him, and as your Lord and your God liveth it is true.

7 Wherefore, you have received the same power, and the same faith, and the same gift like unto him;
8 And if you do these last ^acommandments of mine, which I have given you, the ^bgates of hell shall not prevail against you; for my ^cgrace is sufficient for you, and you shall be ^dlifted up at the last day. (David Whitmer recounted what then followed: "We not only saw the plates of the Book of Mormon but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. . . . There appeared as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the Sword of Laban, the directors—i.e., the ball which Lehi had, and the Interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God." When asked if he saw the angel at that time, Brother Whitmer replied, "Yes; he stood before us, our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written." Joseph then left Oliver and David and found Martin Harris engaged in prayer, as he had previously been instructed by the Lord (see D&C 5:24). After joining him in prayer, Joseph and Martin had the heavens open and saw the same vision as the first two. ACD&C, 1:101)

9 And I, Jesus Christ, your ^aLord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

(The testimony of the Three Witnesses is given in the preface to the Book of Mormon. Oliver Cowdery, David Whitmer, and Martin Harris never faltered in bearing testimony of the truthfulness of the Book of Mormon. As history attests, however, they did falter in other Church-related areas. David Whitmer left the Church and never came back. Oliver Cowdery and Martin Harris both left the Church but were eventually rebaptized and died in full fellowship. But even while they were out of the Church, all three continued to bear solemn witness of the reality of their experience on that day. They undoubtedly felt the weight of the Lord's warning to them to keep his commandments or the gates of hell would prevail against them. **Francis W. Kirkham wrote about Oliver Cowdery's death** that "in the year 1878, David Whitmer said to Elders Orson Pratt and Joseph F. Smith concerning his departure: 'Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, "Now I lay me down for the last time; I am going to my Savior"; and he died immediately, with a smile on his face.'" (*New Witness for Christ*, 1:248.) The *Richmond Democrat* carried the following account of **David Whitmer**: "On Sunday evening, at 5:30 (Jan. 22, 1888), Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, said: 'Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony.' The doctor answered: 'Yes, you are in your right mind, for I have just had a conversation with you.' He then addressed himself to all around his bedside in these words: 'Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen.'" (In Jenson, *Biographical Encyclopedia*, 1:270.) **The last testimony of Martin Harris** was given to Elder William Harrison Homer, who was with him at the time of his death. Elder Homer recorded: "The next day, July 10, 1875, marked the end. It was in the evening. It was milking time, and Martin Harris, Jr., and his wife, Nancy Homer Harris, had gone out to milk and to do the evening's chores. In the house with the stricken man were left my mother, Eliza Williamson Homer, and myself, who had had so interesting a day with Martin Harris at Kirtland. I stood by the bedside holding the patient's right hand and my mother at the foot of the bed, Martin Harris had been unconscious for a number of days. When we first entered the room the old gentleman appeared to be sleeping. He soon woke up and asked for a drink of water. I put my arm under the old gentleman, raised him, and my mother held the glass to his lips. He drank freely, then he looked up at me and recognized me. He said, 'I know you. You are my friend.' He said, 'Yes, I did see the plates on which the Book of Mormon was written; I did see the angel; I did hear the voice of God; and I do know that Joseph Smith is a Prophet of God, holding the keys of the Holy Priesthood.' This was the end. Martin Harris, divinely-chosen witness of the work of God, relaxed, gave up my hand. He lay back on his pillow and just as the sun went down behind the Clarkston mountains, the soul of Martin Harris passed on. . . . (Signed) William Harrison Homer. "Signed in the presence of Mrs. W. H. Homer, Joseph Homer, Leah Widtsoe, John A. Widtsoe." (In *New Witness for Christ*, 1:253–54.))

Come Follow Me Lesson 9
February 22-28
D&C 18-19

D&C 18

Revelation to Joseph Smith the Prophet, Oliver Cowdery, and David Whitmer, (David Whitmer and Oliver Cowdery were brothers-in-law.) given at Fayette, New York, June 1829. (This was written prior to June 14th) HC 1: 60—64. When the Aaronic Priesthood was conferred, the bestowal of the Melchizedek Priesthood was promised. See heading to Section 13. In response to supplication for knowledge on the matter, the Lord gave this revelation. (In preparation for the organization of the Church, the Prophet had directed Oliver Cowdery to prepare a foundational document for that purpose. Frustrated in his efforts to do so, Oliver asked the Prophet to inquire of the Lord for direction on that matter. This section came in response to that request. Describing these events, Joseph Smith said, "We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise—'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you'—for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord" (History of the Church, 1:60-61). As a consequence of the instructions given in this revelation, the document known as the "Articles and Covenants of the Church" (D&C 20), which led to the organization of The Church of Jesus Christ of Latter-day Saints, was written. Revelations of the Restoration, p. 135-6)

1—5, Scriptures show how to build up the Church; 6—8, The world is ripening in iniquity; 9—16, The worth of souls is great; 17—25, To gain salvation, men must take upon them the name of Christ; 26—36, The calling and mission of the Twelve are revealed; 37—39, Oliver Cowdery and David Whitmer are to search out the Twelve; 40—47, To gain salvation, men must repent, be baptized, and keep the commandments.

1 NOW, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words:

2 Behold, I have ^amanifested unto you, by my Spirit in many instances, that the ^bthings which you have written are ^ctrue; wherefore you know that they are true. **(These words constitute a testimony by the God of heaven that the Book of Mormon is true.** To say that the book is true means that it is a reliable representation of the truths of salvation. No equivalent statement from the God of heaven exists relative to either the Old or New Testaments or any of the books within them. Revelations of the Restoration, p. 136. Brigham Young: [Oliver Cowdery] left the Church because he lost the love of the truth; and after he had travelled alone for years, a gentleman walked into his law office and said to him, "Mr. Cowdery,

what do you think of the Book of Mormon now? Do you believe that it is true?" He replied, "No, sir, I do not." "Well," said the gentleman, "I thought as much; for I concluded that you had seen the folly of your ways and had resolved to renounce what you once declared to be true." "Sir, you mistake me: I do not believe that the Book of Mormon is true; I am past belief on that point, for I KNOW that it is true, as well as I know that you now sit before me." "Do you still testify that you saw an angel?" "Yes, as much as I see you now; and I know the Book of Mormon to be true." (Eldin Ricks, *The Case of The Book of Mormon Witnesses* [Deseret News Press, 1971], 8.)

3 And if you **know** that they are true, behold, I give unto you a commandment, that you ^arely upon the things which are ^bwritten;

4 For **in them are all things** ^awritten concerning the foundation of my church, my gospel, and my ^brock. (Of necessity the Church was to be founded on correct principles, principles distinctive to the restoration, not principles borrowed from some other source. That source is here identified as the Book of Mormon. It is of particular importance to note that the Book of Mormon had to come forth before the organization of the Church, for it was to constitute the foundation of the same. So it was that the first copies of the Book of Mormon— five thousand in number, a rather remarkable expression of confidence—were completed in March 1830, and the Church was organized the next month on 6 April. Revelations of the Restoration, p. 136)

5 Wherefore, if you shall build up my ^achurch, upon the **foundation** of my gospel and my ^brock, the ^cgates of hell shall not prevail against you.

6 Behold, the ^aworld is ^bripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the ^cGentiles and also the house of Israel.

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

8 And now, marvel not that I have ^acalled him unto mine own purpose, which purpose is known in me; wherefore, if he shall be ^bdiligent in keeping my commandments he shall be ^cblessed unto eternal life; and his name is ^dJoseph.

9 And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I ^acommand all men everywhere to repent, and I speak unto you, even as unto **Paul mine** ^bapostle, for you are called even with that same calling with which he was called. (Brigham Young taught that Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation. "Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation, though in the early days of the Church David Whitmer lost his standing, and another took his place." JD 6:320. To these, according to Heber C. Kimball, Martin Harris was later added. "Peter comes along with James and John and ordains Joseph to be an Apostle, and then Joseph ordains Oliver, and David Whitmer, and Martin Harris; and then they were ordered to select twelve more and ordain them. It was done." JD, 6:29. These men were instructed to find and ordain twelve others who would form the Quorum of the Twelve. Doctrine and Covenants Student Manual, p. 35)

SCRIPTURE MASTERY 10, 15-16: 10 Remember the ^aworth of ^bsouls is great in the sight of God; (Let me emphasize that the noblest aim in life is to strive to live to make lives better and happier. The most worthy calling in life is that in which man can serve best his fellowman. David O. McKay, CR Apr 1961, p. 131)

11 For, behold, the Lord your ^aRedeemer suffered ^bdeath in the flesh; wherefore he ^csuffered the ^dpain of all men, (How can we begin to comprehend the cumulative suffering of all mankind, or as taught by Elder Orson F. Whitney, "the piled up agony of the human race"? What is thrown on the scale of remorse, as observed by Truman Madsen, when we aggregate "the cumulative impact of our vicious thoughts, motives, and acts"? What, as Elder Vaughn J. Featherstone inquired, is the "weight and immensity of the penalties of all broken laws crying from the dust and from the future—an incomprehensible tidal wave of guilt"? How many searing consciences has this world

produced and to what depths of depravity has this earthly sphere sunk? Can anyone possibly fathom the horrendous consequences of such sin? Not only did the Savior fathom it—he felt it, and he suffered it. (Tad R. Callister, *The Infinite Atonement*, 134)) that all men might repent and ^ccome unto him.

12 And he hath ^arisen again from the dead, that he might bring all men unto him, on conditions of ^brepentance. (There is nothing in all the eternities—both the love and grace of Christ included—to which conditions are not attached. That which is without conditions is without existence. So it is that we understand that Christ came to save us from our sins not in them (Helaman 5:11). Through his atonement, Christ brings "salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption" (Alma 34:15-16). Repentance is the condition on which the receipt of all blessings is predicated (D&C 138:19). *Revelations of the Restoration*, p. 138)

13 And how great is his ^ajoy in the ^bsoul that ^crepenteth!

14 Wherefore, you are called to ^acry repentance unto this people.

15 And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one ^asoul unto me, how great shall be your joy with him in the kingdom of my Father! (We need to have the same love for God's children as God does. Ether12:33-34:)

16 And now, if your joy will be great with one soul that you have brought unto me into the ^akingdom of my Father, how great will be your ^bjoy if you should bring many ^csouls unto me! (Rudger Clawson: And if one of these men should labor all his days, and bring save it be but one soul unto Christ, and that one should be his wife, what great joy he would have with his wife in heaven. Then if he should labor all his days and bring unto Christ the souls of his wife and his children, and none else perchance, how great would be his joy in heaven with his wife and children. (CR, April 1901, pp. 7-8))

17 Behold, you have my gospel before you, and my rock, and my ^asalvation. (The Book of Mormon.)

18 ^aAsk the Father in my ^bname, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are ^cexpedient unto the children of men. (Joseph Fielding Smith: **If members of the Church would place more confidence in the word of the Lord and less confidence in the theories of men, they would be better off.** I will give you a key for your guidance. Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, that is in conflict with the revelations of the Lord that have been accepted by the Church as coming from the Lord, will fail. It may appear to be very plausible; it may be put before you in such a way that you cannot answer it; it may appear to be established by evidence that cannot be controverted, but all you need do is to bide your time. Time will level all things. You will find that every doctrine, theory, principle, no matter how great it may appear, no matter how universally it may be believed, if it is not in accord with the word of the Lord, it will perish. Nor is it necessary for Us to try to stretch the word of the Lord to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled. . . . The theories of men change from day to day. . . but the word of the Lord will endure forever. (Utah Genealogical and Historical Magazine, October 1930, pp.155-56.))

19 And if you have not ^afaith, ^bhope, and ^ccharity, you can do nothing.

20 ^aContend (Contention is of the devil, even when we are right in our point.) against no church, save it be the ^bchurch of the devil. (The titles church of the devil and great and abominable church are used to identify all churches or organizations of whatever name or nature — whether political, philosophical, educational, economic social, fraternal, civic, or religious — which are designed to take men on a course that leads away from God and his laws and thus from salvation in the kingdom of God. *Mormon Doctrine*, p. 137-8)

21 Take upon you the ^aname of Christ, and ^bspeak the truth in ^csoberness. (James E. Talmage: We are oftentimes charged with being very exclusive, and we admit the charge; we are exclusive, but in a rational sense. How can we solemnly testify that this is the Church of Jesus Christ and then ascribe that same high title to other organizations that have been formed not under the direction of Jesus Christ, but according to man's thoughts and plans? Some people say that we are illiberal because we do not admit that all other churches are what they profess to be, when their profession is based on facts. Now when we say that the Lord is not pleased with those churches, we do not mean that he is not pleased with the members thereof. We hold that God is no respecter of persons, but, on the contrary, that he will acknowledge good in any soul, no matter whether that person belongs to a church or not. But the Lord is not pleased with those churches that have been constructed by men and then labeled with his name. He is not pleased with those doctrines that are being taught as being his doctrines when they are only the effusion of men's brains, undirected by inspiration and utterly lacking in revelation. He has expressed himself with regard to the churches that are built by man and has said they shall be overthrown. Indeed he has applied strong terms to some of those churches, or to church organizations in general, that have been brought into being by men. Read his words to John the Revelator. See what he means by the synagogue of Satan to which some of the people belonged. [Rev. 2:9; 3:9.] Read what he has said about the great and abominable church, the mother of abominations. [Rev. 17.] The church as such may be wholly corrupt because of the false claims that are being made for it, and yet within that church as members there may be people who are doing their best. They have been deceived. As to the degree of culpability that will be charged up to them for their having become subjects of deception, we may not be able to judge. But I do not understand that when the Lord states that those churches shall be overthrown—I mean the church of the devil, using his expression, and those that are making false claims, and shall be thrown into the fire, as he says [Rev. 18]—I do not understand that all members of those churches are to meet destruction, physically or otherwise. He is speaking there of the church collectively, and he is not pleased with it; but individually he may be well pleased with many of his sons and daughters who have been under an environment that has led them into those churches which are not of God. (CR, October 1928, p. 120.))

22 And as many as repent and are ^abaptized in my name, which is Jesus Christ, and ^bendure to the end, the same shall be saved.

23 Behold, Jesus Christ is the ^aname which is given of the Father, and there is none other name given whereby man can be ^bsaved;

24 Wherefore, all men must take upon them the ^aname which is given of the Father, for in that name shall they be called at the last day; (Does everyone have to accept Christ? Yes. If you want to be exalted.)

25 Wherefore, if they ^aknow not the ^bname by which they are called, they cannot have place in the ^ckingdom of my Father. (Celestial Kingdom)

26 And now, behold, there are others who are ^acalled to declare my gospel, both unto ^bGentile and unto Jew;

27 Yea, even twelve; and the ^aTwelve shall be my disciples, (These will be the apostles. The Nephite disciples were also apostles.) and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my ^bname with full purpose of heart. (The Twelve won't be called until 1835, six years later.)

28 And if they desire to take upon them my name with full purpose of heart, they are called to go into all the ^aworld to preach my ^bgospel unto ^cevery creature.

29 And they are they who are ordained of me to ^abaptize in my name, according to that which is written;

30 And you have that which is written before you; wherefore, you must perform it ^aaccording to the words which are ^bwritten. (The baptismal prayer is written.)

31 And now I speak unto you, the ^aTwelve—Behold, my grace is sufficient for you; you must walk

uprightly before me and sin not.

32 And, behold, you are they who are ordained of me to ^aordain ^bpriests and teachers; (Book of Mormon language) to declare my gospel, ^caccording to the power of the Holy Ghost which is in you, and according to the ^dcallings and gifts of God unto men;

33 And I, Jesus Christ, your Lord and your God, have spoken it.

34 These ^awords are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;

35 For it is my ^avoice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them;

36 Wherefore, you can ^atestify that you have ^bheard my voice, and know my words. (S. Dilworth Young: In 1835 the Twelve were chosen, as you know, and on one occasion they were called together and given their instructions. Oliver Cowdery was the spokesman; and after having given them some very powerful and heartwarming instruction, so moved was he, himself, that he had to stop two or three times to weep. He finally read the revelation to which I refer and this verse. Brigham Young was so impressed by it that he copied it in his laborious handwriting into his diary. I am impressed by it likewise. These are the words: "These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man; "For it is my voice which speaketh them unto you; (now this is six years later that they are hearing it) for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them"; And this is the verse—"Wherefore, you can testify that you have heard my voice, and know my words." (D&C 18:34-36.) **The thing that impresses me about this is, and I have never thought of it before, when I read a verse in the Doctrine and Covenants I am hearing the voice of the Lord as well as reading his words, if I hear by the Spirit.** Now I have heard it said many times by men that they have often asked the Lord for a special testimony and oftentimes haven't had it. They seem to want to hear the voice of the Lord. I confess I have often wanted to hear the voice of the Lord, without knowing that all these years I have been hearing it with deaf ears. This woke me up. I can testify that, having read, I hear the voice of the Lord. I also testify to you that when you hear the Prophet here sitting on the stand, speak by the voice of prophecy and by the spirit of the inspiration which possesses him, you also hear, through him, the voice of the Lord. CR, Apr 1963, p. 74)

37 And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the desires of which I have spoken; (Oliver Cowdery and David Whitmer were given the charge to "search out" or find those worthy and capable of holding the office of an apostle. As one of the Three Witnesses, Martin Harris would share in this responsibility. Following the experiences of Zion's Camp, the time for choosing arrived. In Kirtland on 14 February 1835, Joseph paid tribute to those who had marched with Zion's Camp and then proposed that the time had come to ordain twelve men to the office of an apostle. "President Joseph Smith, Jun., said that the first business of the meeting was, for the Three Witnesses of the Book of Mormon, to pray, each one, and then proceed to choose twelve men from the Church, as Apostles, to go to all nations, kindreds, tongues, and people. "The Three Witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer. "These three witnesses were then blessed by the laying on of the hands of the [First] Presidency. **"The Witnesses then, according to a former commandment [the present revelation], proceeded to make choice of the Twelve. Their names are as follows: "1. Lyman E. Johnson 2. Brigham Young 3. Heber C. Kimball 4. Orson Hyde 5. David W. Patten 6. Luke S. Johnson 7. William E. M'Lellin 8. John F. Boynton 9. Orson Pratt 10. William Smith 11. Thomas B. Marsh 12. Parley P. Pratt"** (Smith, History of the Church, 2:186-87). These men were ordained in the quorum according to age, from oldest to youngest. Revelations of the Restoration, p. 142. Since this first calling of the Twelve Apostles in this dispensation, there have been 102 men called as Apostles. Seniority in the quorum of the Twelve was changed to give seniority to the one ordained the earliest. Age did not matter.

This change occurred while Joseph Smith was still alive.)

38 And by their ^adesires and their ^bworks you shall know them.

39 And when you have found them you shall show these things unto them.

40 And you shall fall down and ^aworship the Father in my ^bname.

41 And you must preach unto the world, saying: You must ^arepent and be baptized, in the name of Jesus Christ;

42 For all men must repent and be baptized, and not only men, but women, and ^achildren who have arrived at the years of ^baccountability. (Age 8)

43 And now, after that you have received this, you must keep my ^acommandments in all things;

44 And by your hands (God uses us to accomplish his works on earth.) I will work a ^amarvelous work among the children of men, unto the ^bconvincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father.

45 Wherefore, the blessings which I give unto you are ^aabove all things.

46 And after that you have received this, if you ^akeep not my commandments you cannot be saved in the kingdom of my Father. (Orson F. Whitney: At Far West, in April, 1838, Presidents Oliver Cowdery and David Whitmer were excommunicated from the Church. The charges sustained against the former were for urging vexatious lawsuits against the brethren, slandering President Joseph Smith, contempt of the Church in not attending meetings, leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law, disgracing the Church by being connected in the bogus business, dishonesty, and finally for "leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession." President Whitmer was charged with not observing the Word of Wisdom, neglecting meetings and possessing the same spirit as the dissenters, writing letters to the dissenters in Kirtland, unfavorable to the cause of God and the character of his Prophet, neglecting the duties of his calling and separating himself from the Church and signing himself President of the Church of Christ, after being cut off from the Presidency, in an insulting letter to the High Council. (Life of Heber C. Kimball, 1945, p. 185.))

47 Behold, I, Jesus Christ, your Lord and your God, and your ^aRedeemer, by the ^bpower of my Spirit have spoken it. Amen.

The Restoration of the Aaronic and Melchizedek Priesthoods

By Larry C. Porter

Ensign, Dec 1996, 30–47

Historical records and the testimony of Joseph Smith's associates tell the manner, order, and pattern of priesthood restoration and indicate that the time of the restoration of the Melchizedek Priesthood was probably within the 13-day period of 16 to 28 May 1829.

The growth of the Church in the latter days can be seen as a stone rolling forth "until it has filled the whole earth" (D&C 65:2). Even so, fundamental historical events of the decade before the appointed day for the Church's organization on 6 April 1830 are to be seen as seminal events that gave life-giving power necessary to form anew the Lord's Church in the latter days.

Among these events is the restoration of the Aaronic and the Melchizedek Priesthoods, bringing back priesthood power and authority required for the organization of the Church on earth. The Prophet Joseph Smith and Oliver Cowdery received the Aaronic Priesthood, with its authority to baptize, on 15 May 1829. The Melchizedek Priesthood was restored next, bringing to earth all the power and authority

necessary to organize and direct the Church of Jesus Christ and to perform additional saving priesthood ordinances. **While the Prophet and his associate, Oliver, did not record the date that they received the Melchizedek Priesthood, historical records and the testimony of witnesses indicate that it occurred between the day after the Aaronic Priesthood restoration and 28 May 1829.** Both the scriptures and the testimony of contemporaries attest that the brethren on whom the Lord had bestowed the keys of the Melchizedek Priesthood—the Prophet Joseph Smith and Oliver Cowdery—acted in the authority of those keys as they organized the Church on 6 April 1830.

The Aaronic Priesthood Restored

Nearly six years before Oliver Cowdery began serving as Joseph Smith’s scribe, the young Prophet Joseph received divine instruction from the angel Moroni relative to the restoration of priesthood authority. On 22 September 1823 Moroni taught Joseph that “when they [the gold plates] are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands.” [1](#)

The first step toward fulfillment of that promise took place on 15 May 1829 while Joseph Smith and Oliver Cowdery were in the process of bringing forth the Book of Mormon. The Prophet recalled:

“We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

“Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins. ...

“He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us ... that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

“Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.

“The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that *he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us*” ([JS—H 1:68–72](#); emphasis in [JS—H 1:70, 72](#) added). [2](#)

John the Baptist’s procedure in ordaining Joseph Smith and Oliver Cowdery to the Aaronic Priesthood involved, first, his conferring the priesthood upon them, followed by their baptizing each other and then his instructing them to lay hands on each other and confer the priesthood that the angel had recently bestowed. Among the reasons suggested for this unusual pattern, other than “for so we were commanded,” are the following:

“First, to confer the Priesthood before baptism, is contrary to the order of the organized Church, therefore they were commanded to confer the Priesthood upon each other in the regular way; after they were baptized. Second, the angel did for them that which they could not do for themselves. There was no one living in mortality who held the keys of this Priesthood, therefore it was necessary that this messenger, who held the keys of the Aaronic Priesthood in the Dispensation of the Meridian of Time, should be sent to confer this power. It is contrary to the order of heaven for those who have passed beyond the veil to officiate and labor for the living on the earth, only wherein mortal man cannot act, and thereby it becomes necessary for those who have passed through the resurrection to act for them. Otherwise John would have followed the regular order, which is practiced in the Church, and would have first baptized Joseph Smith and Oliver Cowdery and then conferred upon them the Aaronic Priesthood.” [3](#)

In looking back six years later on that great and significant event of 15 May 1829, Oliver recorded a very interesting description of the physical setting and events of that day. While copying into a book some blessings given earlier by the Prophet Joseph Smith, Oliver wrote on 28 September 1835 what might be termed a preface to the book of blessings:

“He [Joseph Smith] was ordained by the angel John, unto the lesser or Aaronic priesthood, in company with myself, in the town of Harmony, Susquehanna County, Pennsylvania, on Fryday, the 15th day of May, 1829, after which we repaired to the water, even to the Susquehanna River, and were baptized, he first ministering unto me and after—I to him. But before baptism, our souls were drawn out in mighty prayer—to know how we might obtain the blessings of baptism and of the Holy Spirit, according to the order of God, and we diligently sought for the right of the fathers and the authority of the holy priesthood, and the power to admin[ister] in the same: ... the Lord ... answered us out of the heavens, and while we were in the heavenly vision the angel came down and bestowed upon us this priesthood; and then, as I have said, we repaired to the water and were baptized. After this we received the high and holy [Melchizedek] priesthood.” [4](#)

Shortly after recording this 1835 “preface,” Oliver then transcribed a blessing Joseph Smith had given him on 18 December 1833. The text of this 1833 blessing is important as an early account of the restoration of both the Aaronic and Melchizedek Priesthoods and the persons involved:

“These blessings shall come upon him [Oliver] according to the blessings of the prophecy of Joseph in ancient days, which he said should come upon the Seer of the last days and the Scribe that should sit with him, and that should be ordained with him by the hand of the angel in the bush, unto the lesser priesthood and after receive the holy priesthood under the hands of they who had been held in reserve for a long season even those who received it under the hand of the Messiah while he should dwell in the flesh upon the earth, and should receive the blessings with him, even the Seer of the God of Abraham, Isaac, and Jacob, saith he, even Joseph of old, by his hand, even God.” [5](#)

The Prophet said that they at first kept private the circumstances of their baptism and conferral of the Aaronic Priesthood on 15 May 1829 because of the spirit of persecution in Harmony, where they had been threatened with being mobbed.

Despite threats, Joseph and Oliver concluded that their message was too urgent for them to be intimidated. They soon began to “reason out of the scriptures” with family members and other acquaintances. Among the first to receive their ministrations was Samuel H. Smith, the Prophet’s younger brother. Joseph and Oliver taught him out of the Bible and showed him what they had accomplished thus far in the work of translating the Book of Mormon. Samuel was baptized for the

remission of sins on 25 May 1829 near Joseph Smith's Harmony homestead and thereafter "returned to his father's house, greatly glorifying and praising God, being filled with the Holy Spirit." [6](#) Before Samuel reached home in Palmyra, Hyrum Smith, Joseph's elder brother, came to Harmony to make inquiries concerning Joseph and Oliver's labors and to know what the Lord would have him do. He was the recipient of a revelation admonishing him to "wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine" ([D&C 11:16](#)). He was baptized the next month for the remission of sins in Seneca Lake, Fayette Township, Seneca County, New York, by Joseph Smith in June. [7](#)

The Melchizedek Priesthood Restored

During the appearance of John called the Baptist, Joseph Smith and Oliver Cowdery were informed that the Melchizedek Priesthood, with its power to bestow the gift of the Holy Ghost, "would in due time be conferred on us" ([JS—H 1:72](#)). [8](#) Just when was that "due time"?

The day, month, and year designation that so precisely identifies the restoration of the Aaronic Priesthood (15 May 1829) is absent in the case of the Melchizedek Priesthood. Similarly, knowledge of the attendant circumstances of that restoration is limited. Even so, sufficient elements of the historical puzzle can be put together to give us a close approximation of the time sequence. Evidence suggests a date within the 13-day period from 16 May to 28 May 1829.

To begin, the scriptures clearly attest that the foretold restoration of the keys of the Melchizedek Priesthood and bestowal of apostolic authority were accomplished. In September 1830 the Lord unmistakably confirmed this fact when he spoke to the Prophet Joseph Smith of "Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them" ([D&C 27:12](#)). [9](#) Still earlier in the year, when the Church was organized on 6 April, reference was made to commandments that "were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church;

"And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand" ([D&C 20:2-3](#)).

President Joseph Fielding Smith explained why Joseph Smith and Oliver Cowdery ordained each other elders nearly a year after they had received the keys of the Melchizedek Priesthood: "The priesthood is greater than the office, and all offices in the priesthood, we are taught, are appendages to the priesthood [see [D&C 107:5](#)]. ... The priesthood with its keys existed before the Church organization, but not the offices in the Church, which belong to the Church and are held by the consent of the same." [10](#)

That Joseph and Oliver had previously received the keys of the Melchizedek Priesthood under the hands of Peter, James, and John is further affirmed by the proceedings of the organizational meeting held on 6 April 1830. Without those keys, Joseph Smith and Oliver Cowdery would not have been authorized or would not have had the priesthood power to take the actions they took on that day. Although each already had received the keys of the Melchizedek Priesthood and apostolic authority, Joseph Smith and Oliver Cowdery ordained each other to be an elder to "signify that they were elders in the newly organized Church." [11](#) They then used the higher priesthood to confirm those who had previously been baptized members of the Church and conferred upon them the gift of the Holy Ghost by the laying on of hands. Of that occasion the Prophet stated, "The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly." [12](#)

Ordinations of other brethren to various offices in the Aaronic and Melchizedek Priesthoods were also performed by Joseph Smith and Oliver Cowdery both on that day and on the occasion of the first conference of the Church, which followed on 9 June 1830. [13](#)

In addition to the testimony of the events themselves on that appointed day of 6 April 1830, there are the statements of men who were closely associated with the Prophet, who sat in council with him. These statements provide invaluable affirmation that Joseph Smith and Oliver Cowdery had indeed received the keys of the Melchizedek Priesthood well before the organization of the Church.

Orson Pratt, who joined the Church on 1 September 1830, understood the restoration process very well. Later a member of the Quorum of the Twelve Apostles, he affirmed: “It would be impossible for a Church to be re-organized upon the earth, unless God had bestowed the authority upon men to act in his name, that is, had spoken from on high and called them by revelation.”

Elder Pratt explained that John, the restorer of the Aaronic Priesthood, had taught while he was upon the earth that there was a greater priesthood—the priesthood after the order of Melchizedek—through which the obedient could receive the higher baptism, of fire and the Holy Ghost. *“Joseph Smith and Oliver Cowdery sought after this higher authority, and the Lord gave it to them, before the rise of this Church, sending to them Peter, James and John. What for? To bestow upon them the Apostleship. ...*

“Now, who would be better qualified to administer the sacred office of the Apostleship than the three men who held it while they were here on the earth? ... It has to be a man who holds authority in heaven that can bestow it here on the earth; and such men were Peter, James and John, who restored that authority to earth in our day, by bestowing it upon Joseph Smith. When this authority was restored, the Church was organized on the 6th day of April 1830, ... and then there was power in existence, not only to baptize, but to confirm by the laying on of hands for the baptism of fire and the Holy Ghost; and from the authority then sent down afresh from heaven has this Church been enabled to pass along, and receive the great blessings which the Lord has bestowed upon it.” [14](#)

Hiram Page, a son-in-law of Peter Whitmer Sr., and one who was present on the day of the Church’s 6 April 1830 organization, later confirmed that “Peter, James and John” had come and bestowed the Holy Priesthood “before the 6th of April 1830.” [15](#)

Brigham Young, confidant of the Prophet, began his examination of the gospel in 1830 and joined the Church in 1832. He declared, “I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and *he never had a right to organize a Church before he was an Apostle.*” [16](#)

Perhaps the earliest document referring to the bestowal of the higher priesthood before the organization of the Church is a manuscript in Oliver Cowdery’s handwriting with the designation, “Written in the year of our Lord & Saviour 1829—A true copy of the articles of the Church of Christ.” In the “articles,” the Lord specifies, “I command all men every where to repent & I speak unto you even as unto Paul mine apostle for ye are called even with that same calling with which he was called.” [17](#) We may note that the essentials of this quotation are contained in [D&C 18:9](#), revealed in June 1829. As a preface to section 18, the Prophet recorded in his history, “The following commandment will further illustrate the nature of our calling to this Priesthood, as well as that of others who were yet to be sought after.” [18](#) In verse 9 of that revelation, the Lord stated: “And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent,

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

Thus, by this point—sometime in June 1829—not only had Joseph Smith and Oliver Cowdery received the divine apostolic call, but David Whitmer also had received a calling to serve as a third special witness of the Lord (see accompanying sidebar article titled “David Whitmer’s Calling,” p. 37).

It is also apparent that their apostolic calling came before mid-June. In a letter dated 14 June 1829, Oliver Cowdery wrote from Fayette, New York, to the Prophet’s brother Hyrum Smith, then residing in Manchester Township, Ontario County, New York. The letter contains wording very parallel to section 18 of the Doctrine and Covenants. A comparison strongly suggests that Oliver was quoting and referring to the revelation, [19](#) indicating that it had already been received by that date. (See accompanying sidebar article titled “An Early Quoting of Section 18,” p. 38). By focusing on the point that the apostleship spoken of in [D&C 18:9](#) is the same held by Jesus’ ancient Twelve, we see that the Melchizedek Priesthood had been restored before 14 June 1829.

In fact, further evidence suggests that this restoration of the Melchizedek Priesthood took place at least several days before the end of May 1829! Joseph and Oliver experienced a decided increase in opposition to their work of translation and to their other activities in the area of Harmony, Susquehanna County, Pennsylvania, in the first part of 1829. Lucy Mack Smith mentioned that the situation had become so bad that “evil-designing people were seeking to take away his (Joseph’s) life, in order to prevent the work of God from going forth to the world.” [20](#) As a consequence, Joseph Smith and Oliver Cowdery were searching for a safer location to complete the translation of the Book of Mormon. Oliver sent out a call for assistance to his friend, David Whitmer.

David later stated that a letter from Oliver told “me to come down into Pennsylvania and bring him and Joseph to my father’s house, giving as a reason therefor that they had received a commandment from God to that effect. I went down to Harmony, and found everything just as they had written me.” [21](#) The Prophet said that they accordingly went to the home of Peter Whitmer Sr. “in the beginning of the month of June.” [22](#) In addition, David Whitmer said that “the translation at my father’s farm, Fayette Township, Seneca County, New York occupied about one month, that is from June 1, to July 1, 1829.” [23](#)

Consequently, we must ask when the restoration of the Melchizedek Priesthood could have taken place between 16 May and 14 June 1829.

Could the event have transpired as Joseph, Oliver, and David (Emma remained in Harmony with her parents for a time) were on their way from Harmony to Fayette? According to David Whitmer, the answer is *no*. Orson Pratt asked him the direct question: “Can you tell the date of the bestowal of the Apostleship upon Joseph, by Peter, James and John?” David replied: “I do not know, Joseph never told me.” [24](#) So the visitation did not occur while the three men were traveling together for the estimated standard three-day travel time that it took to travel from Harmony to Fayette.

Could the Melchizedek Priesthood restoration have occurred shortly after Joseph and Oliver removed to Fayette, New York? Did they travel to the Whitmer farm, in the Finger Lakes area of west central New York, only to take a three-day return trip to Harmony, Pennsylvania, and the area where the visitation of Peter, James, and John evidently occurred, [25](#) sometime during the month of June for a hurried visit and then to take three more days for going back to Fayette? Extremely unlikely—because the demands of continued translation of the Book of Mormon and securing the copyright on 11 June, along with Oliver’s

previously mentioned letter to Hyrum Smith on 14 June, place them in Fayette during the first two weeks of that month. And as we have seen, the restoration of the Melchizedek Priesthood had occurred by the middle of June. In addition, efforts to explain their work to some of the residents of the Fayette area fairly well preclude a return to Harmony during the remainder of June. In fact, Joseph detailed just how busy they were with the many people seeking information. ²⁶ It is quite apparent that all these pressures kept Joseph and Oliver engaged at Fayette during all of June 1829 and that there was no intermediate six-day travel period in the first half of June to go back and forth from Harmony.

Thus, by looking at the time period when the visitation of Peter, James, and John could have occurred, we are left with the days between 16 May 1829 (the day after the Aaronic Priesthood was restored) and near the end of that month, before Joseph and Oliver's departure with David Whitmer for Fayette, where they arrived on 1 June.

Further, since David Whitmer's journey from Fayette to Harmony, where he picked up Joseph and Oliver, occupied its anticipated three days, ²⁷ and since a similar amount of time likely was expended on the trip to arrive at the Whitmer home on 1 June, it is clear that Joseph and Oliver left the Harmony area certainly two, and likely three, days before 1 June 1829. Consequently, these factors point to the visitation of Peter, James, and John to restore the Melchizedek Priesthood as occurring within the 13-day period of 16 to 28 May 1829.

Although Peter, James, and John had conferred the keys of the Melchizedek Priesthood on Joseph Smith and Oliver Cowdery and bestowed on them apostolic authority, the two men had not yet been authorized to follow the pattern applied by John the Baptist during the restoration of the Aaronic Priesthood. Receipt of the Aaronic Priesthood had involved their first having the priesthood conferred upon them by the messenger who held the keys, and then they were authorized to perform their own baptisms and conferrals in the same order that we are familiar with today.

However, in the case of the conferral of the Melchizedek Priesthood on Joseph Smith and Oliver Cowdery, the ancient Apostles had instructed Joseph and Oliver to not yet ordain each other to an office within the Melchizedek Priesthood. Thus, while Joseph Smith and Oliver Cowdery were at the Whitmer farm in June 1829, they continued to inquire of the Lord concerning when they might ordain each other to an office within the Melchizedek Priesthood. In answer to their prayers, they learned by "the word of the Lord" that the period of deferment of their ordaining each other was to continue until events preliminary to the actual organization of the Church could be completed and until these two men could meet with their brethren and receive their sanction by vote of common consent as to whether or not their brethren accepted them as their spiritual leaders. This revelation came when they went into the chamber (bedroom) of the Whitmer home to pray for direction concerning the exercise of the Melchizedek Priesthood authority they had earlier received by the Susquehanna. Joseph Smith related the results of their petition:

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz., that provided we continued faithful, we should also have the Melchizedek Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise—'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you'—for we had not long been engaged in solemn and fervent prayer, when the *word of the Lord* came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the

Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. *We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; ... [and] then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord.*” [28](#)

Peter, James, and John had previously conferred the Melchizedek Priesthood upon them. Now “the word of the Lord” taught them that their ordination within that priesthood would be tied to the organization of the Church, and that this organizational event would be at a future time yet to be specified. Obviously, it was instruction of great joy to them and alerted them to a great future event for which they would need to be prepared. Later, by revelation the Lord set the date of 6 April 1830 for the organization of the Church, for the attendant actions of common consent, and for ordinations of the Melchizedek Priesthood within the newly-organized Church. [29](#) As a consequence, the Lord’s June 1829 “blueprint” for Church organization was formally carried out on the appointed day, 6 April 1830, by Joseph Smith and Oliver Cowdery at the Peter Whitmer Sr. home in Fayette, New York, in the very home wherein they had received the revelation instructing them concerning the unfolding of all these matters.

Of the organizational events on 6 April, the Prophet declared: “We proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the ‘Church of Jesus Christ of Latter-day Saints;’ after which, he ordained me also to the office of an Elder of said Church. ...

“We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood.” [30](#)

The above sequence of events is precisely that which Oliver Cowdery bore witness of when he addressed the Saints in Kaneshville, Iowa, in October 1848, saying: “I was with Joseph when an holy angle [sic] from god came down from heaven and confer[r]ed or restored the A[a]ronic priesthood. ... I was also present with Joseph when the melchizedek priesthood was confer[r]ed by the holy angles of god—which we then confirmed on each other by the will and commandment of god.” [31](#) With this same consistency Oliver Cowdery testified to Samuel W. Richards of the restoration process in which “John the Baptist holding the keys of the Aaronic Priesthood; Peter, James and John, holding the *keys of the Melchizedek Priesthood*, have also ministered for those who shall be heirs of salvation, and with these ministrations ordained men to the same Priesthoods.” [32](#) This is also the same series of events prophesied by Joseph of Egypt and described by the Prophet Joseph Smith as he gave an 1833 blessing on the head of Oliver Cowdery, declaring: “These blessings [pronounced in the blessing proper] shall come [to] him [Oliver], according to the blessings of the prophecy of Joseph in ancient days, which he said should come upon the Seer of the last days and the Scribe that should sit with him, and that should be ordained with him by the hand of the angel in the bush, unto the lesser priesthood and after receive the *holy priesthood* under the hands of they who had been held in reserve for a long season, even those who received it under the hands of the Messiah.” [33](#)

The Prophet Joseph Smith and Oliver Cowdery set forth the order and manner of priesthood conferral and ordination, affirming that Peter, James, and John had been given the authority and responsibility for conferring the keys of the Melchizedek Priesthood on them, Joseph and Oliver. “The word of the Lord” that had come in the chamber of the Whitmer log house to Joseph and Oliver was not a bestowal of Melchizedek Priesthood authority by “voice command.” Rather, it was instruction that with the future acceptance of their leadership from the consent of assembled brethren, Joseph and Oliver could organize the Church, using the authority that had already been bestowed upon them by the three ancient Apostles, Peter, James, and John, by the Susquehanna River (see [D&C 128:20](#)). Then they could proceed to ordain each other as first and second elder within that Church (see [D&C 20:2–3](#)). [34](#)

Where Was It Restored?

Little firsthand information is available on the physical circumstances of the restoration of the Melchizedek Priesthood. Though both Joseph Smith and Oliver Cowdery wrote of the consequences of Peter, James, and John’s visitation, both gave very little information about the setting. There are, however, a number of observations that help us focus on the site.

In April and May 1829 Joseph and Oliver were engrossed in the translation of the Book of Mormon at Harmony, Pennsylvania. The urgency they felt for completing the work, which had already been delayed by the earlier loss of 116 manuscript pages, left little or no time for them to engage even in the daily pursuit of the necessities of life. Although the Isaac Hale family was in a position to assist them in their plight, Joseph Knight Sr. stated, “His [Joseph Smith’s] wifes father and familey ware all against him and would not h[e]lp him.” [35](#) This difficulty was greatly alleviated through the exceptional generosity of the Knight family, who on more than one occasion supplied Joseph Smith and Oliver Cowdery with food and even paper for the Book of Mormon manuscript. [36](#)

Understandably, Joseph Smith felt a particular affinity for the Knight family—a feeling that was reciprocated. Joseph Knight Sr. had shown interest in the work of the Prophet from the outset, having been present at the Smiths’ Manchester home on 22 September 1827, when Joseph first retrieved the plates from the Hill Cumorah. Later, while living in Harmony, the Prophet made a number of 28-mile trips from his Harmony home to the Joseph Knight farm, which was situated on the east side of the Susquehanna River in Colesville Township, Broome County, New York. Information indicates that the restoration of the Melchizedek Priesthood took place somewhere along the 28-mile stretch of road bordering the river between those places. In fact, the Prophet wrote of “the voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!” ([D&C 128:20](#)).

In addition, the reminiscences of a Church member named Addison Everett may be helpful regarding the site and circumstances of the restoration of the higher priesthood. In 1881 he wrote a letter to a Church member named Oliver B. Huntington and then, in 1882, another letter to President Joseph F. Smith (Second Counselor to President John Taylor at the time), sharing at their request what he knew of that event. [37](#) In his letter to President Smith, he recalled hearing the Prophet, in Nauvoo a few days before the Martyrdom, relate the circumstances surrounding the restoration of the Melchizedek Priesthood. Joseph Smith, Brother Everett wrote, “Said as they Ware Tran[s]lating the Book of Mormon at His Father In Laws in Susquhanah County Penny. T[h]ey ware thretned By a Mob and in the same time Father Knights came Down from Cole[s]vill[e] Broom[e] County New York and Desired them to go home with him and preach to them in his Neighbourhood And on Account of the Mob Spirit prevailing they concluded to goe.”

But even after they arrived at the Knights' residence in Colesville, opposition soon plagued them. Once again circumstances forced them to flee in haste from the mob and to return to Harmony. Brother Everett's letter continues: "And they wandered in a dense Forest all Night and often times in Mud and water up to thare Knees. And Brother Oliver got quite exausted in the After Part of the Night and Brother Joseph had to put his arm arround him and allmost carry him. And Just as the day Broke in the East Brother Oliver gave out Entirely and he[,] Br Joseph[,] leaned him against an Oake tree Just out side a field fenc[e] Br Oliver Crying out how long O Lord O how Long Br Joseph hav[e] we got to suffer these things[?] Just this moment Peter James & John came to us and Ordained to the Holy Apostelship and gave us the Keys of the Dispnsation of the fullness of times. And we had some 16 or 17 miles to goe to reach our place of residence and Brother Oliver could travel as well as I could . [See [D&C 84:33](#).] Now as to time and Place. I heard the Name of the Banks of the Susquehanah river spoken But whare it was pla[c]ed I cannot till. No doubt the Oake tree and the field fence was ajacent to the river. As to time I cannot Be Very Explsit. But as the Mob spirit had not abated when they returned they had to remove to Father Whitmores to finish the Translation. I should it to the Latter part of August [1829]."

As dramatic as Brother Everett's account is, our enthusiasm for aspects of it must be tempered by the fact that he wrote it some 38 years after hearing the Prophet tell of those events. Undoubtedly Addison Everett, who served as a bishop in Winter Quarters and again in Salt Lake City, was a man of great faith and integrity. ³⁸ But good men not intimate to the details of an event may make mistakes of understanding—especially in their 76th year as they try to recall details they heard nearly four decades earlier.

It is necessary to note this because Brother Everett's account, though probably true in other respects, is inconsistent in its chronology. He incorrectly recalls that Joseph Smith and Oliver Cowdery "had to remove" to the Whitmer farm in August (it was about 1 June 1829, as we have already noted), but he is correct in saying the visitation came before their move to Fayette to complete the translation of the Book of Mormon. Thus this remembrance, in company with all the other information we have examined, would correctly place the restoration of the keys of the Melchizedek Priesthood, the apostleship, and the keys of the dispensation of the fulness of times about 11 months before the organization of the Church on 6 April 1830.

Yet also in his account, Brother Everett wrote that Joseph and Oliver made their escape from the mob by fleeing from a court where the case against them had just been dismissed. They received help, he said, from "a Lawyer By the Name of Reede I think." This is undoubtedly a reference to John Reid, a lawyer hired by Joseph Knight Sr. to defend the Prophet in a trial sequence that commenced at South Bainbridge, New York, on 1 July 1830 and concluded in Colesville, New York, approximately three days later. ³⁹ As a result of this reference to John Reid, some have concluded that the appearance of Peter, James, and John was in July 1830, after the organization of the Church—a conclusion that contradicts a great body of evidence and actions associated with the Melchizedek Priesthood and is not supported even by Addison Everett's recollection, as we have noted.

The lasting contribution of Brother Everett is in his relaying the dramatic circumstance in which the restoration of the Melchizedek Priesthood apparently occurred. Further, he apologized in his letter to President Joseph F. Smith for his lack of technical skills, saying he was "Not Writing as wone [one] of the Lords Historians." ⁴⁰ Whatever his lapses may have been in recalling details, he obviously intended to relay what the Prophet Joseph Smith had said about the circumstances surrounding the restoration of the Melchizedek Priesthood.

The Authority of God among Men

In later references to the restoration of the Melchizedek Priesthood, both Joseph Smith and Oliver Cowdery were more concerned with the ramifications of the event than with a delineation of its time and circumstance. One of the most telling statements in this regard came from the Prophet when he affirmed:

“The Priesthood is everlasting. The Savior, Moses, & Elias—gave the keys to Peter, James & John on the Mount when they were transfigured before him. The Priesthood is everlasting, without beginning of days or end of years, without Father, Mother &c.—

“If there is no change of ordinances there is no change of Priesthood. Wherever the ordinances of the Gospel are administered there is the Priesthood. How have we come at the Priesthood in the last days? They came down, down in regular succession. Peter James & John had it given to them & they gave it up [to us].” 41

In addition, when Oliver Cowdery and his family returned to the Church at Kanesville, Iowa, in the fall of 1848, he addressed the conference of the Saints on 21 October, bearing a strong personal witness of the priesthood to the congregation:

“The channel is here, the priesthood is here, I was present with Joseph when an holy angle from god came down from heaven and conferred, or restored the Aronic priesthood. And said at the same time that it should remain upon the earth while the earth stands. I was also present with Joseph when the melchiesideck priesthood was conferred by the holy angles of god,—which we then confirmed on each other by the will and commandment of god. This priesthood is also to remain upon the earth untill the Last remnant of time. This holy priesthood we conferred upon many. And is just as good and valid as if god had conferred it in person.” 42

Oliver also expressed the following testimony in a statement he wrote for Samuel W. Richards while a guest in the latter’s home in the “upper part of Missouri” on 13 January 1849: “These Priesthoods [Aaronic and Melchizedek], with their authority, are now, and must continue to be, in the body of the Church of Jesus Christ of Latter-day Saints. Blessed is the Elder who has received the same, and thrice blessed and holy is he who shall endure to the end. Accept assurances, dear Brother, of the unfeigned prayer of him, who, in connection with Joseph the Seer, was blessed with the ... ministrations [of John the Baptist and Peter, James, and John], and who earnestly and devoutly hopes to meet you in the celestial glory.” 43

According to Design

Both scripture and history attest that the restoration of the keys and powers of the Melchizedek Priesthood took place as a necessary prerequisite to the reestablishment of Christ’s Church upon the earth and that those keys and powers continue today in His Church. The authority conferred by Peter, James, and John embraced all of the offices of the priesthood, including the keys of the apostleship, the highest authority conferred upon men in the flesh. By virtue of these keys, Joseph Smith proceeded in the coming years to ordain and set in order the various priesthood quorums as they are known in the Church today.

All of this was done in accordance with the design of the Lord so that he might “raise up a peculiar people to himself, a holy nation, a royal Priesthood—a kingdom of Priests, that shall be saviors upon Mount Zion, not only to preach the Gospel to the scattered remnants of Israel, but to save to the

uttermost the nations of the Gentiles, inasmuch as they will listen and can be saved by the plan which God has provided.” 44

The Divine Pattern for the Restoration of Priesthood Authority

Aaronic Priesthood

1. The Aaronic Priesthood was conferred on Joseph Smith and Oliver Cowdery by John the Baptist because there was no mortal being who could act in behalf of that priesthood.
2. Thus empowered, Joseph and Oliver, as commanded, baptized each other.
3. Joseph and Oliver then conferred the priesthood on each other, establishing the pattern for the Church.

Melchizedek Priesthood

1. Peter, James, and John conferred the Melchizedek Priesthood on Joseph Smith and Oliver Cowdery. They were instructed to defer ordination of each other as elders within the Church until they could meet with their brethren and receive sanction by common consent as to whether their brethren accepted them as their spiritual leaders.
2. On 6 April 1830, after consent from the assembled brethren, Joseph and Oliver organized the Church and ordained each other to the office of elder.
3. Joseph and Oliver then conferred the Melchizedek Priesthood on other brethren who had been previously baptized and ordained them to different offices in the priesthood.

Approximate Time Period for the Restoration of the Melchizedek Priesthood

15 May 1829

On this date the Aaronic Priesthood was restored by John the Baptist, acting under the direction of Peter, James, and John, who John the Baptist said would confer the keys of the Melchizedek Priesthood on Joseph Smith and Oliver Cowdery “in due time” (see [JS—H 1:72](#)).

16–28 May 1829

All evidence demonstrates that the restoration of the Melchizedek Priesthood occurred nearly 11 months before the organization of the Church. Historical records and testimonies show it is not probable that the restoration of the Melchizedek Priesthood occurred while Joseph Smith and Oliver Cowdery, in company with David Whitmer, were on the trip from Harmony, Pennsylvania, to Fayette, New York, in late May and early June 1829, nor is it probable that the restoration occurred after the June 1829 move to Fayette. Therefore, it is highly likely that the Melchizedek Priesthood restoration occurred within the period of 16–28 May 1829.

June 1829

A revelation received in June 1829 indicates that by this time Oliver Cowdery and David Whitmer were called with the same calling as the Apostle Paul (see [D&C 18:9](#)).

The “word of the Lord” in the Whitmer home instructed Joseph Smith and Oliver Cowdery that their ordination within the Melchizedek Priesthood was to be tied to the occasion when the Church would be organized (History of the Church, 1:60–61).

6 April 1830

A revelation dated 6 April 1830 identifies “Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; and . . . Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church” ([D&C 20:2–3](#)). That the keys of the Melchizedek Priesthood had already been conferred on Joseph Smith and Oliver Cowdery by 6 April 1830 is affirmed by the following events on the day the Church was organized:

- Joseph Smith and Oliver Cowdery ordained each other elders of the Church.
- They confirmed those who were baptized, bestowing the gift of the Holy Ghost.
- They conferred the Aaronic or Melchizedek Priesthood on others.

Those closely associated with the Prophet knew that the restoration of the Melchizedek Priesthood by Peter, James, and John occurred before the “rise of the Church” ([D&C 20:1](#)).

30 September 1830

The earlier bestowal of apostolic authority on Joseph Smith and Oliver Cowdery by Peter, James, and John is subsequently referenced by revelation (see [D&C 27:12](#)).

David Whitmer’s Calling

By **Larry C. Porter**

Larry C. Porter, “David Whitmer’s Calling,” *Ensign*, Dec. 1996, 37

Along with Joseph Smith and Oliver Cowdery, David Whitmer later also served as a special witness of the Lord. In fact, nearly a year before the Church was organized, the Lord told David and Oliver they had been called with that same calling given “unto Paul mine apostle” ([D&C 18:9](#)) anciently.

David maintained that he had received the priesthood at the hands of the Prophet Joseph during the month of June 1829, ¹ and President Brigham Young once told the Saints, “Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation, though in the early days of the Church David Whitmer lost his standing.” ² Even though Joseph Smith and Oliver Cowdery were not yet to ordain to offices within the priesthood, apparently the Prophet felt guided to confer upon David Whitmer Melchizedek Priesthood authority and apostleship. However, the priesthood-ordinance focus of Joseph and Oliver remained one of baptism and not of confirmation of the gift of the Holy Ghost until the organization of the Church.

During an interview with David Whitmer in 1877, visitor Edward Stevenson brought up the matter of David’s reception of the priesthood. Later, in reporting his observations to President Wilford Woodruff, Edward Stevenson wrote:

“Now what strikes me forcably, is, David said soon after his return [1 June 1829] from his little mission to bring Joseph the Prophet and Company from Pa. Joseph Babtized him and Ordained him as the 3d Elder in the Church. Mark it, this was the very next month after the conferment of the Aronic Priesthood in Pa. on the Susquhanah River, now I have always believed that our Prophet recd. the Melchisedic Priesthood soon after the Aronic, and at the same place—before going to Peter Whitmers at Fayett Senaca Co. NY—to continue the Translation of the Book of Mormon. Davids telling me that he was babtized in Senaca Lake or River, in June <1829>, and being ordained, and imediately after called to assist in the great work June 1829, is good evidence to me.” 3

1. See Larry C. Porter, “The Priesthood Restored,” in Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture Volume Two: The Pearl of Great Price* (1985), 397.

2. In *Journal of Discourses*, 6:320. Wilford Woodruff also sustains the understanding that among the very early “elders” of the Church there was a distinctive group of Apostles, albeit when he referenced this matter over 50 years later he mentioned only two of the three Apostles: “There were no Apostles in the Church then [he means no Quorum of the Twelve] except Joseph Smith and Oliver Cowdery” (in *Conference Report*, 8 Apr. 1898, 57). President Woodruff likely did not mention, or perhaps did not remember to mention, David Whitmer because of David’s limited service to the Church and his excommunication and resultant disaffection. The issue addressed here is important because critics have said there were no men—Joseph Smith included—who held apostolic power, keys, and authority before the organization of the Church or for a period following its organization; the critics claim that all the ordained brethren were “elder” not only in title but also in similar priesthood authority. President Woodruff’s words clearly show he understood there was apostolic authority in the Church apart from the priesthood authority held by the rest of the brethren.

3. Letter of Edward Stevenson to President Wilford Woodruff, 6 Oct. 1891, LDS Church Archives; spelling and underlining as per original. For Stevenson’s interviews with David Whitmer, see *Journal History of The Church of Jesus Christ of Latter-day Saints*, 22–23 Dec. 1877, LDS Church Archives.

An Early Quoting of Section 18

By **Larry C. Porter**

Larry C. Porter, “An Early Quoting of Section 18,” *Ensign*, Dec. 1996, 38

In *Doctrine and Covenants*, section 18, dated June 1829, the Lord not only mentioned the apostolic calling of Oliver Cowdery and David Whitmer but also commanded them and “all men everywhere” ([D&C 18:9](#)) to repent and come unto him, for they could be saved only through him.

In a letter to Joseph Smith’s brother Hyrum, dated 14 June 1829, Oliver Cowdery wrote a call to repentance using words identical to or in places paraphrasing the revelation, thus indicating that section 18—and the apostolic calling to which it referred—had come before mid-June of 1829:

Doctrine and Covenants 18 (June 1829)

9. And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called.

10. Remember the worth of souls is great in the sight of God;

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

12. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.
13. And how great is his joy in the soul that repenteth!
14. Wherefore, you are called to cry repentance unto this people. ...
21. Take upon you the name of Christ, and speak the truth in soberness.
22. And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.
23. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;
24. Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;
25. Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

Oliver's Letter to Hyrum (14 June 1829)

Dear Brother Hyrum

These few lines I write unto you feeling anxious for your steadfastness in the great cause of which you have been called to advocate and also feeling it a duty to write to you at every opportunity[.] remember the worth of Souls is great in the Sight of God[.] behold the Lord your God Suffered death upon the cross after the manner of the flesh. wherefore he Suffered the pains of all men that all men might repent and come unto him and he and he [sic] hath risen again from the dead that they might bring all men unto him upon conditions of repentance and how great is his joy in the Soul that repents and behold he commandeth all men everywhere to repent and not only be baptized and not only men but women [and] children which have arrived to the years of accountability. Stir up the minds of our friends against the time we come unto you that thus [then?] they may be willing to take upon them the name of Christ for that is the name by which they shall be called at the last day and if we know not the name by which we are called I fear we shall be found on the [left?] hand. I have many things to write but if the Lord will I shall shortly come unto you then tell Mrs. [Mr.?] Rockwell that those shoes fit well and I received them as from the Lord[.] I tell him that what ever he does in the cause of Zion he will in no wise loose his reward.

(Letter in LDS Church Archives; emphasis added.)

The Testimony of Oliver Cowdery

By **Larry C. Porter**

Larry C. Porter, "The Testimony of Oliver Cowdery," Ensign, Dec. 1996, 40

After they came back to the Church, Oliver Cowdery and his family planned to travel to the Rocky Mountains to unite with the Saints there. What was to have been an interim visit to Richmond, Missouri, turned into an extended stay as Oliver's health steadily declined because of an illness. While attempting to recuperate at the home of his father-in-law, Peter Whitmer Sr., Oliver entertained an acquaintance from the Ohio and Missouri days of the Church, Elder Jacob Gates. Called on a mission to England, Elder Gates stopped in Richmond on his way from Utah to the port at New Orleans. In the course of their conversation, Jacob pressed two all-important questions. First:

“ ‘Oliver, I want you to tell me the whole truth about your testimony concerning the Book of Mormon—the testimony sent forth to the world over your signature and found in the front of that book. Was your testimony based on a dream, was it the imagination of your mind, was it an illusion, a myth—tell me truthfully?’ ”

“Oliver seemed deeply touched. Without saying a word, he moved from his chair to the bookcase and retrieved an edition of the Book of Mormon. He then read in a solemn manner the words of testimony to which he had subscribed his name, and addressing Elder Gates, he said, ‘Jacob, I want you to remember what I say to you. I am a dying man, and what would it profit me to tell you a lie? I know ... that this Book of Mormon was translated by the gift and power of God. My eyes saw, my ears heard, and my understanding was touched, and I know that whereof I testified is true. It was no dream, no vain imagination of the mind—it was real.’ ”

“Then Jacob followed with a second question, asking about the reality of the angel, John the Baptist, under whose hands Oliver had first received the priesthood. Oliver replied, ‘Jacob, I felt the hand of the angel on my head as plainly as I could feel yours, and could hear his voice as I now hear yours.’ ”¹ It was a simple observation, but the testimony was sure: “ ‘I felt the hand ... and could hear his voice.’ ”

Oliver Cowdery is reported to have cited this same kind of experience in describing his ordination to the Melchizedek Priesthood by Peter, James, and John. David H. Cannon visited David Whitmer in Richmond, Missouri, in 1861, where Oliver had died on 3 March 1850. At the site of Oliver's grave, David Whitmer re-created for Brother Cannon his brother-in-law's last moments. David Cannon said of that experience:

“The thing which impressed me most of all was, as we stood beside the grave of Oliver Cowdery the other Witness, who had come back into the Church before his death, and in [David Whitmer's] describing Oliver's action, when bearing his [Oliver's] testimony, [David said that Oliver] said to the people in his room, placing his hands like this upon his head, saying ‘I know the Gospel to be true and upon this head has Peter James and John laid their hands and confer[r]ed the Holy Melchizedek Priesthood,’ the manner in which this tall grey headed man [David Whitmer] went through the exhibition of what Oliver had done was prophetic. I shall never forget the impression that the testimony of ... David Whitmer made upon me.”²

1. “Testimony of Jacob Gates,” *Improvement Era*, March 1912, 418–19. Elder Gates was later one of the seven Presidents of the Seventy in the Church, from 1862 to 1892.

2. David H. Cannon, *Autobiography*, 13 March 1917, 5; photocopy of holograph in possession of BYU professor Richard Lloyd Anderson.

Notes

1. As quoted by Oliver Cowdery in a letter to W. W. Phelps printed in *Latter Day Saints' Messenger and Advocate*, Oct. 1835, 199. Original spelling and punctuation are retained in all quoted sources in this article.
2. Compare with *History of the Church*, 1:39–40; [D&C 13](#). Because of various reports circulated by those whom the Prophet termed “evil-disposed and designing persons,” he proposed to “put all inquirers after truth in possession of the facts” by this recitation of events ([JS—H 1:1](#)); see also Joseph Smith, *The Papers of Joseph Smith*, ed. Dean C. Jessee, 2 vols. (1989–92), 1:290–91.
3. Joseph Fielding Smith, *Essentials in Church History*, 27th ed. (1974), 58.
4. Blessing given by Joseph Smith Jr. to Oliver Cowdery, 18 Dec. 1833, Kirtland, Ohio, transcribed 2 Oct. 1835, Patriarchal Blessing Book 1, pp. 8–9, Historical Dept., Archives Division, The Church of Jesus Christ of Latter-day Saints, Salt Lake City; hereafter cited as LDS Church Archives. Oliver’s statement is part of an explanatory note or preface that he entered in the record book identifying some blessings which were given by the Prophet Joseph Smith Jr. in Kirtland on 18 December 1833 but not transcribed into this record until October 1835; see also p. 10. The reader will note the close similarities between part of Oliver’s text and Abraham 1:2 [[Abr. 1:2](#)]: “We diligently sought for the right of the fathers. . . .” These lines are undoubtedly an outgrowth of the translation of the Abraham papyri, which Joseph Smith Jr. had received in July 1835.
5. Oliver’s transcription of this blessing is signed, “Oliver Cowdery, Clerk and Recorder. Given December 18th 1833 and recorded in this book October 2 1835” (Patriarchal Blessing Book 1, p. 12, LDS Church Archives; underlining in original). Throughout this article, strike-through marks indicate words crossed out by the original author, and angle brackets (<>) represent material inserted above the line by the original author.
6. *History of the Church*, 1:44; see also *Papers of Joseph Smith*, 1:292.
7. See *History of the Church*, 1:51. At the same time Hyrum Smith was baptized, David Whitmer and Peter Whitmer Jr. were also immersed in the waters of Seneca Lake in June 1829. Joseph said, “From this time forth many became believers, and some were baptized whilst we continued to instruct” (*History of the Church*, 1:51; see also *Papers of Joseph Smith*, 1:294).
8. See also *History of the Church*, 1:40; *Papers of Joseph Smith*, 1:290–91.
9. Section 27 of the Doctrine and Covenants is a two-part revelation. [D&C 27:12](#), pertaining to Peter, James, and John, was not included in this revelation as printed in Chapter XXVIII of the 1833 Book of Commandments. However, the verse was included as an additional clarification of the original revelation to Joseph Smith and Oliver Cowdery and placed in section 50, verse 3, of the 1835 edition of the Doctrine and Covenants and dated September 1830. The inspired content of this verse affirms that the higher priesthood had been restored before September 1830.
10. *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954–56), 3:96, 99.
11. L. Tom Perry, *Ensign*, May 1996, 54. In addition to Elder Perry’s instruction concerning why Joseph Smith and Oliver Cowdery ordained themselves elders after having received the apostleship, in the context of the revelation in [D&C 20:2–3](#), the title elder might also be read in the same sense it is used to refer to the special witnesses who lead The Church of Jesus Christ of Latter-day Saints today—those apostles and prophets who sit in its directing quorums. For insights into the use of the term elder, as applied to both the office in the priesthood and to those in leadership roles, see Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. (1966), 214–16; Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954–56), 3:146–48; Daniel H. Ludlow, ed., *Encyclopedia of Mormonism*, 5 vols. (1992), 2:447–48.
12. *History of the Church*, 1:77–78; see also *Papers of Joseph Smith*, 1:302–3.
13. See Donald Q. Cannon and Lyndon W. Cook, eds., *Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830–1844* (1983), 1.
14. In *Journal of Discourses*, 16:294–95; emphasis added.

15. Letter of Hiram Page to “Brother Wm. [William E. McLellin],” 4 March 1848, Fishing River, Missouri, Second Part, RLDS Archives, Independence, Missouri.
16. In *Journal of Discourses*, 1:137; emphasis added. Presidents Brigham Young, John Taylor, and Wilford Woodruff all expressed strong views on (1) the sequence of the restoration of the Melchizedek Priesthood and the apostleship under the hands of Peter, James, and John, and (2) the organization of the Church (see Brigham Young, in *Journal of Discourses*, 18:240 and 11:126; John Taylor, in *Journal of Discourses*, 23:32; and Wilford Woodruff, in *Journal of Discourses*, 16:266; 25:206–7).
17. Oliver Cowdery, “Written in the year of our Lord & Savior 1829—A true copy of the articles of the Church of Christ,” MS 1829, LDS Church Archives.
18. *History of the Church*, 1:61–62; *Papers of Joseph Smith*, 1:300.
19. See letter of Oliver Cowdery to Hyrum Smith, 14 June 1829, Fayette, New York, LDS Church Archives.
20. Lucy Mack Smith, *History of Joseph Smith*, ed. Preston Nibley (1958), 147.
21. *Kansas City Daily Journal*, 5 June 1881.
22. *History of the Church*, 1:48–49; *Papers of Joseph Smith*, 1:293.
23. *Kansas City Daily Journal*, 5 June 1881.
24. “Report of Elders Orson Pratt and Joseph F. Smith,” *Deseret Evening News*, 16 Nov. 1878, 1.
25. See D&C 128:20; *History of the Church*, 1:40–41n; Hyrum M. Smith and Janne M. Sjodahl, *The Doctrine and Covenants Commentary*, rev. ed., (1972), 810.
26. *History of the Church*, 1:51.
27. See “Report of Elders Orson Pratt and Joseph F. Smith,” *Deseret Evening News*, 16 Nov. 1878. David Whitmer stated: “Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me.” So the trip involved a three-day period.
28. *History of the Church*, 1:60–61; emphasis added.
29. *History of the Church*, 1:64–70, 75–79.
30. *History of the Church*, 1:77–79.
31. *Reuben Miller Journal*, 21 Oct. 1848, MS 1392, LDS Church Archives; emphasis added.
32. Statement of Oliver Cowdery to Samuel W. Richards, 13 Jan. 1849, quoted in *Deseret Evening News*, 22 March 1884, 2; emphasis added.
33. Blessing given by Joseph Smith Jr. to Oliver Cowdery, 18 Dec. 1833, Kirtland, Ohio; emphasis added. See note 4.
34. President Joseph Fielding Smith wrote: “Now I am going to call your attention to something that is not, I regret to say, generally known. Oliver Cowdery was called to be what? The ‘Second Elder’ of the Church. . . . Oliver Cowdery’s standing in the beginning was as the ‘Second Elder’ of the Church, holding the keys jointly with the Prophet Joseph Smith” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:211–12; emphasis in original. See also p. 217, “Keys First Given to Joseph and Oliver”).

35. Dean C. Jessee, "Joseph Knight's Recollection of Early Mormon History," *Brigham Young University Studies* 17 (autumn 1976): 35.

36. Recalling a business trip to Catskill, New York, Joseph Knight Sr. related:
"I Bought a Barral of Mackrel and some lined paper for writing. And when I Came home I Bought some nine or ten Bushels of grain and five or six Bushels taters [potatoes] and a pound of tea, and I went Down to see him [Joseph Smith] and they ware in want. Joseph and Oliver ware gone to see if they Could find a place to work for provisions, But found none. They returned home and found me there with provisions, and they ware glad for they ware out" ("Joseph Knight's Recollection," 36).

37. See letter of Addison Everett to Oliver B. Huntington, 17 Feb. 1881, St. George, Utah, recorded in "Oliver Boardman Huntington, Journal #14" under backdate of 31 Jan. 1881, Brigham Young University Archives. Additional information is found in "O. B. Huntington Diary #15," 18 Feb. 1883, 44–47, where the letter is again recorded with a few additional particulars.

See also the letter of Addison Everett to Joseph F. Smith, 16 Jan. 1882, St. George, Utah, Joseph F. Smith Collection, Personal Papers, MS 1325, LDS Church Archives. Addison followed this with yet another letter to Joseph F. Smith on 24 Jan. 1882 in which he gave a brief paragraph on Oliver Cowdery and miscellaneous commentary.

38. See Andrew Jenson, comp., *Latter-day Saint Biographical Encyclopedia*, 4 vols. (1901–36), 4:702.

39. See *History of the Church*, 1:88–97; compare *Papers of Joseph Smith*, 1:312–18.

40. Letter of Addison Everett to Joseph F. Smith, 16 Jan. 1882.

41. Quoted by Willard Richards in "Willard Richards Pocket Companion, written in England," 65, Willard Richards Papers, LDS Church Archives.

42. Quoted in Reuben Miller Journal, 21 Oct. 1848.

43. Statement of Oliver Cowdery to Samuel W. Richards, 13 Jan. 1849, quoted in *Deseret Evening News*, 22 March 1884, 2; statement of Samuel W. Richards concerning meeting with Oliver Cowdery in January 1849, Salt Lake City, 21 May 1907, MS 3703, LDS Church Archives.

44. Erastus Snow, in *Journal of Discourses*, 23:183.

Notes

Larry C. Porter is a professor of Church history and doctrine at Brigham Young University.

D&C 19

(During the summer of 1829, after the translation of the Book of Mormon was completed, Egbert B. Grandin, owner of the *Wayne County Sentinel* in Palmyra, New York, agreed to print five thousand copies of the book for three thousand dollars. On 25 August 1829, Martin Harris, who had repented of his previous sins and had subsequently received a vision of the angel and the plates to become one of the Three Witnesses of the Book of Mormon, put up 240 acres of his Palmyra farm as collateral to guarantee payment of the three thousand dollars. If the books sold, the proceeds would redeem Martin's note, but if they did not sell, portions of Martin's acreage would be sold at public auction until the debt to Grandin was satisfied. Opposition to the Book of Mormon was intense even before its publication. During the winter of 1830, a man named Abner Cole had somehow gained access to the printer's copy of the manuscript and attempted to publish parts of it as installments in his newspaper, the *Reflector*, under the pseudonym of O. Dogberry; the first installment was printed on 2 January 1830. The *Reflector* was also printed in Palmyra on E. B. Grandin's press. Cole apparently hoped to profit from his literary theft and at

the same time preempt sales of the real Book of Mormon when it appeared, but Joseph was able to stop this infringement of copyright by threatening legal action. Then in March 1830, a large number of citizens in the Palmyra area held a mass meeting in opposition to the forthcoming book and mutually agreed to boycott it when released. These same citizens also applied pressure to Grandin, who, fearing the Smiths might not make good their debt if the boycott proved successful, stopped the printing. When Martin Harris learned of the planned boycott, being aware he would lose his farm if the book didn't sell, he went to Joseph in Manchester, New York, and demanded a revelation from the Lord. Joseph Knight Sr. later gave this account of that meeting: "He [Martin Harris] Came to us [Joseph Smith Jr. and Joseph Knight Sr.] and . . . says, 'The Books [Book of Mormon] will not sell for no Body wants them.' Joseph says, 'I think they will sell well.' Says he, 'I want a Commandment [a revelation].' 'Why,' says Joseph, 'fulfill what you have got.' 'But,' says he, 'I must have a Commandment.' Joseph put him off. But he insisted three or four times he must have a Commandment. . . . "In the morning [the next day] he got up and said he must have a Commandment to Joseph and went home. And along in the after part of the Day Joseph and Oliver Received a Commandment which is in Book of Covenants"— Doctrine and Covenants 19. After receiving Doctrine and Covenants 19, Joseph and Martin, whose home was in Palmyra, visited Grandin in Palmyra and reassured him that their debt would be paid one way or the other. Consequently, the printing of the Book of Mormon resumed and was finished in March 1830. On 5 February 1831, the debt to the printer became due. Obedient to the Lord's command that he had received in section 19 (see vv. 32–35), on 7 April 1831 Martin sold off 151 of the mortgaged acres at twenty dollars per acre to satisfy the three thousand dollar debt owed E. B. Grandin. This amounted to a little over half of Martin's entire farm. **Doctrine and Covenants 19 is one of the most important revelations we have dealing with repentance, the nature of hell, and the atonement of Christ.** As one whose own life had recently been marked with sins and failures (see D&C 3:12–13), but who still desired to serve God, Martin Harris needed to understand the relationship between God's eternal judgments, individual repentance, and the atonement of Christ. **Most of the churches in Joseph Smith's day taught that the punishments of God last forever and that sinners will suffer endless burning in fire and brimstone. Martin had previously suffered the pain of losing the Spirit (see v. 20), and now the Lord informed him that his only choices, like ours, were to repent of his sins or to suffer judgment. The Lord clarified the doctrine of hell in section 19, however, by explaining that the condemned do not suffer forever, though the scriptures sometimes give that impression for the sake of increased effect (see v. 7). ACD&C 1:110-112)**

Joseph Smith Papers, 25

Revelation given through Joseph Smith, at Manchester, New York, March 1830. HC 1: 72–74. In his history the Prophet introduced it as “a commandment of God and not of man, to Martin Harris, given by him who is Eternal.”

1–3, Christ has all power; 4–5, All men must repent or suffer; 6–12, Eternal punishment is God's punishment; 13–20, Christ suffered for all, that they might not suffer if they would repent; 21–28, Preach the gospel of repentance; 29–41, Declare glad tidings.

1 I AM ^aAlpha (first letter) and Omega (last letter), ^bChrist the Lord; yea, even I am he, the beginning and the end, the Redeemer of the ^cworld.

2 I, having accomplished and ^afinished the will of him whose I am, even the Father, concerning me—having done this that I might ^bsubdue all things unto myself—

3 Retaining all ^apower, even to the ^bdestroying of Satan and his works at the ^cend of the world (end of the telestial world), and the last great day of judgment, which I shall pass upon the inhabitants thereof,

^djudging every man according to his ^eworks and the deeds which he hath done. (The last great day of judgment. **Reference is to the time that follows the Millennium** — a period of one thousand years of righteousness. It is instructive in the context of this revelation to note that the scriptures do not speak of a final judgment in which all people of the earth are brought before God at one time to receive rewards and punishments. Rather, **the Lord speaks of judgment that has a great last day in which he will banish Satan and his hosts into their own place. At that time all of God's children who belong to this earth will have had judgment passed upon them. Statements, such as those found in the Book of Mormon, that "the day cometh that all shall rise from the dead and stand before God, and be judged according to their works" (Alma 11:41) do not intend to convey the idea that all will be judged on one final day of judgment any more than all will be resurrected the same day. The principle being taught is that there will be judgment for each individual's works and that there is a time at the end of the Millennium when all will have received that judgment.** Revelations of the Restoration, 144-45)

4 And surely every man must ^arepent or ^bsuffer, for I, God, am ^cendless. (We can either repent and suffer according to a broken heart and contrite spirit, or we can suffer as Christ suffered. "One has not begun to repent until he has suffered intensely for his sins. . . . "We must remember that repentance is more than just saying, 'I am sorry.' It is more than tears in one's eyes. It is more than a half a dozen prayers. Repentance means suffering. If a person hasn't suffered, he hasn't repented" (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 88, 99).)

5 Wherefore, I ^arevoke not the judgments which I shall pass, but woes shall go forth, weeping, ^bwailing and gnashing of teeth, yea, to those who are found on my ^cleft hand.

6 Nevertheless, it is ^anot written that there shall be no end to this torment, but it is written ^bendless ^ctorment. (This does not refer to a duration of torment, but the quality or type of torment.)

7 Again, it is written ^aeternal 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. (This phrase is found elsewhere in scripture only in Mark 3:29 and Doctrine and Covenants 29:44, where it is used concerning those who sin against the Holy Ghost and who will not repent either in this life or the next. Interestingly, *dammed* and *damned* are not two forms of the same word. *Damned* comes from the Latin *damnare*, "to inflict injury or loss," while *dam* comes from Old and Middle German, the hypothetical root being *dammjan*, "to hinder." Damnation does not refer to stopping one's forward progress, as in "damming" a river. Rather, in the Bible it always translates from forms of the Greek *apoleia*, "destruction," or *krisis*, "judgment." Damnation is the "condemnation" received at judgment. **Technically, eternal damnation, meaning eternal destruction or eternal condemnation, applies only to those who are cast into outer darkness after the Resurrection and who die the "second death."** Perhaps the term is intended by its ambiguity to have an effect on the rest of us—it easily catches our attention and affects our hearts. ACD&C 1:115-16)

8 Wherefore, I will explain unto you this ^amystery, for it is meet 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 ^arest.

10 For, behold, the ^amystery of godliness, how great is it! For, behold, I am ^bendless, and the punishment which is given from my hand is endless ^cpunishment, for ^dEndless is my name. Wherefore—

11 ^aEternal punishment is God's punishment. (Not only a duration of punishment, but the quality of punishment.)

12 Endless punishment is God's punishment. (The punishment will be final and will be forever.)

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

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

15 Therefore I command you to repent—repent, lest I ^asmite you by the rod of my mouth, and by my wrath, and by my anger, and your ^bsufferings be sore—how sore you know not, how exquisite you know

not, yea, how hard to bear you know not. (Those who do not repent will become sons of perdition. All who eventually repent will obtain a kingdom of glory.)

SCRIPTURE MASTERY: 16 For behold, I, God, have ^asuffered these things for all, (Only a God can atone for the sins of another. Referring to the atoning sacrifice of the Savior, Amulek explained that "it must be **an infinite and eternal sacrifice**" (Alma 34:10). Further, Christ was able to offer himself a sacrifice for sin, explained Lehi, because of his "merits, and mercy, and grace" (2 Nephi 2:8). **The Savior uniquely merited the ability to suffer for the sins of others because he was sinless, and justice, therefore, could not demand that he suffer punishment for sin. When he suffered for sin, it was not for his own sins; rather, his suffering met the demands of justice for the sins of others. He was not constrained by law to suffer for the sins of others but did so out of his mercy and loving kindness to them. The concept of grace indicates aid that comes from a divine source. Therefore, Christ was uniquely qualified to offer grace through the atoning sacrifice because as a member of the Godhead he condescended to become the Only Begotten Son of God in the flesh. His divine sonship as the Only Begotten Son of God enabled him to suffer "more than man can suffer, except it be unto death"** (Mosiah 3:7). Revelations of the Restoration, p. 147) that they might not ^bsuffer if they would ^crepent; (The condition is our repentance.)

17 But if they would not repent they must ^asuffer even as I; (**How long must the suffering go on?** The suffering referred to by the Savior is not a quantity of punishment meted out and experienced for a predetermined length of time. **Individuals suffer as long as they remain in sin. When they repent, the atonement of Christ has claim upon them.** "Hence the salvation of Jesus Christ was wrought out for all men," taught the Prophet Joseph Smith, "in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. **All will suffer until they obey Christ himself**" (Teachings of the Prophet Joseph Smith, 357). Therefore, **the suffering continues until individuals repent and forsake their sins. There are those who have falsely supposed that Christ's suffering supplants suffering on the part of those who repent. This simply is not the case. There is no repentance without suffering.** Teaching this principle to his son Corianton, Alma said, "Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment? Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man" (Alma 42:16-18). **What the present text means is that the repentant soul will not have to suffer "even as" the Savior suffered. But it does not mean that they will not have to suffer. Nor should it be supposed that their suffering is confined to the natural consequences of their actions. In addition to those consequences, he or she must experience the anguish associated with true repentance. President Spencer W. Kimball said of personal suffering that it "is a very important part of repentance. One has not begun to repent until he has suffered intensely for his sins. . . . If a person hasn't suffered, he hasn't repented. . . . He has got to go through a change in his system whereby he suffers and then forgiveness is a possibility"** (Teachings of Spencer W. Kimball, 88, 99). Revelations of the Restoration, p. 147-48)

18 **Which ^asuffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore,** (Elder Merrill J. Bateman: "For many years, I have thought of the Savior's experience in the garden and on the cross as places where a large mass of sin of was heaped upon Him. Through the words of Alma, Abinadi, Isaiah, and other prophets, however, my view has been changed. Instead of an impersonal mass of sin, there was a long line of people. As Jesus felt our infirmities, bore our griefs, carried our sorrows and was bruised for our iniquities. The atonement was an intimate, personal experience in which Jesus came to know how to help each of us. The Pearl of Great Price teaches that Moses was shown all the inhabitants of the earth, which were numberless as the sand upon the seashore. If Moses beheld every soul, then it seems reasonable that the Creator of the universe has the power to become intimately acquainted with

each of us. He learned about your weaknesses and mine. He experienced your pains and sufferings. He experienced mine. I testify that He knows us. He understands the way in which we deal with temptation. He knows our weaknesses, but more than that. More than just knowing us, He knows how to help us if we come to Him in faith." Conference Report, April 1995.

Joseph Fielding Smith: We get into the habit of thinking, I suppose, that his great suffering was when he was nailed to the cross by his hands and his feet and was left there to suffer until he died. As excruciating as this pain was, that was not the greatest suffering that he had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, he carried on his back the burden of the sins of the whole world. It is hard enough for me to carry my own sins. How is it with you? And yet he had to carry the sins of the whole world, as our Savior and the Redeemer of a fallen world, and so great was his suffering before he went to the cross, we are informed that blood oozed from the pores of his body, and he prayed to his Father that the cup might pass if possible, but not being possible, he was willing to drink. (CR, October 1947, pp. 147-48.) and to suffer both body and spirit—and would that I might ^bnot drink the bitter cup, and shrink— (This revelation is unique among all scripture in its intimacy. Jesus Christ speaks of his suffering and of the feelings attending it. No one else shared this experience with him. Elder Bruce R. McConkie explained: "**We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane. We know he sweat great goutts of blood from every pore as he drained the dregs of that bitter cup his Father had given him. We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death. We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name. We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup. We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost felt that mortal man might be. As near as we can judge, these infinite agonies—this suffering beyond compare—continued for some three or four hours"** (Conference Report, April 1985, 9-10). Revelations of the Restoration, p. 149-50)

19 Nevertheless, glory be to the Father, and I partook and ^afinished my preparations unto the children of men. (The way is prepared for all to come back into the presence of God through Christ's atoning for the transgression of Adam and Eve in the Garden of Eden and through his resurrection from the dead. Further, the Atonement and the Resurrection completed the Savior's preparation of the way in which we can be redeemed from spiritual death caused by our own sins and return to our Father again to dwell with him throughout eternity. Revelations of the Restoration, p. 150)

20 Wherefore, I command you again to repent, lest I ^ahumble you with my almighty power; and that you ^bconfess your sins, lest you suffer these ^cpunishments of which I have spoken, of which in the smallest, yea, even in the least degree you have ^dtasted at the time I withdrew my Spirit. (When the 116 pages were lost.)

21 And I command you that you ^apreach naught but repentance, and show ^bnot these things unto the world until it is wisdom in me. (Just preach the basics of faith, repentance, baptism, etc.)

22 For they cannot ^abear meat now, but ^bmilk they must receive; wherefore, they must not know these things, lest they perish.

23 ^aLearn of me, and listen to my words; ^bwalk in the ^cmeekness of my Spirit, and you shall have ^dpeace in me.

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

25 And again, I command thee that thou shalt not ^acovet thy ^bneighbor's ^cwife; nor seek thy neighbor's life.

26 And again, I command thee that thou shalt not ^acovet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the ^btruth and the word of God—

27 Which is my word to the ^aGentile, that soon it may go to the ^bJew, of whom the Lamanites are a ^cremnant, that they may believe the gospel, and look not for a ^dMessiah to come who has already come.

28 And again, I command thee that thou shalt ^apray ^bvocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private.

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

30 And thou shalt do it with all humility, ^atrusting in me, ^breviling not against revilers.

31 And of ^atenets thou shalt not talk, but thou shalt declare repentance and ^bfaith on the Savior, and ^cremission of sins by ^dbaptism, and by ^efire, yea, even the ^fHoly Ghost.

32 Behold, this is a great and the last ^acommandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life. **(Martin Harris had demanded a commandment, or revelation, on this matter, and here he gets it—the last revelation that will be addressed directly and exclusively to him in the Doctrine and Covenants. Martin is commanded to restrict himself for the rest of his life to declaring the basic message of the Restoration and to leave theology alone. As Joseph Smith taught, "After all that has been said, the greatest and most important duty is to preach the Gospel." As a special witness to the Book of Mormon, Martin's duty to bear witness of the Restoration was even greater than that of some others. If he ignored the Lord's counsel in these matters, he would both lose his property and suffer misery. In the matter of Martin's immediate concern, the possible loss of his property, the Lord commanded him to sell what he did not need for the support of his family and to pay the debt to the printer. This was a great sacrifice to ask of him, considering it was not Martin's understanding at the beginning of the project that the publishing costs would come out of his pocket. Originally, payment of the printing costs was supposed to come from the proceeds of book sales, and Martin's property merely guaranteed payment should the book not sell as expected. Eventually, the book did "sell well," as Joseph Smith is quoted as saying in the account of Joseph Knight Sr. but not in time to save Martin's farm. It should be noted that Martin later claimed he got all his money back and more. It is a tribute to Martin that he did as the Lord commanded him and settled the entire debt out of his own pocket. ACD&C 1:123-24)**

33 And misery thou shalt receive if thou wilt slight these ^acounsels, yea, even the destruction of thyself and property.

34 ^aImpart a portion of thy property, yea, even part of thy lands, and all save the support of thy ^bfamily.

35 Pay the ^adebt thou hast ^bcontracted with the printer. Release thyself from ^cbondage.

36 ^aLeave thy house and home, except when thou shalt desire to see thy family;

37 And ^aspeak freely to all; yea, preach, exhort, declare the ^btruth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, hosanna, blessed be the name of the Lord God! *(Hosanna is a compound Hebrew word, a *hiphil* imperative, meaning "save now." It is often associated with the arrival of the Lord at his temple, whether Jesus' triumphal entry into Jerusalem to visit the temple there, or the arrival of the divine presence at a temple dedication in the modern Church. We might also shout "hosanna" whenever the word, Spirit, or presence of God is manifested among us. ACD&C 1:124)*

38 ^aPray always, and I will ^bpour out my Spirit upon you, and great shall be your blessing—yea, even more than if you should obtain ^ctreasures of earth and corruptibleness to the extent thereof.

39 Behold, canst thou read this without ^arejoicing and lifting up thy heart for ^bgladness?

40 Or canst thou run about longer as a ^ablind guide?

41 Or canst thou be ^ahumble and meek, and conduct thyself wisely before me? Yea, ^bcome unto me thy Savior. Amen.

Come Follow Me Lesson 10

March 1-7

D&C 20-22

D&C 20

(Section 20 is an inspired document, but it is not a revelation from Christ like the preceding sections. This is often called the Constitution of the Church. When the 1835 edition of the Book of Commandments was organized, Section 1 was first, then section 20 and then 107, which pertains to the duties of the priesthood. There is no mention in Section 20 of the duties of apostle, high priest or seventy. These offices won't be needed until we get to section 107 as the Church grows.)

Section 20 is called the Constitution of the Church. (Sections 20-22 can be called the “constitution” of the Restored Church. But by length and intent, this title really belongs to Section 20, with the following sections as valuable amendments. Richard Lloyd Anderson, *Studies in Scripture*, 1:109. **In the months prior to 6 April 1830, and probably as early as late 1829, Joseph and Oliver had been writing down their various instructions from the Lord concerning the duties of the Church members. An early draft of Doctrine and Covenants 20 was written in late 1829 by Oliver Cowdery and ends with the notation, “Written in the year of our Lord & Saviour 1829 – A True Copy of the articles of the Church of Christ. O.C.”** Woodford, *Historical Development* 1:290 “Priesthood Restoration Documents.” This document is in regard to the commandment given in D&C 18: 1 NOW, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words: 2 Behold, I have ^amanifested unto you, by my Spirit in many instances, that the ^bthings which you have written are ^ctrue; (the Book of Mormon) wherefore you know that they are true. 3 And if you know that they are true, behold, I give unto you a commandment, that you ^arely upon the things which are ^bwritten; **Much of Section 20 will be taken from the Book of Mormon.**)

(There is no information about the duties of an apostle, high priest or seventy in Section 20. This will come later as needed with the growth of the Church in Section 107. Section 20 was read out loud at many of the general conferences of the Church in its early history.)

(Concerning the period following the restoration of the priesthood in 1829 and the organization of the Church in 1830, the Prophet Joseph Smith wrote: "In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained of Him the following [section 20], by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to His will and commandment, we should proceed to organize His Church once more here upon the earth." Public sale of the Book of Mormon began on 26 March 1830. Eleven days later **on Tuesday, 6 April 1830, following express instructions of the Lord received in the section 20 material, Joseph Smith and Oliver Cowdery, together with Hyrum Smith, David Whitmer, Samuel Smith, and Peter Whitmer Jr., organized the Church of Christ according to the laws of the state of New York. The restored Church was officially called The Church of Christ at its incorporation in 1830. In 1834 the name of the Church was changed to The Church of the Latter Day Saints, and finally, on 26 April 1838, the name of the Church was changed by revelation to The Church of Jesus Christ of Latter-day Saints** (see D&C 115:4). Since the presidency of Harold B. Lee, the initial letter *T* is always capitalized: *The* Church of Jesus Christ of Latter-day Saints. According to Joseph Smith, the initial organization of the Church took place in Fayette, New York, at the Whitmer home where Joseph and Oliver were then staying. "Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity; and also

made known to our brethren that we had received a commandment to organize the Church; and accordingly we met together for that purpose, at the house of Mr. Peter Whitmer, Sen., (being six in number,) on Tuesday, the sixth day of April, A.D., one thousand eight hundred and thirty." Doctrine and Covenants 20, which is made up largely of revelatory material received before the Church was organized, was known to the early Church as the articles and covenants of the Church of Christ. It was the first summary statement of the history, doctrines, policies, and procedures of the Church. The first printed version of sections 20 and 22, in the Painesville *Telegraph* on 19 April 1831, listed section 20 alone as the articles and covenants. Section 22 had a different heading. The first edition of the Doctrine and Covenants, the 1833 Book of Commandments, also excluded section 22 from the articles and covenants by printing section 22 first with its own, separate heading, followed by section 20, which alone was called the articles and covenants. Section 22 was included with section 20 under the heading of articles and covenants of the Church in the June 1832 *The Evening and the Morning Star*, but this evidence must be judged weaker than the combined witness of the Painesville *Telegraph*, the Book of Commandments, and other early witnesses. Robert J. Woodford and Dean C. Jessee also appear to identify section 20 alone as the articles and covenants. **At the first conference of the Church held in Fayette, New York, on 9 June 1830, Doctrine and Covenants 20 was read to the members and unanimously sustained as the articles and covenants of the Church of Christ, thus making it the first revelation of this dispensation to be formally presented to and sustained by the members. Over the next few years section 20 was revised and expanded several times to reflect additional revelation to Joseph Smith about the unfolding structure of the Church. For example, verses 66–67, concerning high priests, were added after the office of high priest was established by revelation in 1831.** As the articles and covenants of the Church of Christ, section 20 has often been referred to as the Constitution of the Restored Church and, together with section 22 and part of section 27, was sometimes referred to as part of the Mormon Creed. Certainly, this section served as the first priesthood manual or handbook for the Church, and it was read verbatim to the members at many early Church conferences. Section 20, the articles and covenants of the Church of Christ, along with sections 21–22, are foundation documents for the organization of the restored Church. ACD&C 1:126-128)

Joseph Smith Papers, 75

Revelation on Church Organization and Government, given through Joseph Smith the Prophet, April 1830. HC 1: 64–70. Preceding his record of this revelation the Prophet wrote: "We obtained of him [Jesus Christ] the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his Church once more here upon the earth." (Joseph received a revelation on which day to organize the Church. On 26 March 1830 the Book of Mormon went on public sale. Eleven days later, on 6 April 1830, the Church was organized.)

1–16, The Book of Mormon proves the divinity of the latter-day work; 17–29, The doctrines of creation, fall, atonement, and baptism are affirmed; 29–37, Laws governing repentance, justification, sanctification, and baptism are set forth; 38–67, Duties of elders, priests, teachers, and deacons are summarized; 68–74, Duties of members, blessing of children, and mode of baptism are revealed; 75–84, Sacramental prayers and regulations governing church membership are given.

1 THE ^arise of the ^bChurch of Christ in these last days, being one thousand eight hundred and thirty years since the ^ccoming of our Lord and Savior Jesus Christ in the flesh, **(April 6, 1973, is a particularly significant date because it commemorates not only the anniversary of the organization of The Church of Jesus Christ of Latter-day Saints in this dispensation, but also the anniversary of the birth of the Savior, our Lord and Master, Jesus Christ. Harold B. Lee, CR, Apr**

1973, p. 4. We believe April 6th to be the birthday of Jesus Christ, as indicated in a revelation of the present dispensation already cited [Sec. 20:1; 21:3], in which that day is made without qualification the completion of the one thousand eight hundred and thirtieth year since the coming of the Lord in the flesh. This acceptance is admittedly based on faith in modern revelation, and in no wise is set forth as the result of chronological research or analysis. We believe that Jesus Christ was born in Bethlehem of Judea, April 6, B.C. 1. (Jesus the Christ, 1916, pp. 102-4.) Is this revelation giving the year the church was organized, or is it making a statement about the year of the Lord's birth? Some believe this phrase means that the church was organized exactly 1830 years since Jesus was born. This would place the birth of the Lord on April 6, 1 B.C. (See Jesus the Christ, 97) "Does this give the exact year of Christ's birth? That calculation places too much weight on what may have been an elaborate phrase of dating or an incidental statement. The first edition of the Doctrine and Covenants Commentary (Hyrum M. Smith) cautioned against using this to prove that Christ was born at the exact beginning of the Christian Era; so have Bible scholars J. Reuben Clark and Bruce R. McConkie. Part of the problem is that Christ was alive at the death of Herod the Great, an event of 4 B.C. in careful chronologies." (Robert L. Millet and Kent P. Jackson, eds., Studies in Scripture, Vol. 1: The Doctrine and Covenants [Salt Lake City: Deseret Book Co., 1989], 114 - 115.) From The Encyclopedia of Mormonism: "Concerning the date of Christ's birth...**Scholarly consensus recognizes that early Christians probably appropriated December 25 from pagan festivals such as the Dies Natalis Invicti, established by the Emperor Aurelian** (cf. Hoehner, pp. 11-27). Controversy, ancient and modern, regarding that date has had little influence in the LDS community (see Christmas). Presidents of the Church, including Harold B. Lee (p. 2) and Spencer W. Kimball (p. 54), have reaffirmed that April 6 is the true anniversary of Christ's birth, but have encouraged Church members to join with other Christians in observing Christmas as a special day for remembering Jesus' birth and teachings. "Some discussion has centered on the actual year of Jesus' nativity. Some argue that the phrase 'one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh' ("D&C 20:1) should be interpreted to mean that Christ was born exactly 1,830 years before April 6, 1830 (Lefgren). This view has been both challenged (Brown et al., pp. 375-83) and supported (Pratt, pp. 252-54). Others assert that the phrase was not intended to fix the year of Christ's birth but was simply an oratorical mode of expressing the current year. "...The LDS Church has not taken an official position on the issue of the year of Christ's birth. Bruce R. McConkie, an apostle, offers what for the present appears to be the most definitive word on the question: '**We do not believe it is possible with the present state of our knowledge—including that which is known both in and out of the Church—to state with finality when the natal day of the Lord Jesus actually occurred**' (Vol. 1, p. 349, n. 2)." (Encyclopedia of Mormonism, 1-4 vols., edited by Daniel H. Ludlow (New York: Macmillan, 1992), 1:62.) it being regularly^d organized and established agreeable to the^e laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April— (The six who were the first members of the Church were Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith, and David Whitmer. CH 1:76)

2 Which commandments were given to Joseph Smith, Jun., who was^a called of God, and^b ordained an^c apostle of Jesus Christ, to be the^d first^e elder of this church; (Their designation as first and second elders had nothing to do with the sequence of their ordination, but rather with their authority. A Commentary on the Doctrine and Covenants, 1:130. **If Joseph and Oliver were already apostles, why did they have to be ordained Elders?** "President Joseph Fielding Smith explained why Joseph Smith and Oliver Cowdery ordained each other elders nearly a year after they had received the keys of the Melchizedek Priesthood: 'The priesthood is greater than the office, and all offices in the priesthood, we are taught, are appendages to the priesthood [see D&C 107:5: All other authorities or offices in the church are^a appendages to this priesthood.]. ... The priesthood with its keys existed before the Church organization, but not the offices in the Church, which belong to the Church and are held by the consent of the same.' That Joseph and Oliver had previously received the keys of the Melchizedek Priesthood under the hands of Peter, James,

and John is further affirmed by the proceedings of the organizational meeting held on 6 April 1830. Without those keys, Joseph Smith and Oliver Cowdery would not have been authorized or would not have had the priesthood power to take the actions they took on that day. Although each already had received the keys of the Melchizedek Priesthood and apostolic authority, Joseph Smith and Oliver Cowdery ordained each other to be an elder to ‘signify that they were elders in the newly organized Church.’ They then used the higher priesthood to confirm those who had previously been baptized members of the Church and conferred upon them the gift of the Holy Ghost by the laying on of hands. Of that occasion the Prophet stated, ‘The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly.’” (Larry C. Porter, “The Restoration of the Aaronic and Melchizedek Priesthoods,” *Ensign*, Dec. 1996, 33-34))

3 And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the ^asecond elder of this church, and ordained under his hand; (Orson F. Whitney: What!—exclaims one. After these men had communed with heavenly beings and received from them commandments for their guidance; after receiving divine authority to preach the gospel, administer the ordinances, and establish once more on earth the long absent Church of Christ! After all this must they go before the people and ask their consent to organize them and preside over them as a religious body? Yes, that was precisely the situation. Notwithstanding all those glorious manifestations, they were not yet fully qualified to hold the high positions unto which they had been divinely called. One element was lacking—the consent of the people. Until that consent was given, there could be no church with these people as its members and those men as its presiding authorities. [Sec. 26:2. And all things shall be done by ^acommon consent in the ^bchurch, by much prayer and faith, for all things you shall receive by faith. Amen] The Great Ruler of all never did and never will force upon any of his people, in branch, ward, stake or Church capacity, a presiding officer whom they are not willing to accept and uphold. But suppose it had been otherwise. Suppose the brethren in question had their hands against instead of for them. What would have been the result? Would such action have taken from Joseph and Oliver their Priesthood or their gifts and powers as seers, prophets and revelators of the Most High? No. Any more than it would have blotted out the fact that Joseph had seen God, and that he and Oliver had communed with angels sent from heaven to ordain them. Their brethren had not given them the Priesthood, had not made them prophets and seers, and they would remain such regardless of any adverse action on the part of their associates. The Gospel, the Priesthood, the keys to the Kingdom of Heaven are not within the gift of the membership of the Church. They are bestowed by the Head of the Church, Jesus Christ, in person or by proxy, and without his consent no power on earth or under the earth could take them away. But if the vote had been unfavorable, this would have resulted: The brethren and sisters who were waiting to be admitted into the Church would have closed the door in their own faces, would have cut themselves off from a most precious privilege, would have deprived themselves of the inestimable benefits flowing from the exercise of the gifts and powers possessed by the men divinely commissioned to inaugurate this great Latter-day work; and they could have gone elsewhere, and under divine direction, have organized the Church of Christ among any people worthy to constitute its membership and willing that these men should be their leaders. But the vote was in their favor, thank the Lord! and we who are here today are among the beneficiaries of that act of faith and humility. (CR, October 1930, pp. 46-47.))

4 And this according to the ^agrace of our Lord and Savior Jesus Christ, to whom be all glory, both now and forever. Amen.

5 After it was truly manifested unto this first elder that he had received a ^aremission of his sins, (Joseph received a remission of his sins as part of the First Vision experience. This shows that Joseph was a typical teenager.) he was ^bentangled again in the ^cvanities of the world;

6 But after ^arepenting, and humbling himself sincerely, through faith, God ministered unto him by an holy ^bangel, (The visits of Moroni) whose ^ccountenance was as lightning, and whose garments were pure and white above all other whiteness;

7 And gave unto him ^acommandments which inspired him;

8 And ^agave him power from on high, by the ^bmeans (Urim and Thummim) which were before prepared, to translate the Book of Mormon;

9 Which contains a ^arecord of a fallen people, and the ^bfulness of the ^cgospel of Jesus Christ to the Gentiles and to the Jews also;

10 Which was given by inspiration, and is confirmed to ^aothers by the ministering of angels, and is ^bdeclared unto the world by them— (The three witnesses)

11 Proving to the world that the holy scriptures are ^atrue, (One of the purposes of the Book of Mormon is to show that the Bible is true.) and that God does ^binspire men and call them to his ^choly work in this age and generation, as well as in generations of old; (Here we are told that one of the primary purposes of the Book of Mormon is to prove that the Bible is true. This same message was given to Joseph of Egypt when the Lord told him of the mission and ministry of the Prophet Joseph Smith. "Unto him will I give power to bring forth my word unto the seed of thy loins," the ancient Joseph was told, "and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days" (JST Genesis 50:30 And again, a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days; 2 Nephi 3:11 But a ^aseer will I raise up out of the fruit of thy loins; and unto him will I give ^bpower to ^cbring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.). Curiously, it is a common practice among Latter- day Saint missionaries to attempt to prove the Book of Mormon is true using Bible texts. In contrast, the Lord directs that we do the reverse, showing to those not of our faith how the Book of Mormon proves the Bible true. It is the knowledge and testimony restored to us through the Book of Mormon that unlock the greatness of the Bible. Revelations of the Restoration, p. 158. Friends and Brethren, My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one of her councils. . . . I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, "holy interpreters." I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the "holy interpreters." That book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the Everlasting Gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the Everlasting Gospel to preach to every nation, kindred, tongue and people. [Rev. 14:6-7. 6 And I saw another ^aangel fly in the midst of heaven, having the ^beverlasting ^cgospel to ^dpreach unto them that dwell on the earth, and to every ^enation, and kindred, and tongue, and people, 7 Saying with a loud voice, ^aFear God, and give glory to him; for the hour of his ^bjudgment is come: and ^cworship ^dhim that made ^eheaven, and earth, and the sea, and the fountains of waters.] It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother [Orson] Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The Holy Priesthood is here. (MS, January 28, 1865, 27:57-58.))

12 Thereby showing that he is the ^asame God yesterday, today, and ^bforever. Amen.

13 Therefore, having so great witnesses, (The Three and Eight Witnesses) by ^athem shall the world be judged, even as many as shall hereafter come to a knowledge of this work. (Orson Pratt: Were there any others who saw these plates [of the Book of Mormon]? Yes. How many? Eight; all of whom are dead except one, John Whitmer, who is still living. (Mary Whitmer also saw the plates.) They saw and handled the plates, and saw the engravings upon them, and they testify of the same to all people to whom the work should be sent. How many does this make? Three witnesses, eight witnesses and the

translator, twelve who saw and bare record of the original. Now I ask everyone in this house, Saints and strangers, have you as many witnesses that have seen the original of any one book of the Bible, the Old and New Testament? Have you one witness even that has seen the original from which any one of those books was transcribed? No, not one. You have the transcription of scribes from generation to generation; you have the translation from these manuscripts handed down from generation to generation, and transcribed one copy after another, until they have passed through, perhaps, thousands of copies, before the art of printing was known. But you believe the Bible, do you not? Replies one—"oh yes, we believe that, but as to the Book of Mormon we doubt very much about that." JD, 18:162. We also become witnesses of the truth of the restored gospel.)

14 And those who receive it in faith, and work ^arighteousness, shall receive a ^bcrown of eternal life;
15 But those who ^aharden their hearts in ^bunbelief, and ^creject it, it shall turn to their own ^dcondemnation—

16 For the Lord God has spoken it; and we, the elders of the church, have heard and bear ^awitness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

17 By these things (The Book of Mormon and the witnesses) we ^aknow that there is a ^bGod in heaven, who is infinite and ^ceternal, from everlasting to everlasting the same ^dunchangeable God, the framer of heaven and earth, and all things which are in them; (Bruce R. McConkie: The three greatest events that ever have occurred or ever will occur in all eternity are these: 1. The creation of the heavens and the earth, of man, and of all forms of life; 2. The fall of man, of all forms of life, and of the earth itself from their primeval and paradisiacal state to their present mortal state; and 3. The infinite and eternal atonement, which ransoms man, all living things, and the earth also from their fallen state so that the salvation of the earth and of all living things may be completed. These three divine events—the three pillars of eternity—are inseparably woven together into one grand tapestry known as the eternal plan of salvation. We view the atonement of the Lord Jesus Christ as the center and core and heart of revealed religion. It brings to pass the immortality and eternal life of man... It is not possible to believe in Christ and his atoning sacrifice, in the true and full sense required to gain salvation, without at the same time believing and accepting the true doctrine of the fall. If there had been no fall, there would have been no need for a Redeemer or Savior. And it is not possible to believe in the fall, out of which immortality and eternal life come, without at the same time believing and accepting the true doctrine of the creation: If there had been no creation of all things in a deathless or immortal state, there could have been no fall, and hence no atonement and no salvation. The Father's eternal plan called for the creation, for the fall, and for the atonement, all woven together into one united whole. (A New Witness for the Articles of Faith [Salt Lake City: Deseret Book Co., 1985], 82.))

18 And that he ^acreated man, male and female, after his own ^bimage and in his own likeness, created he them; (The Creation)

19 And gave unto them commandments that they should ^alove and ^bserve him, the only ^cliving and true ^dGod, and that he should be the only being whom they should worship.

20 But by the ^atransgression of these holy laws man became ^bsensual and ^cdevilish, and became ^dfallen man. (The Fall)

21 Wherefore, the Almighty God gave his ^aOnly Begotten Son, as it is written in those scriptures which have been given of him.

22 He ^asuffered ^btemptations but gave no heed unto them. (Neal A. Maxwell: Though He was thus perfected in His empathy because He bore our mistakes, Jesus' own response to the common challenges of temptation that faced Him was not only uncommon, it was utterly unique. His immensely important, but simple, key was: "He suffered temptations *but gave no heed unto them.*" (D&C 20:22. Italics added.) What a grand yet practical insight! Some of us process the same temptations time and time again, letting them linger and savoring them, and thereby strengthening our impulse to sin and weakening our will to resist—rather than dispatching the temptations summarily as Jesus did when He "gave no heed." Giving no heed includes recognizing for what it is an inducement to do wrong and refusing to consider it

further. There is great strength in reflexive rejection and in refusing to spend any of our time, talent, thought, or treasure in hosting a temptation, which is enlarged by any attention given to it. (We Will Prove Them Herewith [Salt Lake City: Deseret Book Co., 1982], 43 - 44.)

23 He was ^acrucified, ^bdied, and ^crose again the third day;

24 And ^aascended into heaven, to sit down on the right hand of the ^bFather, to ^creign with almighty power according to the will of the Father; (The Atonement)

25 That as many as would ^abelieve and be baptized in his holy name, and ^bendure in faith to the end, should be saved—

26 Not only those who believed after he came in the ^ameridian of time, in the ^bflesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who ^cspake as they were inspired by the ^dgift of the Holy Ghost, who truly ^ctestified of him in all things, should have eternal life,

27 As well as those who should come after, who should believe in the ^agifts and callings of God by the Holy Ghost, which ^bbearth record of the Father and of the Son; (Joseph Smith said: **"For our own part we cannot believe that the ancients in all ages were so ignorant of the system of heaven as many suppose, since all that were ever saved, were saved through the power of this great plan of redemption, as much before the coming of Christ as since; if not, God has had different plans in operation (if we may so express it), to bring men back to dwell with Himself; and this we cannot believe, since there has been no change in the constitution of man since he fell; and the ordinance or institution of offering blood in sacrifice was only designed to be performed till Christ was offered up and shed His blood—as said before—that man might look forward in faith to that time.** It will be noticed that, according to Paul, (Galatians 3:8 And the scripture, foreseeing that God would justify the ^aheathen through faith, preached before the ^bgospel unto Abraham, *saying*, In thee shall all ^cnations be ^dblessed.) the Gospel was preached to Abraham. We would like to be informed in what name the Gospel was then preached, whether it was in the name of Christ or some other name. If in any other name, was it the Gospel? And if it was the Gospel, and that preached in the name of Christ, had it any ordinances? If not, was it the Gospel? And if it has ordinances what were they? Our friends may say, perhaps, that there were never any ordinances except those of offering sacrifices before the coming of Christ, and that it could not be possible before the Gospel to have been administered while the law of sacrifices of blood was in force. But we will recollect that Abraham offered sacrifice, and notwithstanding this, had the Gospel preached to him. That the offering of sacrifice was only to point the mind forward to Christ, we infer from these remarkable words of Jesus to the Jews: **'Your Father Abraham rejoiced to see my day: and he saw it, and was glad'** (John 8:56). So, then, because the ancients offered sacrifice it did not hinder their hearing the Gospel; but served, as we said before, to open their eyes, and enable them to look forward to the time of the coming of the Savior, and rejoice in His redemption. We find also, that when the Israelites came out of Egypt they had the Gospel preached to them, according to Paul in his letter to the Hebrews, which says: **'For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it'** (Hebrews 4:2). It is said again, in Galatians 3: 19 ^aWherefore then *serveth* the law? It was ^badded because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.), that the law (of Moses, or the Levitical law) was 'added' because of transgression. What, we ask, was this law added to, if it was not added to the Gospel? It must be plain that it was added to the Gospel, since we learn that they had the Gospel preached to them. From these few facts, we conclude that whenever the Lord revealed Himself to men in ancient days, and commanded them to offer sacrifice to Him, that it was done that they might look forward in faith to the time of His coming, and rely upon the power of that atonement for a remission of their sins. And this they have done, thousands who have gone before us, whose garments are spotless, and who are, like Job, waiting with an assurance like his, that they will see Him in the latter day upon the earth, even in their flesh" (Teachings of the Prophet Joseph Smith, 59-61). Revelations of the Restoration, p. 161-62)

28 Which Father, Son, and Holy Ghost are ^aone God, infinite and eternal, without end. Amen. (Joseph Fielding Smith: It is perfectly true, as recorded in the Pearl of Great Price and in the Bible, that to us there is but one God. [Moses 1:6; And I have a work for thee, Moses, my son; and thou art in the ^asimilitude of mine ^bOnly ^cBegotten; and mine Only Begotten is and shall be the ^dSavior, for he is full of ^egrace and ^ftruth; but there is ^gno God beside me, and all things are present with me, for I ^hknow them all. Mark 12:32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:] Correctly interpreted, God in this sense means Godhead, for it is composed of Father, Son, and Holy Spirit. This Godhead presides over us, and to us, the inhabitants of this world, they constitute the only God, or Godhead. There is none other besides them. [1 Cor. 8:5-6. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us *there is but* one ^aGod, the ^bFather, of whom *are* all things, and we in him; and one ^cLord Jesus Christ, by whom *are* ^dall things, and we by him.] To them we are amenable and subject to their authority, and there is no other Godhead unto whom we are subject. However, as the Prophet has shown, there can be, and are, other Gods. [Teachings of the Prophet Joseph Smith, pp. 369-74. See also John 10:34-36: 34 Jesus answered them, Is it not written in your law, I said, Ye are ^agods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath ^asanctified, and ^bsent into the world, Thou blasphemest; because I said, I am the ^cSon of God?; Ps. 82:6: I have said, Ye *are* gods; and all of you *are* ^achildren of the most High..] (Answers to Gospel Questions, 1958, 2:142.))

29 And we know that all men must ^arepent and ^bbelieve on the name of Jesus Christ, and worship the Father in his name, and ^cendure in ^dfaith on his name to the end, or they cannot be ^esaved in the kingdom of God.

30 And we know that ^ajustification (being declared innocent) through the ^bgrace of our Lord and Savior Jesus Christ is just and true; (There cannot be a kingdom of God without a system of government and laws. To hold citizenship in that kingdom we must abide by the laws of that kingdom. We are justified when we have complied with the requirements of the law. If our actions are in question, we are justified if those actions, as judged by God, are ratified or approved. Thus we stand innocent or vindicated by the law. The purpose of this verse is to sustain the necessity of the laws and ordinances of the gospel. It is to affirm that the grace of Christ does not dispense with the necessity of obedience to the laws of God. Rather, it states that in and through the atonement of Christ all may be saved by obedience to the laws and ordinances of the gospel (Article of Faith 3: We believe that through the ^aAtonement of Christ, all ^bmankind may be ^csaved, by obedience to the laws and ordinances of the Gospel.). Revelations of the Restoration, p. 163 Bruce R. McConkie: What then is the law of justification? It is simply this: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" (D. & C. 132:7: And verily I say unto you, that the ^aconditions of this law are these: All covenants, contracts, bonds, obligations, ^boaths, ^cvows, performances, connections, associations, or expectations, that are not made and entered into and ^dsealed by the Holy Spirit of promise, of him who is ^eanointed, both as well for time and for all eternity, and that too most holy, by ^frevelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this ^gpower (and I have appointed unto my servant Joseph to hold this ^hpower in the last days, and there is never but one on the earth at a time on whom this power and the ⁱkeys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.), in which men must abide to be saved and exalted, must be entered into and performed in righteousness so that the Holy Spirit can justify the candidate for salvation in what has been done. (1 Ne. 16:2 And it came to pass that I said unto them that I knew that I had spoken ^ahard things against the wicked, according to the truth; and the righteous have I justified, and testified that they should be lifted up at the last day; wherefore, the ^bguilty taketh the ^ctruth to be hard, for it ^dcutteth them to the very center.; Jac. 2:13-14: 13 And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have

obtained more abundantly than that of your brethren ye are ^alifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they. 14 And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you.; Alma 41:15: For that which ye do ^asend out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.; D. & C. 98; 132:1, 62.) **An act that is justified by the Spirit is one that is sealed by the Holy Spirit of Promise, or in other words, ratified and approved by the Holy Ghost. This law of justification is the provision the Lord has placed in the gospel to assure that no unrighteous performance will be binding on earth and in heaven, and that no person will add to his position or glory in the hereafter by gaining an unearned blessing.** As with all other doctrines of salvation, justification is available because of the atoning sacrifice of Christ, but it becomes operative in the life of an individual only on conditions of personal righteousness. As Paul taught, men are not justified by the works of the Mosaic law alone any more than men are saved by those works alone. The grace of God, manifest through the infinite and eternal atonement wrought by his Son, makes justification a living reality for those who seek righteousness. (Isa. 53:11 He shall see of the travail of his soul, *and* shall be satisfied: by his ^aknowledge shall my righteous ^bservant ^cjustify many; for he shall ^dbear their iniquities.; Mosiah 14:11 He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall ^abear their iniquities.) Mormon Doctrine, p. 408)

31 And we know also, that ^asanctification (To be made holy) through the grace of our Lord and Savior Jesus Christ is just and true, to all those who ^blove and serve God with all their ^cmights, minds, and strength. **(Through the grace of Christ those who have been justified can be cleansed from sin and be made holy. The text extends this promise to those who serve God with all their might, mind, and strength. Sanctification comes through the Holy Ghost, who purges from the souls of men both the desire for sin and its dreadful effects** (Alma 13:12 Now they, after being ^asanctified by the ^bHoly Ghost, having their garments made white, being ^cpure and spotless before God, could not look upon ^dsin save it were with ^eabhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.). Teaching this principle, the scriptures repeatedly speak of the necessity of our being baptized not only by water but by "fire and by the Holy Ghost" (2 Nephi 31:17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and ^abaptism by water; and then cometh a ^bremission of your sins by fire and by the Holy Ghost.; see also 31:13 Wherefore, my beloved brethren, I know that if ye shall ^afollow the Son, with full purpose of heart, acting no ^bhypocrisy and no deception before God, but with real ^cintent, repenting of your sins, witnessing unto the Father that ye are ^dwilling to take upon you the ^ename of Christ, by ^fbaptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the ^abaptism of fire and of the Holy Ghost; and then can ye speak with the ^btongue of angels, and shout praises unto the Holy One of Israel.; Luke 3:16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall ^abaptize you with the Holy Ghost and with fire.; 3 Nephi 9:20 And ye shall offer for a ^asacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I ^bbaptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.; D&C 19:31 And of ^atenets thou shalt not talk, but thou shalt declare repentance and ^bfaith on the Savior, and ^cremission of sins by ^dbaptism, and by ^efire, yea, even the ^fHoly Ghost.; 33:11 Yea, ^arepent and be baptized, every one of you, for a ^bremission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.; 39:6 And

this is my ^agospel—repentance and baptism by water, and then cometh the ^bbaptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and ^cteacheth the peaceable things of the kingdom.). Revelations of the Restoration, p. 163-64. Brigham Young: **I will put my own definition to the term sanctification, and say it consists in overcoming every sin and bringing all into subjection to the law of Christ. God has placed in us a pure spirit; when this reigns predominant, without let or hindrance, and triumphs over the flesh and rules and governs and controls as the Lord controls the heavens and the earth, this I call the blessing of sanctification. Will sin be perfectly destroyed? No, it will not, for it is not so designed in the economy of Heaven. All the Lord has called us to do is to renovate our own hearts, then our families, extending the principles to neighborhoods, to the earth we occupy, and so continue until we drive the power of Satan from the earth and Satan to his own place. That is the work Jesus is engaged in, and we will be co-workers with him.** Do not suppose that we shall ever in the flesh be free from temptations to sin. Some suppose that they can in the flesh be sanctified body and spirit and become so pure that they will never again feel the effects of the power of the adversary of truth. Were it possible for a person to attain to this degree of perfection in the flesh, he could not die neither remain in a world where sin predominates. Sin has entered into the world, and death by sin. I think we shall more or less feel the effects of sin so long as we live, and finally have to pass the ordeals of death. JD, 10:173)

32 But there is a possibility that man may ^afall from ^bgrace and depart from the living God; ("As I understand this scripture [D&C 20:31-34] it means that Jesus Christ is kind and merciful to us when we serve him with our whole hearts, but **not any of us can take refuge in past righteousness or service.** It also means that there is a possibility that any one of us can fall out of good standing, even those who have already achieved a certain degree of righteousness. Therefore, **we need to be on our constant guard,** each of us, that we not allow ourselves to fall into habits of carelessness in our faith, in our prayers, or in our various Church activities or responsibilities. It is for this reason that I am resolving again to live closer to God each day and to follow his chosen prophets and apostles more diligently than I have ever done in the past." (Theodore M. Burton, Ensign, June 1974, p. 116.))

33 Therefore let the church take heed and pray always, lest they fall into ^atemptation; (Brigham Young said: "Do not suppose that we shall ever in the flesh be free from temptations to sin. Some suppose that they can in the flesh be sanctified body and spirit and become so pure that they will never again feel the effects of the power of the adversary of truth. Were it possible for a person to attain to this degree of perfection in the flesh, he could not die neither remain in a world where sin predominates. Sin has entered into the world, and death by sin. I think we shall more or less feel the effects of sin so long as we live, and finally have to pass the ordeals of death. Do not understand that in the flesh we shall ever overcome the power of sin to such a degree that we shall never taste death" (Journal of Discourses, 10:173). Revelations of the Restoration, p. 164)

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

35 And we know that these things are true and according to the revelations of John, neither ^aadding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the ^bvoice of God, or the ministering of angels. (The Articles and Covenants of the Church, which we now know as sections 20 and 22, were read by the Prophet to those assembled at the first conference of the Church held 9 June 1830 at Fayette, New York. **They became the first revelations received by Joseph Smith to be formally sustained by the body of the Church. The reading of these revelations became the practice at early Church conferences (Cannon and Cook, Far West Record, 2n). Zebedee Coltrin, Orson Hyde, A. Sidney Gilbert, Orson Pratt, and others had copies of the revelations that they used for this purpose (Woodford, "Historical Developments," 265). In order to do so these men had to make their own longhand copy of the revelations. As those copies are compared we find the same problem that existed in the meridian Church: no two were exactly the same. The possibility existed for those making their own copy of the revelation to add to or take from it. This verse comes as a warning, like that given**

to those of old (Revelation 22:18-19: 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ^aadd unto these things, God shall add unto him the ^bplagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the ^abook of life, and out of the holy city, and *from* the things which are written in this book.), that they were neither to take from or add to the revelations. **This does not suggest that the Prophet himself could not edit his own revelations.** With the formal publication of the revelations in our day we are not in a position to add to or take from holy writ as was done anciently (1 Nephi 13:23-29: 23 And he said: Behold it proceedeth out of the mouth of a Jew. And I, Nephi, beheld it; and he said unto me: The ^abook that thou beholdest is a ^brecord of the ^cJews, which contains the covenants of the Lord, which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the ^dplates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles. 24 And the angel of the Lord said unto me: Thou hast beheld that the ^abook proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God. 25 Wherefore, these things go forth from the ^aJews in purity unto the ^bGentiles, according to the truth which is in God. 26 And after they go forth by the ^ahand of the twelve apostles of the Lamb, from the Jews ^bunto the Gentiles, thou seest the formation of that ^cgreat and abominable ^dchurch, which is most abominable above all other churches; for behold, they have ^ctaken away from the gospel of the Lamb many parts which are ^fplain and most precious; and also many covenants of the Lord have they taken away. 27 And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men. 28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and ^aprecious things taken away from the book, which is the book of the Lamb of God. 29 And after these plain and precious things were ^ataken away it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them.). We can, however, add to or take from their intended meaning in the interpretation we place on them. All scriptural commentary is a measure of the spiritual maturity and integrity of those making it. The same, of course, is true of the manner in which we choose to apply the teachings of holy writ in our lives. Revelations of the Restoration, p. 164-65)

36 And the Lord God has ^aspoken it; and honor, power and glory be rendered to his holy ^bname, both now and ever. Amen.

(What qualifications must a person meet to be baptized?) D&C 20: 37 *And again, by way of commandment to the church concerning the manner of baptism*—All those who ^ahumble themselves before God, and desire to be baptized, and come forth with ^bbroken hearts and ^bcontrite spirits, (Contrition is manifestation of a broken heart with deep sorrow for sin, a realization of the nature of wrongdoing and a desire for forgiveness through the grace of God. A contrite spirit is essential to salvation. What is a broken heart? One that is humble, one that is touched by the Spirit of the Lord, and which is willing to abide in all the covenants and the obligations which the Gospel entails. Joseph Fielding Smith, Religious Truths Defined, p. 273) and witness (How do we witness? By being baptized.) before the church that they have truly repented of all their sins, and are willing to take upon them the ^cname of Jesus Christ, having a ^ddetermination to serve him to the end, and truly manifest by their ^eworks that they have received of the ^fSpirit of Christ unto the ^gremission of their sins, shall be received by baptism into his church. (This verse restates the prerequisites for baptism as given in Moroni 6:1-3.

"And truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins." Our faith in Christ is measured by the extent to which we pattern our lives after him. The things we choose to do evidence for whom we have chosen to labor. The truly repentant will bring forth, as Luke stated it, "fruits worthy of repentance" (Luke 3:8), or as Alma said it, bring forth "works which are meet for repentance" (Alma 5:54). Having listed many of the attributes of godliness, Peter said, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:8-9). One of the dramatic experiences of the young church centered on this phrase. Telling the story, Joseph Smith said: "Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Peter Whitmer's, Sen., and I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. "Whilst thus employed in the work appointed me by my Heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot of course give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to, remember. "He wrote to inform me that he had discovered an error in one of the commandments—Book of Doctrine and Covenants: 'And truly manifest by their works that they have received of the Spirit of Christ unto a remission of their sins.' "The above quotation, he said, was erroneous, and added: 'I command you in the name of God to erase those words, that no priestcraft be amongst us!' "I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from, a revelation or commandment from Almighty God. "A few days afterwards I visited him and Mr. Whitmer's family, when I found the family in general of his opinion concerning the words above quoted, and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length became convinced that the sentence was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery to acknowledge that they had been in error, and that the sentence in dispute was in accordance with the rest of the commandment. And thus was this error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that He might teach us of His ways, that we might walk in His paths, and live by every word that proceedeth forth from His mouth" (Smith, History of the Church, 1:104-5). Revelations of the Restoration, p. 165-66)

38 The ***“duty of the elders, priests, teachers, deacons, and members of the church of Christ—An*** ^bapostle is an ^celder, and ***it is his calling to*** ^dbaptize;

39 ***And to*** ^aordain other elders, priests, teachers, and deacons;

40 ***And to administer*** ^abread and wine—the ^bemblems of the flesh and blood of Christ—

41 ***And to*** ^aconfirm those who are baptized into the church, by the laying on of ^bhands (The laying on of hands represents the placing of God’s hand or power upon the head of the one being blessed.

Revelations of the Restoration, p. 166) ***for the baptism of fire and the Holy Ghost, according to the scriptures;***

42 ***And to teach, expound, exhort, baptize, and watch over the church;***

43 ***And to confirm the church*** (In the same ordinance in which someone is given the gift of the Holy Ghost they are also confirmed a member of The Church of Jesus Christ of Latter-day Saints.

Membership in the Church can be obtained in no other way. Revelations of the Restoration, p. 167) ***by the laying on of the hands, and the giving of the Holy Ghost;***

44 ***And to take the*** ^alead of all meetings.

45 The elders are to ^aconduct the ^bmeetings as they are ^cled by the Holy Ghost, according to the commandments and revelations of God.

46 The ^apriest’s duty is to ***preach, teach, expound, exhort, and baptize, and administer the***

sacrament, (In the early history of the Church, those holding the office of a priest were, on occasion, called to serve as missionaries. This was the case with Wilford Woodruff, who observed, "I went out as a priest, and my companion as an elder, and we traveled thousands of miles, and had many things manifested to us. I desire to impress upon you the fact that it does not make any difference whether a man is a priest or an apostle, if he magnifies his calling. A priest holds the key of the ministering of angels. Never in my life, as an apostle, as a seventy, or as an elder, have I ever had more of the protection of the Lord than while holding the office as a priest" (Discourses, 300). Again Woodruff testified, "I had the administration of angels while holding the office of a priest" (Discourses, 298). Revelations of the Restoration, p. 167-68)

47 And visit the house of each member, and exhort them to ^apray ^bvocally and in secret and attend to all ^cfamily duties. (Home teachers)

48 And he may also ^aordain other priests, teachers, and deacons. (Teachers and deacons may not ordain other deacons or teachers. This is the duty of priests.)

49 And he is to take the ^alead of meetings when there is no elder present;

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

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

52 In all these duties the priest is to ^aassist the elder if occasion requires.

53 The ^ateacher's duty is to ^bwatch over the ^cchurch always, and be with and strengthen them; (Home teachers)

54 And see that there is no iniquity in the church, neither ^ahardness with each other, neither lying, ^bbackbiting, nor ^cevil ^dspeaking;

55 And see that the church meet together often, and also see that all the members do their duty.

56 And he is to take the lead of meetings in the absence of the elder or priest—

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

58 But neither teachers nor deacons have authority to baptize, administer the ^asacrament, or lay on ^bhands;

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

60 Every ^aelder, ^bpriest, teacher, or deacon is to be ^cordained ^daccording to the gifts and callings of God unto him; and he is to be ^eordained by the power of the Holy Ghost, which is in the one who ordains him.

61 The several elders composing this church of Christ are to ^ameet in conference once in three months, or from time to time as said conferences shall direct or appoint; (Now it's every six months.)

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

63 The elders are to receive their licenses from other elders, by ^avote (common consent) of the church to which they belong, or from the conferences (today this means stake conference or stake priesthood meeting, or in individual ward sacrament meeting within the stake.).

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

65 No person is to be ^aordained to any office in this church, where there is a regularly organized branch of the same, without the ^bvote of that church; (Common consent. Joseph F. Smith: No man can preside in this Church in any capacity without the consent of the people. [Sec. 26:2.] The Lord has placed upon us the responsibility of sustaining by vote those who are called to various positions of responsibility. No man, should the people decide to the contrary, could preside over any body of Latter-day Saints, as they are assembled in conference or other capacity, by the uplifted hand, to sustain or to reject; and I take it that no man has the right to raise his hand in opposition, or with contrary vote, unless he has a reason for doing so that would be valid if presented before those who stand at the head. In other words, I have no right to raise my hand in opposition to a man

who is appointed to any position in this Church simply because I may not like him, or because of some personal disagreement or feeling I may have, but only on the grounds that he is guilty of wrongdoing, of transgression of the laws of the Church which would disqualify him for the position which he is called to hold. This is my understanding of it. (CR, June 1919, p. 92.) President John Taylor said: “What is meant by sustaining a person? Do we understand it? It is a very simple thing to me; I do not know how it is with you. For instance, if a man be a teacher, and I vote that I will sustain him in his position, when he visits me in an official capacity I will welcome him and treat him with consideration, kindness and respect and if I need counsel I will ask it at his hand, and I will do everything I can to sustain him. That would be proper and a principle of righteousness, and I would not say anything derogatory to his character. If that is not correct I have it yet to learn. And then if anybody in my presence were to whisper something about him disparaging to his reputation, I would say, Look here! are you a Saint? Yes. Did you not hold up your hand to sustain him? Yes. Then why do you not do it? Now, I would call an action of that kind sustaining him. If any man make an attack upon his reputation—for all men’s reputations are of importance to them—I would defend him in some such way.” (In *Journal of Discourses*, 21:207–8.)

66 But the presiding elders, traveling bishops, (In February 1831 Edward Partridge became the first man called to serve as a bishop in this dispensation (D&C 41:9). In December of that same year Newel K. Whitney was also called to serve in that capacity (D&C 72). These men served as regional or traveling bishops: Whitney for Ohio and the eastern states, Partridge for Missouri. Congregations of the Saints were not divided into what are now called wards, presided over by a standing bishop, until the early 1840s in Nauvoo. Revelations of the Restoration, p. 168) high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called.

(Common consent)

67 Every president of the high priesthood (or presiding elder) (President of the Church), ^abishop, high councilor, and ^bhigh priest, is to be ordained by the direction of a ^chigh council (The stake high council is to sustain all Melchizedek priesthood advancements and all ordinations to bishop.) or general conference.

68 *The ^aduty of the members after they are received by ^bbaptism.*—The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their ^cunderstanding, previous to their partaking of the ^dsacrament (Should we prevent non-members from partaking of the sacrament? The First Presidency: “The effort has always been made by the Brethren to avoid hurting the feelings of investigators in the matter of partaking of the sacrament and sometimes investigators do partake of the sacrament, but the Brethren have always felt that in view of the statement of the Savior in III Nephi 18:5 (And when the multitude had eaten and were filled, he said unto the Disciples: Behold there shall one be ^aordained among you, and to him will I give power that he shall ^bbreak ^cbread and bless it and give it unto the people of my ^dchurch, unto all those who shall believe and be baptized in my name.) the partaking of the sacrament by nonmembers is not only not authorized but has little or no real benefit for the non-member partaking of it. Some feel that there is implicit in the Savior’s statement an inhibition against non-members partaking of the sacrament. However, the responsibility of partaking or not partaking rests with the individual.” (The Presiding Bishopric’s Page, Improvement Era, 1952, Vol. Lv. November, 1952. No. 11)) and being confirmed by the laying on of the ^ehands of the elders, so that all things may be done in ^forder. (In our day, a person is taught prior to being baptized, instead of between baptism and confirmation.)

69 And the members shall manifest before the church, and also before the elders, by a ^agodly walk and conversation, (In Webster’s 1828 Dictionary, conversation is defined as, the “general course of manners; behavior; deportment; especially as it respects morals.”) that they are worthy of it, that there may be works and ^bfaith agreeable to the holy scriptures—walking in ^choliness before the Lord.

70 Every member of the church of Christ having ^achildren is to bring them unto the elders before the church, (Baby blessings.) who are to lay their ^bhands upon them in the name of Jesus Christ, and bless them in his name.

71 No one can be received into the church of Christ unless he has arrived unto the years of ^aaccountability (age 8) before God, and is capable of ^brepentance.

72 ^aBaptism is to be administered in the following manner unto all those who repent—

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

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

75 It is expedient that the church ^ameet together often to ^bpartake of ^cbread and wine in the ^dremembrance of the Lord Jesus;

76 And the elder or priest shall administer it; and after this ^amanner shall he administer it—he shall kneel with the church and call upon the Father in solemn prayer, saying: (Which scriptures are quoted the most frequently in the Church? Isn't it the Sacramental prayers. They are spoken every Sunday. Maybe there's a reason for that. Maybe these verses are so important that we need to hear them every week. Notice that both prayers are admonishing us to "remember" the Savior.)

77 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this ^abread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and ^bwitness unto thee, O God, the Eternal Father, that they are willing (Elder Dallin H. Oaks observed, "It is significant that when we partake of the sacrament we do not witness that we take upon us the name of Jesus Christ. We witness that we are willing to do so. . . . The fact that we only witness to our willingness suggests that something else must happen before we actually take that sacred name upon us in the most important sense. "What future event or events could this covenant contemplate? The scriptures suggest two sacred possibilities, one concerning the authority of God, especially as exercised in the temples, and the other—closely related— concerning exaltation in the celestial kingdom. . . . "Willingness to take upon us the name of Jesus Christ can therefore be understood as willingness to take upon us the authority of Jesus Christ. According to this meaning, by partaking of the sacrament we witness our willingness to participate in the sacred ordinances of the temple and to receive the highest blessings available through the name and by the authority of the Savior when he chooses to confer them upon us" (Conference Report, April 1985, 102-3). Revelations of the Restoration, p. 170-71) to take upon them the name of thy Son, and always remember him and keep his ^ccommandments which he has given them; that they may always have his ^dSpirit to be with them. Amen.

78 The ^amanner of administering the wine—he shall take the ^bcup also, and say:

79 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this ^awine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness (testify) unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

80 Any member of the church of Christ ^atransgressing, or being ^bovertaken in a fault, shall be dealt with as the scriptures direct.

81 It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church,

82 With a list of the ^anames of the several members uniting themselves with the church since the last conference; or send by the hand of some priest; so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whomsoever the other elders shall appoint from time to time;

83 And also, if any have been ^aexpelled from the church, so that their names may be blotted out of the general church ^brecord of names.

84 All members removing from the church where they reside, if going to a church where they are not known, may take a letter ^acertifying that they are regular members and in good standing, which certificate may be signed by any elder or priest if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church. (Today our church membership record has all that. Bring a copy of my church membership record.)

D&C 21

For over seventeen centuries the Church of Jesus Christ had been, as John the Revelator prophesied, in “the wilderness” because of apostasy ([Revelation 12:14](#); see also [D&C 86](#)), and Christ’s Church had been corrupted by the doctrines of men. On Tuesday, 6 April 1830, in the state of New York, a small group of people convened in the home of Peter Whitmer Sr. No heads of nations were invited to this meeting, nor were the religious leaders of the day. No newspapers heralded the events of this meeting. But in heaven the angels rejoiced, and on earth this select group, under the direction of a modern prophet, organized the Church of Jesus Christ. The meeting was opened by solemn prayer. Joseph Smith and Oliver Cowdery were sustained as leaders in the kingdom of God and were given unanimous approval to organize The Church of Jesus Christ of Latter-day Saints. The Prophet Joseph Smith recorded the events that ensued: “I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the ‘Church of Jesus Christ of Latter-day Saints;’ after which, he ordained me also to the office of an Elder of said Church. [Although they had been ordained to the Melchizedek Priesthood earlier, they were told to defer ordaining each other to the office of elder until the Church was organized (see *History of the Church*, 1:61).] We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. Whilst yet together, I received the following commandment: [[D&C 21](#)].” (*History of the Church*, 1:77–78.)

Joseph Smith Papers – 25 and 35

Revelation given to Joseph Smith the Prophet, at Fayette, New York, April 6, 1830. HC 1: 74—79. This revelation was given at the organization of the Church, on the date named, in the home of Peter Whitmer, Sen. Six men, who had previously been baptized, participated. (There were about 60 people in attendance at this meeting.) By unanimous vote these persons expressed their desire and determination to organize, according to the commandment of God; see Section 20. They also voted to accept and sustain Joseph Smith, Jun., and Oliver Cowdery as the presiding officers of the Church. With the laying on of hands, Joseph then ordained Oliver an elder of the Church; and Oliver similarly ordained Joseph. After administration of the sacrament, Joseph and Oliver laid hands upon the participants individually, for the bestowal of the Holy Ghost and for the confirmation of each as a member of the Church. (This is the first revelation given to the Church.)

1—3, Joseph Smith is called to be a seer, translator, prophet, apostle, and elder; 4—8, His word shall guide the cause of Zion; 9—12, The saints shall believe his words as he speaks by the Comforter.

1 BEHOLD, there shall be a ^arecord kept among you; and in it thou shalt be called a ^bseer, (In Old Testament times a prophet was called a seer, from the Hebrew re'eh, meaning "one who sees" (1 Samuel 9:9(Beforetime in Israel, when a man went to ^aenquire of God, thus he spake, Come, and let us go to the ^bseer: for *he that is now called a* ^cProphet was beforetime called a ^dSeer.)). Contextually this definition carried the idea of seeing that which was hidden to others. The Hebrew hozen, meaning "one who sees a

vision," was also translated "seer." Among Book of Mormon peoples a prophet was understood to be a man "chosen of God" to speak his words (Helaman 9:16 And now it came to pass that the judges did expound the matter unto the people, and did cry out against Nephi, saying: Behold, we know that this Nephi must have agreed with some one to slay the judge, and then he might declare it unto us, that he might convert us unto his faith, that he might raise himself to be a great man, chosen of God, and a prophet.; Alma 5:11 Behold, I can tell you—did not my father Alma believe in the words which were delivered by the ^amouth of Abinadi? And was he not a holy prophet? Did he not speak the words of God, and my father Alma believe them?). He was one to whom God had given great power and authority (Helaman 11:18 And behold, the people did rejoice and glorify God, and the whole face of the land was filled with rejoicing; and they did no more seek to destroy Nephi, but they did esteem him as a ^agreat prophet, and a man of God, having great power and authority given unto him from God.) to act in his name (Alma 19:4 And she said unto him: The ^aservants of my husband have made it known unto me that thou art a ^bprophet of a holy God, and that thou hast ^cpower to do many mighty works in his name;). The Book of Mormon makes a clear distinction between a seer and a prophet. Ammon declares a seer to be greater than a prophet. By way of explanation he states: "A seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God. But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known" (Mosiah 8:16-17: 16 And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God. 17 But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.). Revelations of the Restoration, p. 174-75) a translator (Joseph finished translating the Book of Mormon, now he is starting to translate the Bible. Joseph was the only latter-day prophet to be sustained as a translator.), a prophet, (Defining the office and call of a prophet, Anthony W. Ivins explained, "A careful study of the etymology of the word and of the lives, works and character of the prophets of old makes clear the fact that a prophet was, and is, one called to act as God's messenger. He is to teach men the character of God, and define and make known to the people, his will. He is to denounce sin, and declare the punishment of transgression. He is to be above all else a preacher of righteousness, and when the people depart from the path which he has marked out for them to follow, is to call them back to the true faith. He is an interpreter of the scripture, and declares its meaning and application. When future events are to be declared he predicts them, but his direct, and most important calling is to be a forth-teller, or director of present policy, rather than a foreteller of that which is to come" (Conference Report, October 1925, 20). Revelations of the Restoration, p. 175) an ^capostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ, (Every latter-day prophet serves at the will of the Father and the grace of Jesus Christ.)

2 Being ^ainspired of the Holy Ghost to lay the foundation thereof, and to ^bbuild it up unto the most holy faith.

3 Which ^achurch was ^borganized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.

4 Wherefore, meaning the church, thou shalt give ^aheed unto all his words and ^bcommandments which he shall give unto you as he receiveth them, walking in all ^choliness before me; (Heed the prophet's words as well as the commandments he will give us.)

5 For his ^aword ye shall receive, as if from mine own mouth, in all patience and faith. (It is not to be expected that the wisdom in the direction given by our prophets will always be immediately

apparent. Faith must always be a part of the life of the Latter-day Saint. President Harold B. Lee explained this principle: "There will be some things that take patience and faith. You may not like what comes from the authority of the Church. . . . It may contradict your social views. It may interfere with some of your social life. But if you listen to these things, as if from the mouth of the Lord himself, with patience and faith, the promise is that 'the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory' (D&C 21:6)" (Conference Report, October 1970, 152). Revelations of the Restoration, p. 178)

6 For by doing these things the ^agates of hell shall not prevail against you; (Anthon H. Lund: The Lord, in comforting the saints, told them that if they would listen to his counsel, the gates of hell should not have power over them, and this promise is the same to you and to me inasmuch as we listen to the counsels of inspired men. As I understand that expression, "the gates of hell," it means those things which lead to hell, in fact, are the entrances to it. How many things are there that lead to those gates? How many things we have to be warned against and which we have to watch out for, because if we yield to them, they will lead us to the gates of hell! Let us each and every one examine ourselves and know well the path in which we are walking and avoid everything that we know is wrong, and forbidden by the Lord, well knowing that if we yield to such we have not the promise that the gates of hell shall not have power over us; on the other hand, if we perform our duty, live according to the testimony which God has given us, we need not fear, for he will lead us in the paths of righteousness that lead to eternal life. (CR, April 1913, pp. 10-11.)) yea, and the Lord God will disperse the powers of ^bdarkness from before you, and cause the heavens to ^cshake for your ^dgood, and his name's ^eglory. **(Joseph opened the gates of hell so that the work for the dead could be done. Those gates will stay open until everyone has had the opportunity to be baptized by proxy in the temples of God. The gates are open so that missionary work can occur.)**

7 For thus saith the Lord God: Him (Joseph Smith) have I inspired to move the cause of ^aZion in mighty power for good, and his diligence I know, and his prayers I have heard. (In verse 7 the word him refers to Joseph Smith, but this verse also applies to anyone else who is given the keys to lead the Church. For the Saints in 1830 Joseph Smith was the prophet whom God inspired to move the cause of Zion. For the Saints in 1860, the one called "to move the cause of Zion" was Brigham Young. For the Saints in the year 2000, the one who had this calling was Gordon B. Hinckley. Student Manual, p. 45. Delbert L. Stapely: I bear witness to you, my brothers and sisters, that God sustains him, and no one else in the world today but him, because he has the holy calling of prophet, seer, and revelator, representing the Lord upon the earth in our time. He only has the right to revelation for the people of the Church, and if all people would understand that they would not be tossed about by those who would seek to divert their minds from the Church and its glorious principles... They will be fortified against false teachers and anti-Christ, and we do have them among us. CR, Oct 1953, p. 70. Harold B. Lee: **We are not dependent only upon the revelations given in the past as contained in our standard works—as wonderful as they are—but we have a mouthpiece to whom God does reveal and is revealing His mind and will. God will never permit him to lead us astray. As has been said, God would remove him out of his place if he should attempt to do it. You have no concern. Let the management and government of God, then, be with the Lord. Do not try to find fault with the management and affairs that pertain to Him alone and by revelation through His prophet—His living prophet, His seer, and His revelator.** The Place of the Living Prophet, 8 July 1964, p. 16)

8 Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the ^aremission of his sins, and the manifestations of my blessings upon his works.

9 For, behold, I will ^abless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, **(This phrase constitutes the test of discipleship for a Latter-day Saint. Elder Bruce R. McConkie stated it thus, "The test of discipleship is how totally and completely and fully**

we believe the word that was revealed through Joseph Smith, and how effectively we echo or proclaim that word to the world" ("This Generation," 7). Revelations of the Restoration, p. 178) which are given him through me by the ^bComforter, which ^cmanifesteth that Jesus was ^dcrucified by ^esinful men for the sins of the ^fworld, yea, for the remission of sins unto the ^gcontrite heart.

10 Wherefore it behooveth me that he should be ^aordained by you, Oliver Cowdery mine apostle;

11 This being an ordinance unto you, that **you are an elder under his hand, he being the ^afirst unto you,** that you might be an elder unto this church of Christ, bearing my name— (Anthon H. Lund: **Joseph had informed the little flock that gathered there when the Church was organized of what the Lord commanded, and it was proposed to them that Joseph Smith be the first Elder of the Church, and Oliver the second. Then Joseph ordained Oliver and Oliver ordained Joseph to the office of an Elder. This was not bestowing the Melchizedek Priesthood on either of them. They held that before. It had been conferred upon them by Peter, James and John. [Sec. 27:12-13.] It was not given to them by the authority of those present. The Lord had revealed to them, through his servant, and had conferred upon them the Melchizedek Priesthood, but there was no Church organized as yet, and hence there were no officers needed in the Church, but when the Church was organized, on April the 6th, 1830, then it was necessary that men should fill official positions in the Church, and do this by the consent of those over whom they were to exercise authority. As yet, the office of a High Priest had not been given, but Elders had been voted for, and had been ordained, and they took charge of the meeting.** (CR, April 1913, pp. 9-10.))

12 And the first ^apreacher (**Oliver was the first authorized person to give a public discourse in this last dispensation.**) of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the ^bJews also. Amen.

D&C 22

Revelation given through Joseph Smith the Prophet, at Manchester, New York, April 1830. HC 1: 79–80. This revelation was given to the Church in consequence of some who had previously been baptized desiring to unite with the Church without rebaptism.

(President Joseph Fielding Smith wrote: “Immediately after the Church was organized, converts were made. Some of these had belonged to churches which believed in baptism by immersion. In fact, many of the early converts of the Church had previously accepted this mode, believing that it was right. The question of divine authority, however, was not firmly fixed in their minds. When they desired to come into the Church, having received the testimony that Joseph Smith had told a true story, they wondered why it was necessary for them to be baptized again when they had complied with an ordinance of baptism by immersion.” (*Church History and Modern Revelation*, 1:109.) In response to the situation, Joseph Smith inquired of the Lord and received section 22.)

1, Baptism is a new and everlasting covenant; 2–4, Authoritative baptism is required.

(**Why is it necessary to be baptized by the proper authority?**) 1 BEHOLD, I say unto you that all ^aold covenants have I caused to be done away in this thing; and this is a new and an ^beverlasting ^ccovenant (**Who was the first person ever to enter in to the new and everlasting covenant? Adam and Eve. It is the fullness of the gospel**), even that which was from the beginning. (**The term *new and everlasting covenant* is used frequently throughout the Doctrine and Covenants. President Joseph Fielding Smith gave the following definition of it: “The new and everlasting covenant is the fulness of the gospel. It is composed of ‘All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations’ that are sealed upon members of the Church by the Holy Spirit of promise, or the Holy Ghost, by the authority of the President of the Church who**

holds the keys. The President of the Church holds the keys of the Melchizedek Priesthood. He delegates authority to others and authorizes them to perform the sacred ordinances of the priesthood. "Marriage for eternity is a new and everlasting covenant. Baptism is also a new and everlasting covenant, and likewise ordination to the priesthood, and every other covenant is everlasting and a part of the new and everlasting covenant which embraces all things." (*Answers to Gospel Questions*, 1:65.)

2 Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait (narrow) gate by the ^alaw of Moses, (Joseph Smith, Oliver Cowdery, and a number of others were baptized by the authority restored by John the Baptist prior to the organization of the Church. With the organization of the Church the question arises, Did they need rebaptism? In response the Lord said, "You cannot enter in at the strait gate by the law of Moses." That is to say, as the law of Moses was legal and binding until the time of fulness came with Christ, so the baptisms performed by the authority restored by John the Baptist were legal and binding until the organization of the Church on 6 April 1830. Those baptized prior to this time were baptized for the remission of sins but not for admission into a then nonexistent church. Revelations of the Restoration, p. 172) neither by your ^bdead works. (This refers to those baptisms that were performed by those not having priesthood authority. Such baptisms, even if performed "a hundred times" are dead. That is, they have no life in them because they were performed without authority. Revelations of the Restoration, p. 172-73)

3 For it is because of your dead works (Because there are no legal administrators) that I have caused this last covenant and this church to be built up unto me, even as in days of old.

4 Wherefore, enter ye in at the ^agate, as I have commanded, (Those who think that their previous baptism done without authority is valid, need to be humble to the will of God and be rebaptized, this time with the proper authority.) and ^bseek not to counsel your God. Amen.

Come Follow Me Lesson 11

March 8-14

D&C 23-26

D&C 23

(Doctrine and Covenants 23 brings together five separate revelations as published in the Book of Commandments. The date given in that publication is 6 April 1830. All but Joseph Knight were told that they were "under no condemnation," meaning that the course they were pursuing was pleasing to the Lord. Oliver Cowdery, with Hyrum and Samuel Smith, was numbered among the six original members of the Church and as such would have been baptized that morning. Joseph Smith Sr. and his wife, Lucy, were baptized after the meeting. As indicated in the revelation given to him, Joseph Knight was resisting the responsibility to pray—both publicly and in private—and had not been baptized. Thus he does not receive the assurance given the others.)

President Joseph Fielding Smith wrote about each of the men mentioned in this revelation.

Oliver Cowdery . “First the Lord spoke to Oliver Cowdery, informing him that he was to beware of pride, lest thou shouldst enter into temptation. This was one of Oliver Cowdery’s besetting sins. If he could have humbled himself in the troubled days of Kirtland he would not have lost his place and membership in the Church. That which had been bestowed upon him was exceedingly great and had he been willing to humble himself, it was his privilege to stand with the Prophet Joseph Smith through all time and eternity, holding the keys of the Dispensation of the Fulness of Times. However, at this particular time when this word was sought, he was free from condemnation. He was commanded to make known his calling to both the Church and also to the world, and while doing this his heart would be opened to teach them the truth from henceforth and forever. His great mission was to stand shoulder to shoulder with the Prophet Joseph Smith holding the keys of salvation for this dispensation. It was also his duty to bear witness to all mankind of the restoration of the Gospel.” (*Church History and Modern Revelation*, 1:120–21.) (If Oliver had been faithful, he would most likely have died with Joseph.)

Hyrum Smith. “There is another thing of great significance in this brief blessing to Hyrum Smith (Sec. 23:3) which is: ‘Wherefore thy duty is unto the church forever, and this because of thy family. Amen.’ It is doubtful if the Prophet Joseph Smith understood the meaning of this expression when this revelation was given. In later years it was made clear. Evidently it has reference to the office of Patriarch.” (*Church History and Modern Revelation*, 1:121.)

Samuel Smith. “To Samuel Smith the Lord said it was his duty also to strengthen the Church, although he was not yet called to preach before the world. It will be recalled that Samuel was the third person baptized in this dispensation. He was one of the first to be ordained to the office of Elder, and it was not long after this revelation when he was sent forth to teach, which he did with marked success, far beyond his own realization.” (*Church History and Modern Revelation*, 1:121.)

Joseph Smith Sr . “To Joseph Smith, Sr., who was so faithful and devoted to his son in the commencement of this marvelous work, the Lord said: He was not under any condemnation, and he also was called to exhort, and to strengthen the Church, and this was his duty from henceforth and forever” (*Church History and Modern Revelation*, 1:121).

Joseph Knight Sr . “It is quite possible that Joseph Knight, before he joined the Church, was not given to prayer to any great extent. He was a Universalist with very liberal views. This revelation was given before he had united himself with the Church. He was baptized at the time the enemies destroyed the

dam in Colesville, following the first conference of the Church." (*Church History and Modern Revelation*, 1:122.) Institute Student Manual, 47-8.

Joseph Smith Papers – 29 and 35

Revelation given through Joseph Smith the Prophet, at Manchester, New York, April 1830, to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith, Sen., and Joseph Knight, Sen. HC 1: 80. As the result of earnest desire on the part of the five persons named to know of their respective duties, the Prophet inquired of the Lord, and received this revelation.

1–7, These early disciples are called to preach, exhort, and strengthen the Church.

1 BEHOLD, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of ^apride, lest thou shouldst enter into ^btemptation. (This warning proved to be most telling; pride was, in the words of Joseph Fielding Smith, "one of Oliver Cowdery's besetting sins" (Church History and Modern Revelation, 1:120-21). Oliver Cowdery stood at the side of Joseph Smith during some of the most important events of this dispensation. He was the Prophet's primary scribe in the translation of the Book of Mormon. He was shown by Moroni the plates from which it was translated and heard the God of heaven testify that it was true. He was with the Prophet when both the Aaronic and Melchizedek Priesthoods were restored. At the organization of the Church he was sustained as its second elder and later was sustained as an assistant or associate president of the Church. He was with the Prophet in the Kirtland Temple when Christ appeared to acknowledge his acceptance of that edifice as his house. Oliver there received with the Prophet power and authority at the hands of Moses, Elias, and Elijah. In the earth's history few men have been so honored, and yet, he lost the spirit of his calling and left the Church for a time. lace and membership in the Church," Joseph Fielding Smith explained. "That which had been bestowed upon him was exceedingly great and had he been willing to humble himself, it was his privilege to stand with the Prophet Joseph Smith through all time and eternity, holding the keys of the Dispensation of the Fulness of Times. However, at this particular time when this word was sought [D&C 23], he was free from condemnation. He was commanded to make known his calling to both the Church and also to the world, and while doing this his heart would be opened to teach them the truth from henceforth and forever. His great mission was to stand shoulder to shoulder with the Prophet Joseph Smith holding the keys of salvation for this dispensation. It was also his duty to bear witness to all mankind of the restoration of the Gospel" (Smith, Church History and Modern Revelation, Wilford Woodruff said he heard Joseph Smith say that Oliver Cowdery . . . said to him, "'If I leave this Church it will fall.'" Said Joseph, 'Oliver, you try it.' Oliver tried it. He fell, but the kingdom of God did not" (Discourses, Revelations of the Restoration, 179-180)

2 Make known thy calling unto the church, and also before the ^aworld, and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

3 Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue ^aloosed; and thy calling is to exhortation, and to ^bstrengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family. (Hyrum would be called as Church Patriarch.) Amen.

4 Behold, I speak a few words unto you, ^aSamuel; for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the church; and thou art not as yet called to preach before the world. Amen. (Samuel H. Smith, at the age of twenty-two, was not yet called to preach before the world, but rather to assist in strengthening the Church. "Samuel was the third person baptized in this dispensation. He was one of the first to be ordained to the office of elder, and it was not long after this revelation when he was sent forth to teach, which he did with marked success, far beyond his own realization." One of the under-appreciated founding members of the Church, Samuel was one

of the Eight Witnesses to the Book of Mormon and is generally credited with being the first full-time traveling missionary in this dispensation, serving at least five missions in the succeeding fourteen years. He helped build the Nauvoo Temple, served as an alderman in Nauvoo, bishop of the Nauvoo Ward, member of the Nauvoo Legion, and served in the Presiding Bishopric of the Church. Faithful to the end, Samuel died on 30 July 1844, one month after his brothers were martyred on 27 June. ACD&C 1:159-160)

5 Behold, I speak a few words unto you, Joseph; for thou also art under no ^acondemnation, and thy calling also is to exhortation, and to strengthen the church; and this is thy duty from henceforth and forever. Amen. (Joseph Smith Sr. was the father of the Prophet Joseph Smith and the first patriarch in this dispensation. In the language of the Prophet he was "the oldest man of the blood of Joseph or of the seed of Abraham" (Smith, History of the Church, 3:381), meaning he was the oldest living firstborn son of Joseph of Egypt and thus the rightful heir to the office of church patriarch (Teachings of the Prophet Joseph Smith, 38-39. Revelations of the Restoration, 182)

6 Behold, I manifest unto you, Joseph Knight, by these words, that you must **take up your ^across**, in the which **you must ^bpray ^cvocally** before the world as well as in secret, and in your family, and among your friends, and in all places. **(The Savior himself explained this phrase saying, "For a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments"** (JST Matthew 16:26; D&C 56:2; 112:14). Revelations of the Restoration, 182)

7 And, behold, it is your duty to unite with the true ^achurch, and give your language to exhortation continually, that you may receive the reward of the ^blaborer. Amen. **(Joseph Knight Sr. had been a Universalist before his acquaintance with Joseph Smith. Though a believer and a staunch supporter of the Restoration, he was fairly liberal in his theology and apparently did not yet grasp the importance of baptism. In obedience to this direct command, he was baptized on 9 June 1830. ACD&C 1:160-161 On the 9th of June of the same year he and his wife were baptized by Oliver Cowdery. In the last years of his life the Prophet spoke affectionately of Joseph Knight: "While I contemplate the virtues and the good qualities and characteristics of the faithful few, which I am now recording in the Book of the Law of the Lord, 'of such as have stood by me in every hour of peril, for these fifteen long years past,' say, for instance, my aged and beloved brother, Joseph Knight, Sen., who was among the number of the first to administer to my necessities, while I was laboring in the commencement of the bringing forth of the work of the Lord, and of laying the foundation of the Church of Jesus Christ of Latter-day Saints. For fifteen years he has been faithful and true, and even-handed and exemplary, and virtuous and kind, never deviating to the right hand or to the left. Behold he is a righteous man, may God Almighty lengthen out the old man's days; and may his trembling, tortured, and broken body be renewed, and in the vigor of health turn upon him, if it be Thy will, consistently, O God; and it shall be said of him, by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel; therefore his name shall never be forgotten"** (Smith, History of the Church 5:124-25.)

D&C 24

Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, July 1830. HC 1: 101–103. Though less than four months had elapsed since the Church was organized, persecution had become intense, and the leaders had to seek safety in partial seclusion. The following three revelations were given at this time to strengthen, encourage, and instruct them.

(During the month of April 1830, Joseph Smith spent time at the home of Joseph Knight Sr., of Colesville, New York. The Knights were willing to hear Joseph Smith's message. While there, the Prophet cast out an evil spirit from Newel Knight, one of Joseph Knight's sons. (See History of the Church, 1:82–83.) Most of those who witnessed the miracle eventually sought baptism. This

brought increased opposition from neighbors, some trying to prevent baptisms, others bringing lawsuits against the Prophet based on trumped-up charges. The Prophet was always acquitted of the charges but lost much time. (See *History of the Church*, 1:88–89, 95–96.) Joseph had the responsibility of caring for his family and at the same time leading, counseling, and directing the newly organized Church. After the Prophet returned from Colesville, New York, to his home in Harmony, Pennsylvania, the Lord gave him what is now known as section 24. Joseph did not record a specific reason for this revelation, but the courtroom experiences certainly made him aware that efforts were being made to absorb his time and impede the work of the Restoration. Institute Manual, 48-9.)

1–9, Joseph Smith is called to translate, preach, and expound scriptures; 10–12, Oliver Cowdery is called to preach the gospel; 13–19, Law is revealed relative to miracles, cursings, casting off the dust of one's feet, and going without purse or scrip.

("After our departure from Colesville, after the trial, the Church there were very anxious, as might be expected, concerning our again visiting them, during which time Sister Knight, wife of Newel Knight, had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived; and thus was our faith much strengthened concerning dreams and visions in the last days, foretold by the ancient Prophet Joel; and although we this time were forced to seek safety from our enemies by flight, yet did we feel confident that eventually we should come off victorious, if we only continued faithful to Him who had called us forth from darkness into the marvelous light of the everlasting Gospel of our Lord Jesus Christ." Shortly after our return home, we received the following commandments . . ." (Smith, *History of the Church*, 1:101. Revelations of the Restoration, 186)

1 BEHOLD, thou wast called and chosen to ^awrite the Book of Mormon, and to my ministry; and I have ^blifted thee up out of thine afflictions, and have counseled thee, that thou hast been delivered from all thine enemies, and thou hast been ^cdelivered from the powers of Satan and from ^ddarkness! **(As the night follows the day, so opposition follows truth.** The promised "restoration of all things" has witnessed the revival of all past arguments against God's earthly kingdom along with the spirit of antagonism known to the Saints of all dispensations past. "It seems," said Joseph Smith, "as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me?" (Joseph Smith-History 1:20). **The Church was but weeks old when Joseph Smith was arrested on charges of being a disorderly person and setting the country in an uproar by preaching the Book of Mormon. The arresting constable was to have delivered him into a mob ambush, but, impressed with his character, instead aided his escape.** "James Davidson and John Reid, Esqrs., respectable farmers, men renowned for their integrity, and well versed in the laws of their country," were retained to defend the Prophet, which they did successfully (Smith, *History of the Church*, 1:89). "But alas!" as Reid told the story, "the devil, not satisfied with his defeat, stirred up a man not unlike himself" (Smith, *History of the Church*, 6:394) to go to the adjoining county and obtain a writ against Joseph there. Allowed neither food nor rest, Joseph was immediately taken captive by the arresting officer. "He took me to a tavern," Joseph recounted, "and gathered in a number of men, who used every means to abuse, ridicule and insult me. They spit upon me, pointed their fingers at me, saying, 'Prophecy, prophecy!' and thus did they imitate those who crucified the Savior of mankind, not knowing what they did" (Smith, *History of the Church*, 1:91). Friends of the Prophet again sought Davidson and Reid to defend him. "I made every reasonable excuse I could," John Reid said, "as I was nearly worn down through fatigue and want of sleep, as I had been engaged in law suits for two days, and nearly the whole of two nights. . . . While Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and

clear the Lord's anointed. I said I would go, and started with as much faith as the Apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David" (Smith, History of the Church, 1:95; emphasis added). Of the second trial Joseph Smith said: "Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called, who showed by their zeal that they were willing enough to prove something against me, but all they could do was to tell something which somebody else had told them" (History of the Church, 1:92). These trials were but the pattern, the prototype, of that which the future would witness a thousand times over, though the enemies of the Church would quickly learn that printer's ink was safer than public cross-examination. Of his attorneys the Prophet said: "They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before a bar of justice" (Smith, History of the Church, 1:94). This too prefigured many a future scene. "Whilst I was engaged in the case, . . . and when I came to speak upon it," said John Reid, "I was inspired with an eloquence which was altogether new to me, and which was overpowering and irresistible. I succeeded, as I expected, in obtaining the prisoner's discharge" (Smith, History of Joseph Smith, 1996, 234) Revelations of the Restoration, 186-88)

2 Nevertheless, thou art not excusable in thy ^atransgressions; (everyone is accountable for their sins) nevertheless, go thy way and sin no more.

3 ^aMagnify thine office; and after thou hast ^bsowed thy fields and secured them, go speedily unto the church (branch) which is in ^cColesville, Fayette, and Manchester, and they shall ^dsupport thee; (food and lodging) and I will bless them both spiritually and ^etemporally;

4 But if they receive thee not, I will send upon them a ^acursing instead of a blessing.

5 And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the ^aComforter, and expounding all scriptures unto the church. **(The Prophet began at this time to arrange and copy the revelations he had received for publication (Smith, History of the Church, 1:104). It was also at this time that he received the revelation known to us as Moses 1, which was the beginning of his work on the Inspired Version of the Bible. Revelations of the Restoration, 189)**

6 And it shall be given thee in the very moment what thou shalt ^aspeak and ^bwrite, and they shall hear it, or I will send unto them a cursing instead of a blessing. **(By the power of the Holy Ghost one can speak or write spontaneously. Joseph Smith did both. He commonly received revelations in meetings with others present. Indeed, we would be within the mark to say that most of his revelations were received in this manner. Initially, he did not record revelations as he received them; he had, however, the ability to recall them at will (Smith, History of the Church, 5:xxxii). This revelation directed him to prepare the revelations he had received so that copies could be made of them. Parley P. Pratt, who was present when several revelations were received, described the process thus:**

"Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in long hand." This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing or reading back, in order to keep the run of the subject" (Pratt, Autobiography, 48). William E. McLellin, in like manner, said: "I, as scribe, have written revelations from the mouth of [the Prophet]. And I have been present many times when others wrote for Joseph; therefore I speak as one having experience. The scribe seats himself at a desk or table, with pen, ink, and then read aloud each sentence. Thus they proceed until the revelator says Amen, at the close of what is then communicated. I have known [Joseph], without premeditation, to thus deliver off in broken sentences, some of the most sublime pieces of composition which I ever perused in any book" (in Backman, Joseph Smith and the Doctrine and Covenants, 1-2. Revelations of the Restoration, 189-90)

7 For thou shalt devote all thy ^aservice in Zion; and in this thou shalt have strength.

8 Be ^apatient in ^bafflictions, for thou shalt have many; but ^cendure them, for, lo, I am with thee, even unto the ^dend of thy days.

9 And **in temporal labors thou shalt not have strength**, for this is not thy calling. Attend to thy ^acalling and thou shalt have wherewith to magnify thine office, and to expound all scriptures, and continue in laying on of the hands and ^bconfirming the churches. (In addition to his many

responsibilities in the Church, Joseph Smith had a family, and he could not neglect them, although his responsibility was chiefly a spiritual one. Although not completely relieved from responsibility for his temporal needs at that time, the Prophet was told by the Lord to look to the Church for temporal support.

Elder Bruce R. McConkie commented about those who are asked to give full-time service to the Church: "All our service in God's kingdom is predicated on his eternal law which states: 'The laborer in Zion shall labor for Zion; for if they labor for money they shall perish.' (2 Ne. 26:31 .) "We know full well that the laborer is worthy of his hire, and that those who devote all their time to the building up of the kingdom must be provided with food, clothing, shelter, and the necessaries of life. We must employ teachers in our schools, architects to design our temples, contractors to build our synagogues, and managers to run our businesses. But those so employed, along with the whole membership of the Church, participate also on a freewill and voluntary basis in otherwise furthering the Lord's work. Bank presidents work on welfare projects. Architects leave their drafting boards to go on missions.

Contractors lay down their tools to serve as home teachers or bishops. Lawyers put aside *Corpus Juris* and the Civil Code to act as guides on Temple Square. Teachers leave the classroom to visit the fatherless and widows in their afflictions. Musicians who make their livelihood from their artistry willingly direct church choirs and perform in church gatherings. Artists who paint for a living are pleased to volunteer their services freely." (In Conference Report, Apr. 1975, p. 77; or *Ensign*, May 1975, p. 52 .) Temporal support from the members is probably only part of what is implied in these verses, however. **The members were encouraged to support and sustain the Prophet in every possible way. Joseph's call was to labor in the things of the Spirit. In this he was to be blessed. Others would be granted the ability to accumulate the wealth of the world. He would not. Those so blessed are expected to contribute liberally of their means to the building of the kingdom of God. Critics of the Prophet have accused him of attempting to obtain power and wealth. Such charges expose only their own desires and ignorance. Every key, power, and authority that Joseph ever received he gave to others. The same was true of temporal things—all that he had he freely gave to those in need.**

Brigham Young described Joseph's nature: "You that have lived in Nauvoo, in Missouri, in Kirtland, Ohio, can you assign a reason why Joseph could not keep a store, and be a merchant? Let me just give you a few reasons, and there are men here who know how matters went in those days. Joseph goes to New York and buys 20,000 dollars' worth of goods, comes into Kirtland and commences to trade. In comes one of the brethren, 'Brother Joseph, let me have a frock pattern for my wife.' What if Joseph says, 'No, I cannot without the money.' The consequence would be, 'He is no Prophet,' says James. Pretty soon Thomas walks in. 'Brother Joseph, will you trust me for a pair of boots?' 'No, I cannot let them go without the money.' 'Well,' says Thomas, 'Brother Joseph is no Prophet; I have found that out, and I am glad of it.' After a while, in comes Bill and sister Susan. Says Bill, 'Brother Joseph, I want a shawl, I have not got the money, but I wish you to trust me a week or a fortnight.' Well, brother Joseph thinks the others have gone and apostatized, and he don't know but these goods will make the whole Church do the same, so he lets Bill have a shawl. Bill walks off with it and meets a brother.

'Well,' says he, 'what do you think of brother Joseph?' 'O he is a first-rate man, and I fully believe he is a Prophet. See here, he has trusted me this shawl.' Richard says, 'I think I will go down and see if he won't trust me some.' In walks Richard. 'Brother Joseph, I want to trade about 20 dollars.' 'Well,' says Joseph, 'these goods will make the people apostatize; so over they go, they are of less value than the people.' Richard gets his goods. Another comes in the same way to make a trade of 25 dollars, and so it goes. Joseph was a first-rate fellow with them all the time, provided he never would ask them to pay him. In

this way it is easy for us to trade away a first- rate store of goods, and be in debt for them" (Journal of Discourses, 1:215). Revelations of the Restoration, 190-91)

10 And thy brother Oliver shall continue in bearing my name before the ^aworld, and also to the church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end.

11 In me he shall have glory, and not of himself, whether in weakness or in strength, whether in ^abonds or free;

12 And at all times, and in all places, he shall open his mouth and ^adeclare my gospel as with the voice of a ^btrump, both day and night. And I will give unto him strength such as is not known among men.

13 Require not ^amiracles, except I shall ^bcommand you, except ^ccasting out ^ddevils, ^ehealing the sick, and against ^fpoisonous serpents, and against deadly poisons;

14 And these things ye shall not do, except it be required of you by them who ^adesire it, that the scriptures might be ^bfulfilled; for ye shall do according to that which is written.

15 And in whatsoever place ye shall ^aenter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the ^bdust of your feet against them as a testimony, and cleansing your feet by the wayside. (The same injunctions given in this revelation were given by the Savior to the Twelve in the meridian day. Luke records it thus: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. **And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them**" (Luke 9:1-5). Commenting on this verse, Elder James E. Talmage observed: "**To ceremonially shake the dust from one's feet as a testimony against another was understood by the Jews to symbolize a cessation of fellowship and a renunciation of all responsibility for consequences that might follow. It became an ordinance of accusation and testimony by the Lord's instructions to His apostles as cited in the text. In the current dispensation, the Lord has similarly directed His authorized servants to so testify against those who wilfully and maliciously oppose the truth when authoritatively presented (D&C 24:15; 60:15; 75:20; 84:92; 99:4). The responsibility of testifying before the Lord by this accusing symbol is so great that the means may be employed only under unusual and extreme conditions, as the Spirit of the Lord may direct**" (Jesus the Christ, 345). After the call of the Twelve in our day, we would understand this authority to rest with them, as it did anciently, or to those to whom they directly give it. The authority to perform the same has not been given to missionaries generally. Those performing this ordinance are further directed that it not be done in the presence of those they are testifying against "**lest thou provoke them, but in secret; and wash thy feet, as a testimony against them in the day of judgment**" (D&C 60:15). Revelations of the Restoration, 191-92)

16 And it shall come to pass that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name; and, behold, I will ^asmite them according to your words, in mine own due time.

17 And whosoever shall go to law with thee shall be cursed by the law.

18 And thou shalt take no ^apurse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food and for raiment, and for shoes and for money, and for scrip. (This is not the case today.)

19 For thou art called to ^aprune my vineyard with a mighty pruning, yea, even for the last time; yea, and also all those whom thou hast ^bordained, and they shall do even according to this pattern. Amen. (Our dispensation is the last when the gospel will be preached prior to the Second Coming.)

D&C 25

Many of the revelations given in the Doctrine and Covenants were given to individuals. Although the counsel in the revelations was specific to individuals who lived many years ago, much of this counsel applies to us today.

(Numbered among the revelations contained in the Doctrine and Covenants are those given to people collectively and individually. This, however, is the only revelation given specifically to a woman. What is of greatest significance here is that this revelation given to the Prophet's wife, Emma Smith, is intended in principle and purpose for the instruction and blessing of faithful women everywhere. It is a revelation on the role of women. Revelations of the Restoration, p. 193)

Biographical Background: Emma Hale Smith

“Birth: 10 July 1804, Harmony, Susquehanna County, Pennsylvania. Daughter of Isaac Hale and Elizabeth Lewis. Death: 30 April 1879, (she was 74 when she died) Nauvoo, Hancock County, Illinois. Emma Smith stood about five feet, nine inches tall, had dark hair and brown eyes, and was described as ‘well-turned, of excellent form ... with splendid physical development.’ Her father wrote of Joseph Smith's courting of Emma: ‘Smith made several visits at my house, and at length asked my consent to his marrying my daughter Emma. This I refused.’ Emma, without the approval of her father, was married to Joseph in January 1827 in South Bainbridge, New York. She wrote of her elopement, ‘I had no intention of marrying when I left home; but [Joseph] ... urged me to marry him, and preferring to marry him to any other man I knew, I consented.’ On 22 September 1827 Emma was privileged to be the first to know that Joseph had acquired the plates from the angel Moroni. The plates ‘lay in a box under our bed for months,’ she said, ‘but I never felt at liberty to look at them.’ Emma was a scribe for the Book of Mormon translation, and said of her experience, ‘It is marvelous to me... when acting as his scribe, [he] would dictate to me hour after hour; and when returning after meals, or after interruptions, he could at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him.’ She bore a continuing testimony, even in her seventy-fourth year, of her husband's prophetic calling: ‘I believe he was everything he professed to be.’ Emma was baptized on 28 June 1830 by Oliver Cowdery... Emma was admonished to develop her talents, which included selecting sacred hymns... Her calling was to be ‘a comfort unto’ the Prophet (see D&C 25:5). Joseph loved Emma, for she was faithful in fulfilling this calling. He pleaded with the Lord on behalf of her and their children: ‘Have mercy, O Lord, upon [my] wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand’ (D&C 109:69). ... While reaching out to serve others, Emma quietly endured her own personal sufferings. Of the nine children she bore, only four grew to maturity. This, together with religious persecution, bigotry, and the incarceration of her husband, led her to pen in a letter to Joseph, ‘No one but God, knows the reflections of my mind and the feelings of my heart when I left our house and home, and almost all of everything that we possessed excepting our little children, and took my journey out of the State of Missouri, leaving you shut up in that lonesome prison.’ Emma's concern was always for her husband and children. Brief historical entries in Joseph's journal reflect his caring for her: ‘Emma began to be sick with fever; consequently I kept in the house with her all day.... Emma is no better. I was with her all day.... Emma was a little better. I was with her all day.... Emma is very sick again. I attended with her all the day, being somewhat poorly myself.’ Emma was promised in a patriarchal blessing that her diligence would lead to great blessings: ‘For thy faithfulness and truth, thou shalt be blessed with thy husband and rejoice in the glory which shall come upon him.... Thou shalt be blessed with understanding, and have power to instruct thy sex, teach thy family righteousness, and thy little ones the way of life, and the holy angels shall watch over thee: and thou shalt be saved in the kingdom of God.’ Emma has been criticized for not following the leadership

of Brigham Young and coming west with the Saints after the death of Joseph. Criticism led her to exclaim, 'I have no friend but God, and no place to go but home.' She married Major Lewis Bidamon and was his wife for thirty-two years. On one occasion she said, 'I have always avoided talking to my children about having anything to do in the church, for I have suffered so much I have dreaded to have them take any part in it.' Her health failed rapidly in April 1879. Her family rallied to her side the evening of 29 April 1879. Her son Alexander recalled hearing his mother call, 'Joseph, Joseph, Joseph.' Joseph Smith III reported seeing his mother extend her left arm and hearing her say, 'Joseph! Yes, yes, I'm coming.' Emma Smith Bidamon died at 4:20 a.m. on 30 April 1879 in Nauvoo at the age of seventy-four. She is buried next to the remains of her husband, the Prophet Joseph Smith." (Susan Easton Black, *Who's Who in the Doctrine and Covenants* [Salt Lake City: Bookcraft, 1997], 273-277.)

Joseph Smith Papers – 39

Revelation given through Joseph Smith the Prophet, at Harmony, Pennsylvania, July 1830. See HC 1: 103—104; see also heading to Section 24. This revelation manifests the will of the Lord to Emma Smith, the Prophet's wife. (This revelation was given after Emma's baptism in June but before she was confirmed a member of the Church in August. Emma initially did not want to go with Joseph. She wanted to stay near her parents. This revelation was given to Emma to help her move along with Joseph. Emma's parents were against Joseph. They did not want Emma to marry Joseph.)

1—6, Emma Smith, an elect lady, is called to aid and comfort her husband; 7—11, She is also called to write, to expound scriptures, and to select hymns; 12—14, The song of the righteous is a prayer unto the Lord; 15—16, Principles of obedience in this revelation are applicable to all.

1 HEARKEN unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who ^areceive my gospel are sons and daughters in my ^bkingdom. (Referring to those who become members of Christ's kingdom through baptism.)

2 A revelation I give unto you concerning my will; and if thou art faithful and ^awalk in the paths of ^bvirtue before me, (be good) I will preserve thy life (She lived longer than was normal during that time – age 74), and thou shalt receive an ^cinheritance in Zion.

3 Behold, thy ^asins are forgiven thee, and thou art an ^belect ^clady, whom I have ^dcalled. (This designation, which is used in only one other instance in scripture (2 John 1:1 THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;), identifies a woman who is called and chosen as a servant of the Lord even before her birth. Emma would yet become the first woman in this dispensation to receive the fulness of temple blessings and to preside over the Relief Society. On the day of the organization of the Relief Society (about 12 years later), the Prophet recorded that "elect" meant to be "elected to a certain work, &c., and that the revelation was then fulfilled by Sister Emma's election to the Presidency of the Society, she having previously been ordained to expound the scriptures" (Smith, History of the Church, 4:552-53).)

4 ^aMurmur not because of the ^bthings which thou hast not seen, (Apparently Emma had been disgruntled because she had not been permitted to see the plates and other things shown to the special witnesses of the Book of Mormon (D&C 17). Revelations of the Restoration, p. 194. Emma Smith was human, possessing many of the characteristics which are found in most of us. Being the wife of the man whom the Almighty had blessed, she felt, as most women would have felt under like circumstances, that she was entitled to some special favors. It was difficult for her to understand why she could not view the plates, the Urim and Thummim, and other sacred things, which view had been given to special witnesses. At times this human thought caused her to murmur and ask the questions of the Prophet why she was denied this privilege. In this revelation the Lord admonishes her and tells her that it is for a wise purpose to be made known in time to come, why she and the world were deprived of this privilege.)

Joseph Fielding Smith, Church History and Modern Revelation, 1:125) for they are withheld from thee and from the world, which is wisdom in me in a time to come. (“Although Emma Smith never saw the gold plates in the same way the other witnesses did and was also counseled by the Lord not to murmur because of the things which she had not seen (see D&C 25:4), she did have close contact with the plates and the work of her husband. In response to a question from her son, Joseph Smith III, as to the reality of the plates, she responded: “The plates often lay on the table without any attempt at concealment, wrapped in a small linen tablecloth, which I had given him [Joseph Smith, Jr.] to fold them in. I once felt of the plates, as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book. ... I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them. I was satisfied that it was the work of God, and therefore did not feel it to be necessary to do so. ... I moved them from place to place on the table, as it was necessary in doing my work.’ (The Saints’ Herald, 1 Oct. 1879, p. 290; spelling modernized.) Even though Emma did not see the plates directly, what she had seen and felt by the Spirit deepened her conviction of the truth of the Book of Mormon. As a result, she bore this powerful witness and testimony of the book to her son: ‘My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so ignorant and unlearned as he was, it was simply impossible.’” (Keith W. Perkins, “I Have a Question,” Ensign, July 1992, 54))

5 And the office of thy calling shall be for a ^acomfort unto my servant, Joseph Smith, Jun., thy ^bhusband, in his ^cafflictions, with consoling words, in the spirit of ^dmeekness. (The Prophet Joseph Smith taught wives that they should treat their husbands “with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur – if he can meet with mildness, it will calm down his soul and soothe his feelings.” TPJS, p. 228. It is the duty of a husband to love, cherish, and nourish his wife, and cleave unto her and none else; he ought to honor her as himself, and he ought to regard her feelings with tenderness.” Elders Journal, Aug. 1838, p. 61.)

6 And thou shalt go with him (Emma is directed not to remain behind in Harmony, Pennsylvania. Emma's parents had been turned against the Prophet by Nathaniel Lewis, a local minister and brother to her mother. Once Emma left Harmony with Joseph, she never saw her parents again. Revelations of the Restoration, p. 194) at the time of his going, (When Joseph leaves Harmony, Emma is supposed to go with him.) and be unto him for a scribe, (Emma had served for a short period as Joseph's scribe in the translation of the Book of Mormon. She would yet act in a similar capacity as the Prophet labored on the Inspired Version of the Bible. Revelations of the Restoration, p. 194) while there is no one to be a scribe for him, that I may send my servant, Oliver Cowdery, whithersoever I will.

7 And thou shalt be ^aordained (Today we call it being “set apart.” Emma was not ordained, she was set apart.) under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my ^bSpirit.

8 For he shall lay his ^ahands upon thee, and thou shalt receive the Holy Ghost, (Emma was baptized on 28 June 1830 at Colesville, New York. Before she could be confirmed and given the gift of the Holy Ghost, Joseph was arrested "for setting the country in an uproar by preaching the Book of Mormon." Vilified by his captors, he was subjected to two spurious trials before being released. It was not until August that Emma was able to be confirmed. Revelations of the Restoration, p. 194) and thy time shall be given to writing, and to learning much. (This admonition is to all in the Church. We should learn much.)

9 And thou needest not fear, for thy ^ahusband shall support thee in the church; (In the Book of

Commandments this read, "Thy husband shall support thee from the church," conveying the idea that she need not worry about Joseph's expending all his time and energy in the service of the Lord because the Church would provide for them. Revelations of the Restoration, p. 195) for unto them is his ^bcalling, that all things might be ^crevealed unto them, whatsoever I will, according to their faith.

10 And verily I say unto thee that thou shalt lay aside the ^athings of this ^bworld, and ^cseek for the things of a ^dbetter. (Where is our focus? Is it on eternal things?)

11 And it shall be given thee, also, to make a selection of ^asacred ^bhymns, (90 hymns were collected in to the first hymnal. They sang most of the hymns to a few different tunes. Emma had a beautiful soprano voice.) as it shall be given thee, which is pleasing unto me, to be had in my church. ("Emma's hymnbook, entitled A Collection of Sacred Hymns for the Church of the Latter Day Saints, appeared in print in August 1835. The vest-pocket edition, measuring three inches by four and one-half inches, was published in Kirtland, Ohio, by F. G. Williams and Co. Of its ninety hymn texts, thirty-nine had been written by Latter-day Saint poets, including Parley P. Pratt and Eliza R. Snow. William W. Phelps adapted several non-LDS texts and helped Emma Smith in compiling and preparing the book. The Saints had felt a need for new texts that were expressive of their unique doctrines and beliefs. But they sang these texts to borrowed tunes they had learned as members of other churches. In those days most hymnbooks included words only, with no music." (Michael F. Moody, "Latter-day Saint Hymnbooks, Then and Now," Ensign, Sept. 1985, 11–12) "With the able assistance of William W. Phelps, Emma compiled the hymnbook and published it in August 1835 in Kirtland, Ohio. The introduction to that book states: 'It is sincerely hoped that the following collection, selected with an eye single to his glory, may answer every purpose till more are composed, or till we are blessed with a copious variety of the songs of Zion.' The necessity of having a book of hymns became apparent at the time of the organization of the Church, and while Emma Smith may have felt she had been slighted in not having the privilege of viewing the plates, yet it was a signal honor to her to be called to be an "elect lady" and preside over the women in the Church in matters of relief, to have the privilege of divine appointment to expound scriptures in the Church, and also to be chosen to select hymns to be published for the use of the Church. Evidently she had talent for this work. That talent is shown in the selection which was made. With the help of Elder William W. Phelps she went to work, and a selection of hymns was made, but it was not published until 1835. Wisdom and discretion are shown in this compilation. The title page of this book is as follows: "A Collection of Sacred Hymns for the Church of the Latter-day Saints. Selected by Emma Smith, Kirtland, Ohio. Printed by F. G. Williams & Co., 1835." In this collection are found, because of lack of Latter-day Saint composers many sectarian hymns, but it also contains a goodly number of hymns by William W. Phelps, Parley P. Pratt and Eliza R. Snow. Church History and Modern Revelation, 1:126)

SCRIPTURE MASTERY: 12 For my soul ^adelighteth in the ^bsong of the ^cheart; (it is the heart to which the Lord listens, not the beauty of the voice.) yea, the ^dsong of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. (The First Presidency: Inspirational music is an essential part of our church meetings. The hymns invite the Spirit of the Lord, create a feeling of reverence, unify us as members, and provide a way for us to offer praises to the Lord. Some of the greatest sermons are preached by the singing of hymns. Hymns move us to repentance and good works, build testimony and faith, comfort the weary, console the mourning, and inspire us to endure to the end. We hope to see an increase of hymn singing in our congregations. We encourage all members, whether musically inclined or not, to join with us in singing the hymns. We hope all leaders, teachers, and members who are called upon to speak will turn often to the hymnbook to find sermons presented powerfully and beautifully in verse. ...In addition to blessing us as Church and family members, the hymns can greatly benefit us as individuals. Hymns can lift our spirits, give us courage, and move us to righteous action. They can fill our souls with heavenly thoughts and bring us a spirit of peace. (Preface, Hymns of the Church of Jesus Christ of Latter-day Saints, 1985) Dallin H. Oaks: This direction to praise the Lord with singing is not limited to large meetings. When the Lord's Apostles meet in modern times,

the singing of hymns is still part of their meetings. The weekly meetings of the First Presidency and Quorum of the Twelve Apostles in the Salt Lake Temple always begin with a hymn. Elder Russell M. Nelson plays the organ accompaniment. The First Presidency, who conduct these meetings, rotate the privilege of selecting the opening song. Most of us record the date each hymn is sung. According to my records, the opening song most frequently sung during the decade of my participation has been "I Need Thee Every Hour" (Hymns, 1985, no. 98). Picture the spiritual impact of a handful of the Lord's servants singing that song before praying for his guidance in fulfilling their mighty responsibilities. The veil is very thin in the temples, especially when we join in worshipping through music. At temple dedications I have seen more tears of joy elicited by music than by the spoken word. I have read accounts of angelic choirs joining in these hymns of praise, and I think I have experienced this on several occasions. In dedicatory sessions featuring beautiful and well-trained choirs of about thirty voices, there are times when I have heard what seemed to be ten times thirty voices praising God with a quality and intensity of feeling that can be experienced but not explained. Some who are listening today will know what I mean. Sacred music has a unique capacity to communicate our feelings of love for the Lord. This kind of communication is a wonderful aid to our worship. ("Worship through Music," Ensign, Nov. 1994, 10) Music is given of God to further his purposes. Sweet melodies mellow the souls of men and help prepare them for the gospel. After men receive the truth, songs of praise to Deity help to sanctify and cleanse their souls. It follows that the best and greatest music is that in which, by both note and word, God is praised and his truths are extolled. On the other hand, music can be used for sensuous and carnal purposes. To accomplish the Lord's aims both word and melody must be edifying and lead to wholesome thoughts and emotion. There is vulgar as well as virtuous music. Wholesome light music designed primarily to entertain has its place. So do the heavy classical presentations that appeal to the more musically gifted. But in meetings set apart to worship the Lord, the saints should sing songs which teach the gospel and enhance faith. Beautiful melodies alone do not suffice; the word-message must also conform to the principles. Truths taught in the hymns should be as accurately presented as they are in the scriptures themselves. Mormon Doctrine, p. 521. Boyd K. Packer: This is what I would teach you. Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. Remember President Lee's counsel: perhaps "I am a Child of God" would do. Go over it in your mind carefully. Memorize it. Even though you have had no musical training, you can think through a hymn. Now, use this hymn as the place for your thoughts to go. Make it your emergency channel. Whenever you find these shady actors have slipped from the sidelines of your thinking onto the state of your mind, put on this record, as it were. As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away. It will change the whole mood on the stage of your mind. Because it is uplifting and clean, the baser thoughts will disappear. For while virtue, by choice, will not associate with filth, evil cannot tolerate the presence of light. In due time you will find yourself, on occasion, humming the music inwardly. As you retrace your thoughts, you discover some influence from the world about you encouraged an unworthy thought to move on stage in your mind, and the music almost automatically began. . . . There are many references in the scriptures, both ancient and modern, that attest to the influence of righteous music. The Lord, Himself, was prepared for His greatest test through its influence, for the scripture records: "And when they had sung an hymn, they went out into the mount of Olives." (Mark 14:26.) (CR, October 1973, pp. 24-25.)

13 Wherefore, ^alift up thy heart and ^brejoice, and cleave unto the covenants which thou hast made. (Marriage vows superseded Emma's allegiance to her parents.)

14 Continue in the spirit of meekness, (Neal Maxwell said that meekness is power under control. Meekness is mentioned twice in this revelation.) and beware of ^apride. (This may have been Emma's main problem later in her life. She would not go west with the Saints.) Let thy soul delight in thy ^bhusband, and the ^cglory which shall come upon him.

15 Keep my commandments continually, and a ^acrown of ^brighteousness thou shalt receive. And except

thou do this, where I am you ^ccannot come. (Shortly before her death Emma reported a vision to her nurse in which she saw the Savior and her husband, the Prophet Joseph Smith. She told the nurse that Joseph came to her and said, "Emma, come with me, it is time for you to come with me." Emma explained, "I put on my bonnet and my shawl and went with him; I did not think that it was anything unusual. I went with him into a mansion, and he showed me through the different apartments of that beautiful mansion." One room was a nursery in which she found a baby in a cradle. "I knew my babe," Emma said, "my Don Carlos that was taken from me." She swept the child up into her arms and cried for joy, but when recovered, stopped to ask, "Joseph, where are the rest of my[children[?]" He assured her, "Emma, be patient and you shall have all of your children." Emma then related that she saw a personage of light standing by the side of her beloved husband—"even the Lord Jesus Christ." (Emma probably gained her exaltation, but what she may have lost was her children. If this vision is true, she may have to wait until her children are hers once more.) George Albert Smith: I have many times repeated what my grandfather said. . . . In advising his family he said, "There is a line of demarcation, well defined. On one side of the line is the Lord's territory. On the other side of the line is the devil's territory." And he said, "If you will stay on the Lord's side of the line, you are perfectly safe, because the adversary of all righteousness cannot cross the line." What does that mean? It means to me that those who are living righteous lives, keeping all the commandments of our Heavenly Father, are perfectly safe, but not those who trifle with his advice and counsel. (CR, September 1949, pp. 5-6.))

16 And verily, verily, I say unto you, that this is my ^avoice unto all. (Although this revelation was given to Emma Smith, it is true that all faithful women will be well served by its admonitions and blessed in like manner by its promises. Through Emma the Lord is saying to all women of faith that if they will walk in paths of virtue they will be preserved to accomplish their life's mission and they will be assured an inheritance in Zion (v. 2). They too have the promise that their sins have been forgiven (v. 3). Those who have husbands are charged to be a comfort to them (v. 5); indeed, the greatest labor they will perform will be that which they find at their husbands' side. Their husbands will find strength in their strength, courage in their courage, and faith in their faith (v. 5). It is also their right to expound scripture and, for that matter, to interpret and apply the various manifestations of the Spirit to their families and in their various assignments in the Church (v. 7). Following the instruction to give time to writing and learning (v. 8), would enhance the ability of every woman to bless others. President Spencer W. Kimball observed that "children may not recover from the ignorance of their mothers" (Teachings of Spencer W. Kimball, 320). We know so little, brothers and sisters, about the reasons for the division of duties between womanhood and manhood as well as between motherhood and priesthood. These were divinely determined in another time and another place. We are accustomed to focusing on the men of God because theirs is the priesthood and leadership line. But paralleling that authority line is a stream of righteous influence reflecting the remarkable women of God who have existed in all ages and dispensations, including our own. Greatness is not measured by coverage in column inches, either in newspapers or in the scriptures. The story of the women of God, therefore, is, for now, an untold drama within a drama. Just as certain men were foreordained from before the foundations of the world, so were certain women appointed to certain tasks. Divine design—not chance—brought Mary forward to be the mother of Jesus. The boy prophet, Joseph Smith, was blessed not only with a great father but also with a superb mother, Lucy Mack, who influenced a whole dispensation. In our modern kingdom, it is no accident that women were, through the Relief Society, assigned compassionate service. So often the service of women seems instinctive, while that of some men seems more labored. It is precisely because the daughters of Zion are so uncommon that the adversary will not leave them alone. So often our sisters comfort others when their own needs are greater than those being comforted. That quality is like the generosity of Jesus on the cross. Empathy during agony is a portion of divinity! When the real history of mankind is fully disclosed, will it feature the echoes of gunfire or the shaping sound of lullabies? The great armistices made by military men or the peacemaking of women in homes and in neighborhoods? Will what happened in cradles and kitchens prove to be more controlling than what happened in

congresses? When the surf of the centuries has made the great pyramids so much sand, the everlasting family will still be standing, because it is a celestial institution, formed outside telestial time. The women of God know this. No wonder the men of God support and sustain you sisters in your unique roles, for the act of deserting home in order to shape society is like thoughtlessly removing crucial fingers from an imperiled dike in order to teach people to swim. Finally, remember: When we return to our real home, it will be with the “mutual approbation” of those who reign in the “royal courts on high.” There we will find beauty such as mortal “eye hath not seen”; we will hear sounds of surpassing music which mortal “ear hath not heard.” Could such a regal homecoming be possible without the anticipatory arrangements of a Heavenly Mother? Neal A. Maxwell, CR, Apr 1978, p13-15) Amen.

The following is not part of the lesson, but it shows the feelings that some have regarding Emma Smith. It is found in the book *Heroines of the Restoration*, by Barbara B. Smith, Blythe Darlyn Thatcher.

WENDY C. TOP *

“A Deep Sorrow in Her Heart”

Emma Hale Smith 1804–1879

I first came face to face with the Emma Hale Smith “dilemma” in seminary during my senior year of high school. Our teacher gave us a two-page handout written by another seminary teacher, Brother Erwin Wirkus. He had written Emma’s story in first person, as if she were pleading for understanding and consideration for all she had been through. Up until this time I had heard little about this woman who was a very present but somewhat mysterious figure in Church history. I had the general idea that she had left the Church after the Prophet’s death and, as a result, was not held in high esteem. While I had never heard her openly castigated, I also had seldom heard her praised. Brother Wirkus’s story (which he later developed into a booklet titled “Judge Me, Dear Reader”) was the first hint I had that Emma Hale Smith was a remarkable woman—“an elect lady.”

In the summer of 1977 I did some research on Emma for a special seminar on Joseph Smith that I took from Dr. Milton Backman at BYU. I thought that perhaps I could build upon Brother Wirkus’s thesis by adding insight from a woman’s perspective. At that time in my life I was a wife and mother of two children. Emma’s trials took on a new and deeply personal meaning for me. I was overwhelmed by the trials she faced and by her compassion. I felt sure that if I had been in Emma’s place I would have failed long before plural marriage ever became my Abrahamic test. Moreover, I found that most historians who wrote about her were male and therefore could not fully understand her and empathize with her feelings and challenges as a woman, wife, and mother. It appeared also that historians were often tainted by the bitterness of the early Utah Saints who felt they had been betrayed and forsaken by the wife of their beloved Prophet. Because of this bias, much unkind and incorrect information became attached to her name through the years. (Unfortunately I still run into some of it even today.) In reading my paper Dr. Backman was so moved by this sympathetic view of this unfortunate heroine that he had me present the paper to the class.

It was still uncommon at that time to view Emma in such a compassionate light. However, other women and some men were also beginning to reexamine the traditional view of Emma Smith. Here and there positive articles appeared. Many lauded her courage and compassion but more or less overlooked the plural marriage problem and her eventual abandonment of the Church, as if they hadn’t really happened. I began to feel an earnest desire to help members of the Church understand *all* of Emma Smith’s life and judge her with increased understanding and greater compassion. I wanted others to be inspired by her singular fortitude and generosity, as I had been. I hoped to give them a glimpse of the steadfast love she

possessed for her prophet husband, which was a driving force in her life. I sought not to excuse her failings but to help others empathize with them.

So when the opportunity arose, I developed a one-woman presentation in which I spoke as if I were Emma, telling her story and incorporating my own interpretation of how she may have felt and why she may have made some of the choices she did. Unbeknownst to me at the time, several other women in the Church felt moved upon to do similar creative projects favorable to Emma. There seemed to be a scattered but simultaneously inspired movement stirring within the membership of the Church to reclaim the reputation of Emma Smith. As people learned the true facts of her life and were able to put her struggles in proper perspective, they often were deeply moved by her profound contributions to the Church.

For several years I gave my presentation in wards and stakes and other settings. Audiences always received it with gratitude and deep emotion. One autumn I was asked to give my presentation to the Northeast Area Church Educational System administrators at their yearly before-school convention held that year in Palmyra, New York. My husband was the CES coordinator in northern Virginia at the time, and we were well acquainted with the men he served with and their wives. It should have been easy to perform among friends, but several of these men were institute directors at Ivy League universities and were very learned and scholarly. The night before I was to give the presentation I got into a spirited discussion with some of them about Emma Smith. Their view was that Emma had her chance and failed, and she would have to face her punishment-being cut off forever. They seemed to subscribe to Brigham Young's heated sentiments that Joseph would have to go to hell to find her.² They strongly hinted that any attempt to "rehabilitate" her would be purely sentimental.

I was devastated. I had never claimed to be a scholar. My presentation was as historically accurate as I could make it, but I began to feel that perhaps my interpretations of those facts were on shakier ground-clouded by my own imperfect inspiration and my love for Emma Smith. Were my views merely sentimental? Wishful thinking? Emotional distortions? I lay awake much of the night going through the presentation in my mind, praying to know if I were saying things that weren't true, or were unreasonable or sentimental inferences. For my 45-minute presentation I only felt the need to change one or two words. Nevertheless, I was scared to death to make a fool of myself in front of these distinguished scholars. I finally prayed that if the presentation was right and if the Lord was pleased with it, he would let me know. Then it wouldn't really matter what they thought.

The next evening I was nervous and stiff as I began my presentation. I was so anxious and intimidated that I couldn't seem to feel the Spirit with me as I usually had before. It seemed to me that my acting was unnatural and my tongue tangled at every turn. I rushed through it and then made my exit as quickly as possible, feeling that I had failed miserably. I stood out in the hallway, shaking my head and lamenting that I hadn't done well, despite reassurance from my husband, who always introduced and concluded my program. We waited for the meeting inside to resume so that I could make sure they were done with me and I could go collapse somewhere. Instead, an unusual silence filled the room. No one stood up to speak. The silence became more awkward, and I began to hear muffled sobs coming from the room. I glanced back inside and saw the man who had given me the most unbending argument the previous night unable to control his emotions and resume conducting the meeting. I suddenly realized that the Spirit in that room was so strong that no one could speak. After what seemed like several minutes, someone finally stood up and suggested that they all stand for a moment so that the group could regain its composure. At that moment I knew the Lord approved of my effort to bring Emma Smith the recognition and understanding she deserves. In spite of my stumbling, unemotional delivery, the Spirit still carried its message into the hearts of those present.

Indeed, it would now appear that Emma Smith's heroic sacrifices before her falling away will not go unrewarded or unheralded. An attractive, educated, much-admired young woman from a respected family, she gave up everything, including her family, to marry and follow a poor, uneducated farm boy who claimed to have visions. While others mocked Joseph and her father hated him, she humbly saw through his deep blue eyes into his soul and knew he was a man of integrity and spoke the truth. Thoughtful and well-bred, Emma would never marry any man on a foolish whim, let alone one whose reputation was so questionable in the community and objectionable to her parents. According to Lucy Mack Smith, Joseph "thought that no young woman that he ever was acquainted with was better calculated to render the man of her choice happy than Miss Emma Hale." 3

Emma's contributions to the early Church were great. Her self-assurance and education must have been a great help to Joseph as he translated the Book of Mormon. She acted as a scribe for him when no one else was available. Once, as he translated a certain passage about the city walls of Jerusalem, he stopped, innocently asking her if there were walls around Jerusalem. Being well acquainted with the Bible, she was able to inform him that, indeed, there were. 4 Undoubtedly her education filled other needs and answered other questions as well. Her testimony of the Book of Mormon also remained strong till her death. Someone once asked her later in life if Joseph could have written the story privately, pretending to translate as he dictated. She replied that "Joseph Smith could neither write nor dictate a coherent and well-worded letter; let alone dictating a book like the Book of Mormon. . . . It is marvelous to me . . . as much as to any one." If such a deception had existed, lesser women might have fallen for it, but not Emma Smith. "I am satisfied," she continued, "that no man could have dictated the writing of the manuscripts unless he was inspired; for when [I was] acting as his scribe, [he] would dictate to me for hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without having any portion of it read to him." 5 Emma is a credible, intelligent, and powerful witness of the authenticity of the Book of Mormon.

Yet Emma contributed far more than just her unwavering support for her young prophet husband. For instance, although pregnant with twins she worked tirelessly along with other women in weaving cloth and sewing clothing for the early missionaries of the Church. Lucy Smith commented on her daughter-in-law's remarkable devotion to the cause: "Emma's health at this time was quite delicate, yet she did not favor herself on this account, but whatever her hands found to do, she did with her might, until so far beyond her strength that she brought upon herself a heavy fit of sickness, which lasted four weeks. And, although her strength was exhausted, still her spirits were the same, which, in fact, was always the case with her, even under the most trying circumstances." 6

She was also the only woman to have an official revelation directed to her and canonized as scripture. Because of that, the revelation warrants close examination. After Emma's baptism Joseph received in her behalf what is now the 25th section of the Doctrine and Covenants. Though Emma could not have fully comprehended it at the time, it lay her soul open before the world. Through it we see the many facets of Emma Smith—her strengths and weaknesses, as well as our own. Indeed, the Lord closed the revelation by declaring, "This is my voice unto all" (D&C 25:16). This makes a close reading of it even more imperative.

In verse 3 of this section Emma is called an "elect lady," important evidence of her previous greatness. Joseph later explained to her that when she became the first president of the Relief Society in 1842 it was in fulfillment of this designation. Because of her righteousness she had been "called and elected" to fill that position long before she was ever set apart for it.

After giving her this title the Lord then gently counseled her to “murmur not” because of things which she had not seen, “for they are withheld from thee and from the world, which is wisdom in me in a time to come” (verse 4). Some historians have pointed to this injunction as evidence that Emma was a whiner and complainer from the beginning—that she was nagging Joseph and making his life difficult even before plural marriage ever became an issue. Others have suggested that this means Emma was actually losing her faith. There is simply no evidence that Emma had been openly murmuring or complaining. However, if one considers how the faith of the elect lady must have been tested by not being able to view the plates when so many of those others who were assisting her husband were allowed to do so, perhaps we can understand the questioning that must have been in her mind if not on her lips. Though she handled the plates when they were covered by a linen cloth bag which she herself had made for them, moving them to dust under them, and they lay under the couple’s bed for a long period of time, she “never felt at liberty to look at them.”⁷ What incredible trust Joseph must have had in her to leave them repeatedly exposed and unattended in her presence! However, the greatest question must have arisen when Mary Whitmer was shown the plates by a mysterious “old man” because of her tireless support of the men who were working on the translation.⁸ Hadn’t Emma given her all as well? Rather than chiding her, this counsel to “murmur not” must have reassured her that the Lord was mindful of her struggle and that there was divine purpose in her not seeing the plates.

Instead, she was given the office of being a comfort and blessing to her husband in his monumental responsibilities and frequent afflictions, of being his refuge and his earthly comforter at all times. While all married women are called to this office, few if any in history would need the strength, faith, and persistence to fill it as would Emma Smith. Being the wife of a prophet who must restore the gospel blessings of every previous dispensation of time would not be an ordinary job or for the faint of heart. The greatest powers of hell would be unleashed against her and her husband.

A letter Emma wrote to Joseph while he was in Liberty Jail after the Saints had been driven from Missouri gives us a small glimpse of Emma’s painful struggle: “Was it not for . . . the direct interposition of divine mercy, I am very sure I never should have been able to have endured the scenes of suffering that I have passed through . . . but I still live and am yet willing to suffer more if it is the will of kind Heaven, that I should for your sake. . . . No one but God, knows the reflections of my mind and the feelings of my heart when I left our house and home, and almost all of everything that we possessed excepting our little children, and took my journey out of the State of Missouri, leaving you shut up in that lonesome prison.”⁹

Another unusual aspect of the Lord’s revelation to Emma was the commandment in verse 7 to “expound scriptures and to exhort the church, according as it shall be given thee by my Spirit.” It would have been highly unusual in 1830 for any woman to expound and exhort in church, for women simply did not take visible or leadership roles in churches at that time. Presumably in preparation for this, the Lord also commanded her to spend her time in “writing” and “learning much.” Intelligent and well versed in the Bible as she was, Emma was especially qualified among women to assume this role. The Lord entrusted her with much responsibility. Perhaps we Latter-day Saint women today have too easily overlooked this aspect of the revelation that was given to Emma but intended for all. In the true Church of Jesus Christ, women as well as men are expected to be well versed in the holy scriptures and able to teach others with testimony, confidence, and the guidance of the Holy Spirit. Nowhere in Latter-day Saint doctrine is this right and responsibility reserved solely for the priesthood.

After further defining her role, the Lord then gave his elect daughter additional counsel that would have tremendous bearing on her life. “Thou shalt lay aside the things of this world, and seek for the things of a better,” she was told (verse 10). Time after time as she moved away from her homes, left behind her

belongings, and moved in with others, she must have reflected on this line from the revelation. Undoubtedly she endeavored to accept this as her lot in life, but like the rest of us she had her moments of weakness. One day when Joseph had been away for some time, Jesse W. Crosby dropped by to see if Emma needed anything. Letting down her guard and allowing a poignant glimpse into her heart, Emma unexpectedly burst into tears and told him that “if the persecution would cease they could live as well as any other family in the land. They could even have the luxuries of life.”¹⁰ However, most of the time, until her disaffection from the Church, she accepted such inconveniences as the price of being the wife of Joseph Smith, and even when she had little, she willingly shared it with others.

It was also no accident that Emma was given further responsibility to make a collection of hymns for the Church. Emma, who had a beautiful singing voice, was raised in the Methodist Church, where she would often have participated in singing the great and inspiring hymns of the ages. Because of persecution, pregnancies, and other problems, it took her several years to complete this assignment, but in 1835, with the able help of W. W. Phelps, the Church’s first hymnal was published. Even today we trace a number of hymns in our current hymnbook back to those included by Emma in the first compilation of hymns as she faithfully responded to this commandment.

Finally, in D&C 25 the Lord exhorted Emma to be faithful to her covenants-to “cleave” unto them (verse 13). His admonition that she “*continue* in the spirit of meekness” (verse 14) further implies that she was humble and unwavering and not complaining or faltering in her faith, as some have suggested. However, the Lord was aware that her greatest strengths-her independence, strength of will, and persistence-would also become her weaknesses and her stumbling blocks. Thus, he warned her to beware of pride and told her instead to let her soul delight in the glory which would eventually come to her husband, and, by implication, to her if she remained faithfully by his side (verse 14). I believe that this same strong spirit which helped Emma through untold persecution and suffering and kept her doggedly determined to stand by her husband also became the unbending will that would not obey the commandment that would have her share Joseph with others.

I’m not sure anyone could fully understand just what Emma did go through for her husband. As she was his wife and his comforter, surely her greatest anguish was during those moments-and they were many-when she did not know whether he was alive or dead, or worse. On one of the most harrowing nights of her life Emma waited in terror, clutching her children to her bosom to protect them from the piercing cold that invaded their bedroom after a crazed mob had broken in and dragged Joseph out into the black night. The loud, vile cursings of the mob against her helpless husband did not prevent the sound of Joseph pleading for his life from reaching her terrified ears. When the mob had done its dirty mischief and scattered, Emma waited helplessly in the dark silence, unsure of her husband’s fate. Suddenly a tall black figure appeared like an apparition, silhouetted in the doorway. When Emma realized that it was Joseph, she fainted dead away. She did not know he had been tarred and feathered, but thought he had been crushed and was covered in his own blood.

It must have seemed at times that all the fiends of earth and hell were after her beloved husband. How often she must have had to summon up her undaunted faith to quell her fears! Her mother-in-law, Lucy Mack Smith, paid her a tribute of which few women are worthy: “I have never seen a woman in my life, who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal, and patience, which she has ever done,” wrote Lucy: “for I know that which she has had to endure-she has been tossed upon the ocean of uncertainty-she has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman. It may be, that many may yet have to encounter the same-I pray God,

that this may not be the case; but, should it be, may they have grace given them according to their day, even as has been the case with her.” 11

In addition to suffering along with her husband, Emma lost six of her children, including one adopted child who had been sick with the measles and subsequently died from exposure to the cold after the tarring and feathering incident mentioned above. Perhaps as a mother she endured even more anguish than her husband in this trial. She had her own crosses to bear. She undoubtedly missed her dear parents and sorrowed over the fact that they were sorely disappointed in her, however unjustly. What’s more, she worried over their salvation. In 1841, after the Lord had revealed to the Prophet Joseph the doctrine of salvation for the dead, Emma anxiously completed the ordinance of baptism for her father. A year later she did the same for her mother. 12 They had passed away shortly before that time and she had not seen them since the day she left Harmony, Pennsylvania, in 1830 with a man they considered a charlatan.

Above and beyond this, the most impressive thing about the elect lady to me is her consummate compassion. The list of her charitable works is not only lengthy but profoundly moving. For example, she once stayed dutifully by the bedside of her ailing mother-in-law, Lucy, for five nights straight and never left her side until she became quite ill herself. She took countless orphans, friends, strangers, travelers, and homeless people not only into her home but into her life. Lucy Mack Smith recalled, “How often I have parted every bed in the house for the accommodation of the brethren, and then laid a single blanket on the floor for my husband and myself, while Joseph and Emma slept upon the same floor, with nothing but their cloaks for both bed and bedding.” 13 Emma and Elizabeth Ann Whitney once held a feast for the poor and needy of Kirtland. With the help of others in the community they provided simple but abundant fare, not only for the new Saints who were streaming into the city but also for the poor, disabled, aged, and infirm residents of Kirtland. When the Saints were draining the swamps of Commerce, Illinois, to build Nauvoo, many became ill with malaria. Joseph and Emma began taking in the sick to care for them and soon found their cabin full of the ailing while they slept in a tent in their own dooryard. Joseph Smith III recalled an autumn when Joseph was in Washington, D.C., that his mother took in and cared for 13 of the Saints by herself. 14 He also could scarcely remember a Sunday in ordinary weather when the house and yard were not crowded with callers. 15

However, perhaps the most poignant and Christlike act of compassion occurred late in Emma’s life. Ironically, after her rejection of plural marriage her second husband, Lewis Bidamon, fathered a son by a young woman while he was married to Emma. Without bitterness Emma took the child into her own home to raise him at the request of the child’s mother. Later she gave the mother employment, which enabled her to be near her son. When Emma died the boy was only 12 years of age. Determined that he should grow up with proper parentage and a stable family situation, Emma had urged Bidamon to marry the boy’s mother after her death. 16 Perhaps the whole thing was penitence of a sort, but above all it was the act of a great soul.

For these reasons I could not so easily dismiss Emma’s ultimate exaltation. At the very least, *I* was in no position to judge her and doubted that many others would be either—perhaps not even her contemporary sisters who were struggling themselves with the covenant of plural marriage. They could not fully comprehend her feelings as the first wife of the Prophet, who was undoubtedly the most popular man in Nauvoo. Many women, young and old, wanted to be married to him and could now do so without paying anything approaching the price Emma had paid to be by his side. Indeed, she could give up everything else for him. He gave her strength to go through anything. She simply could not give up him or her place as the only one next to him. Perhaps she loved him too much.

Like countless other Latter-day Saint women I have had to ask myself what I would do if I were faced with living plural marriage. Many of us have wrestled mightily with that question. I still do not know what I would actually do if asked to share my husband, and that is why I cannot judge Emma. However, I know in theory and from past experience that, as the Prophet Joseph taught, “Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire.”¹⁷ Commendable as Emma’s great love for her husband was, the Lord requires that our whole souls be given to him at all costs and above all others—no exceptions, even for great prophets. Perhaps that was the real sifting and refining test of plural marriage. “He that loveth father or mother . . . [or] son or daughter [or husband or wife] more than me is not worthy of me” (Matt. 10:37).

Yet the elect lady did not reject the revelation on plural marriage in totality. Though at times she fought it doggedly, at other times she tried desperately to humble herself and accept the new revelation. She actually gave permission for Joseph to marry some of his wives, and even chose some of them for him. Some witnessed Emma’s terrible struggle, perhaps made more visible or central because of her position as the wife of the Prophet. Allen J. Stout, who served as a bodyguard for Joseph, recounted a conversation he overheard in the Mansion House between Joseph and his tormented wife. A summary of his account states that “from moments of passionate denunciation [Emma] would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of darkness; that Satan was doing his utmost to destroy her, etc. And solemnly came the Prophet’s inspired warning ‘Yes, and he will accomplish your overthrow, if you do not heed my counsel.’”¹⁸ Maria Jane Johnston, who lived with Emma as a servant girl, recalled the Prophet’s wife looking very downcast one day and telling her that the principle of plural marriage was right and came from Heavenly Father. “What I said I have got [to] repent of,” lamented Emma. “The principle is right but I am jealous hearted. Now never tell anybody that you heard me find fault with that [principle;] we have got to humble ourselves and repent of it.”¹⁹ Many of us struggle through life with one or two trials, challenges, or commandments that seem ready to overwhelm and swallow us whole. Perhaps if Joseph had lived longer the elect lady would have eventually conquered her pride and jealousy, especially with the mellowing of age.

Then again, maybe not. At the time of Joseph’s martyrdom Emma seemed hardened and set against plural marriage. At her insistence he had moved all of his plural wives out of their home. Some believe Emma thought she had actually talked Joseph into doing away with the practice. All we know is that after his death, whether to protect her children or because the acknowledgment of it was just too painful, her opposition to plural marriage crystallized into an unswerving denial that Joseph Smith had ever even lived the principle. Some have suggested that after her husband’s death Emma suffered an emotional breakdown, which caused her subsequent rejection of the Church and its principle of plural marriage. Other than her understandable grief over the loss of her husband, there is really no evidence of an emotional illness in her behavior. At any rate, I don’t feel it is necessary to make excuses for Emma. The Lord had warned her in a revelation found in D&C 132 (see verses 54-56) that she should support her husband in the new and everlasting covenant of plural marriage or she would be destroyed. Emma was about to be destroyed.

It is important to understand, however, what the Lord may have meant by the term “destroyed.” Obviously she was not physically destroyed but lived a generously long life for her time, dying in 1879 at the age of 74. The Lord often uses figurative physical terms to represent graphic spiritual consequences—in other words, he may have been warning that Emma would be spiritually destroyed, or cut off from the Spirit of the Lord, left to face the buffeting of Satan without the guidance and comfort of the Holy Ghost. In the first section of the Doctrine and Covenants, those who will not heed the words of the prophets are designated to be “cut off from among the people” (D&C 1:14). Yet God does not

literally come down and physically separate the disobedient from the flock and prevent them from mingling with the righteous. They tend to cut themselves off because they lose the Spirit and their testimony of the truth. They apostatize or drift away. I believe this is the spiritual destruction that befell Emma.

Because of her unwillingness to follow the Prophet-her own beloved husband-she lost the Spirit and her testimony of the importance of the institutional Church (though never of the Book of Mormon). Left to herself to the degree that she rejected the truth and turned her back on the authorized leaders of the Church, Emma nevertheless committed no egregious sins and remained compassionate and kind. Yet in leaving the Church she forfeited great blessings, honor, and spiritual safety that might have been hers. She struggled through many family problems that she might have been able to avoid had she stayed true to gospel principles and taught her children to do likewise. Besides the wrenching infidelity of her second husband already mentioned, her oldest, adopted daughter, Julia, suffered through an unhappy marriage to an alcoholic husband who eventually deserted her. Emma's youngest son, David Hyrum, who was born six months after his father's martyrdom, ended up in an insane asylum at the age of 32, in part tormented by the contradiction between the undeniable evidence of his father's plural marriages and his mother's unbending denials that Joseph had ever advocated or practiced such a doctrine.

Deep sadness pervaded Emma's life in later years. Her granddaughter Emma Belle Smith Kennedy remembered a melancholy grandmother: "Her eyes were brown and sad. She would smile with her lips but to me, as small as I was, I never saw the brown eyes smile. I asked my mother one day, why don't Grandma laugh with her eyes like you do and my mother said because she has a deep sorrow in her heart." 20 A maid of Emma's recalled that Emma would go upstairs to her room every evening after chores were done to sit in her rocking chair and gaze sadly out the window at the sun going down over the Mississippi River. No one dared approach her or attempt to dry the tears that would roll softly down her cheeks. 21 I can't help but wonder if the Lord's gentle admonition to "beware of pride" ever echoed through her weary mind.

Shortly before her death Emma reported a vision to her nurse in which she saw the Savior and her husband, the Prophet Joseph Smith. She told the nurse that Joseph came to her and said, "Emma, come with me, it is time for you to come with me." Emma explained, "I put on my bonnet and my shawl and went with him; I did not think that it was anything unusual. I went with him into a mansion, and he showed me through the different apartments of that beautiful mansion." One room was a nursery in which she found a baby in a cradle. "I knew my babe," Emma said, "my Don Carlos that was taken from me." She swept the child up into her arms and cried for joy, but when recovered, stopped to ask, "Joseph, where are the rest of my[children?]" He assured her, "Emma, be patient and you shall have all of your children." Emma then related that she saw a personage of light standing by the side of her beloved husband-"even the Lord Jesus Christ." 22 (Emma probably gained her exaltation, but what she may have lost was her children. If this vision is true, she may have to wait until her children are hers once more.)

I consider myself more than just an apologist for Emma Hale Smith. She has become almost as much my sister and my friend as if she were my contemporary. Her personal tragedy is haunting and painful to me. Yet the possibility of her reward is joyous to me. Her saga is one of heroic proportions-her great deeds as well as her signal failings are legendary in the Church. I believe the profound lesson of the life of Emma Smith, however, is the manifestation of the triumph of God's far-reaching mercy and love over human failings. Unlike many heroines of the Restoration, she stumbled and was spiritually and physically left behind. Like Emma, I also grapple with sins and shortcomings that threaten to overcome me at times, and I am grateful to be able to hope that the Lord will do everything he can to find mercy

for me, and for Emma as well. I have pleaded with members of the Church to refrain from judging her unfairly and condemning her, just as they should any other fellow Saint or human being.

Eliza Partridge, a plural wife whom Emma had given to Joseph, poignantly expressed similar sentiments in 1883: “After these many years I can truly say; poor Emma, she could not stand polygamy but she was a good woman and I never wish to stand in her way of happiness and exaltation. I hope the Lord will be merciful to her, and I believe he will. It is an awful thought to contemplate misery of a human being. If the Lord will my heart says let Emma come up and stand in her place. Perhaps she has done no worse than any of us would have done in her place. Let the Lord be the judge.” 23

Let us then remember Emma, our sister, as any of us would wish to be remembered by future generations—with gratitude for her sacrifices and contributions, empathy for her struggles and shortcomings, and a generous eye toward her eternal possibilities.

Notes

1 See Brigham Young, in *Journal of Discourses* 17:159. (Now Latter-day Saints, I want to say this to you, when a man lifts his heel against the counsel that we give him, I know that man will apostatize, just as sure as he is a living being, unless he repents and refrains from such conduct. Brother George A. Smith has been reading a little out of the revelation concerning celestial marriage, and I want to say to my sisters that if you lift you heels against this revelation, and say that you would obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling, you will go to hell, just as sure as you are living women. Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she—“Joseph, you promised me that revelation, and if you are a man of your word you will give it to me.” Joseph took it from his pocket and said—“Take it.” She went to the fire-place and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her.)

2 Lucy Mack Smith, *The Revised and Enhanced History of Joseph Smith by His Mother*, ed. Scot Facer Proctor and Maurine Jensen Proctor (Salt Lake City: Bookcraft, 1996), p. 126.

3 See *Saints Herald* 31 (21 June 1884): 396.

4 Joseph Smith III, ed., “Last Testimony of Sister Emma,” *Saints Advocate* 4 (October 1879): 49–52.

5 Lucy Mack Smith, *History of Joseph Smith by His Mother*, ed. Preston Nibley (Salt Lake City: Bookcraft, 1954), p. 190.

6 Emma Smith Bidamon, interview by Nels Madson and Parley P. Pratt Jr., 1877, Archives Division, Church Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

7 *Comprehensive History of the Church* 1:127.

8 Emma Smith to Joseph Smith, 7 March 1839, Joseph Smith Letterbook, as quoted in Valeen Tippetts Avery and Linda King Newell, “The Elect Lady: Emma Hale Smith,” *Ensign* 9 (September 1979): 66.

9 Jesse W. Crosby, in Hyrum L. Andrus and Helen Mae Andrus, comps., *They Knew the Prophet* (Salt Lake City: Bookcraft, 1974), p. 143.

10 Smith, *History*, pp. 190–91.

11 See Linda King Newell and Valeen Tippetts Avery, *Mormon Enigma: Emma Hale Smith* (New York: Doubleday, 1984), p. 104.

12 Smith, *History*, pp. 231–32.

13 See Joseph Smith III, “The Memories of President Joseph Smith (1832–1914),” ed. Mary Audentia Smith Anderson, *Saints Herald* (6 November 1934): 1479.

14 See Joseph Smith III, *Joseph Smith III and the Restoration*, ed. Mary Audentia Smith Anderson (Missouri: Herald House, 1952), p. 73.

15 See Newell and Avery, *Mormon Enigma*, pp. 275–77, 303.

16 Joseph Smith, *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book Co., 1976), p. 256; emphasis added.

17 Allen J. Stout, “Allen J. Stout’s Testimony,” *Historical Record* 6 (May 1887): 230–31.

18 Emma Smith to Maria Jane Johnston, as quoted in Newell and Avery, *Mormon Enigma*, p. 161.

19 Emma Belle Smith Kennedy, journal, as quoted in Gracia N. Jones, “My Great-Great-Grandmother Emma Hale Smith,” *Ensign* 22 (August 1992): 37.

20 As quoted in *ibid.*

21 Alexander Hale Smith, sermon given 1 July 1903, as quoted in *ibid.*

22 Eliza Partridge, in Emily D. P. Young, “Incidents of the Early Life of Emily Partridge,” as quoted in Newell and Avery, *Mormon Enigma*, p. 309.

* Wendy C. Top is the author of *Emma Hale Smith: A Woman’s Perspective* and is the coauthor, with her husband, Brent L. Top, of *Beyond Death’s Door* and *An Inward Stillness*. She has many interests but most of all loves being a wife, mother, grandmother, and homemaker. Currently residing in Pleasant Grove, Utah, Wendy and her husband have four children and one grandchild. Wendy derives courage from Emma’s life and sees many of her own strengths and weaknesses in Emma’s example.

The following excerpt is not part of the lesson, but is interesting regarding certain stories about Emma and Eliza R. Snow.

[This essay] is concerned with how one separates fact from fiction in attempting to verify a legendary account. In a way, it sheds light on the fact that there is little light on one of Mormonism’s most persistent legends. The tale of Emma Smith’s pushing Eliza R. Snow down the stairs has become almost commonplace; yet the historical evidence is not only inadequate but whatever there is raises questions as to whether it happened at all. The essay brings together in a unique collaboration the three women who

know most about the lives of Emma Smith and Eliza R. Snow: Maureen Beecher is preparing a biography of Eliza, and Linda Newell and Valeen Avery have a biography of Emma in process of publication. Items such as this emphasize the continuing need for writers and tellers of history to verify their facts before they present them with too much finality. Perhaps the better course with regard to such tales is to withhold judgment, as our authors do at the end.

Emma and Eliza and the Stairs

by Maureen Ursenbach Beecher, Linda King Newell, and Valeen Tippetts Avery 1

Several elements in various combinations comprise one of the most oft-told tales of Mormon biography / history. The characters involved are Joseph Smith, his wife Emma Hale Smith, and a plural wife, usually Eliza Roxcy Snow. The place is invariably Nauvoo, the scene either the Homestead residence of the Smiths or the later roomier Mansion House. The time, if specified, is either very early morning, or night, in 1843, April or May, or in 1844. The action involves two women in or coming out of separate bedrooms. Emma discovers the other woman in the embrace of or being kissed by Joseph. A tussle follows in which Emma pulls the woman's hair, or hits her with a broom, or pushes her down stairs, causing either bruises, or a persistent limp, or, in the extreme versions, a miscarriage. There may or may not be a witness or witnesses. 2

The anecdote is told orally more often than it is written, with details of time, scene, costume (one account has Eliza in her nightclothes), action, motivation, and results being adjusted according to the attitudes of the teller. As generally related, it takes the form of a short story, with setting, plot, and characters; and it displays the characteristics of easily defined formula fiction: the characters are "good" or "bad", their motives oversimplified, the action predictable, the results inevitable. It is the stuff of legend, a folk tradition, perpetuated orally, and likely to continue.

For the student of Mormon culture, the prevailing questions about this story are: Why was it told and why is it still told? What does the telling say about the tellers? What "truths of the human heart," their own human hearts, do people reinforce through the telling? But for the biographers of Joseph Smith, or Emma Hale Smith, or Eliza Roxcy Snow, there is a more awkward problem: How did the story get its start, and which details, if any, are based on fact?

The earliest-known published version of the story appears in the 1886 anti-Mormon polemic, *Joseph Smith the Prophet: His Family and His Friends*, by Wilhelm Wyl. Implying as his source the universal "they say," Wyl writes:

There is scarcely a Mormon unacquainted with the fact that Sister Emma . . . soon found out the little compromise [plural marriage] arranged between Joseph and Eliza. Feeling outraged as a wife and betrayed as a friend, Emma is currently reported as having had recourse to a vulgar broomstick as an instrument of revenge; and the harsh treatment received at Emma's hands is said to have destroyed Eliza's hopes of becoming the mother of a prophet's son. 3

From this account, the implication of miscarriage, the suggestion of the broom as instrument, and Emma's motive remain in the story today. The veiled suggestion of a forced abortion was not included by early tellers of the oral tale; even Emma's detractors could not believe that of her. The detail of the stairs, the most persistent element of the story as it is now told, is missing here.

There is, however, an interesting juxtaposition in the Wyl book. The page immediately before the Eliza Snow account just cited tells this story of another Eliza: "Eliza Partridge, one of the many girls sealed to the Prophet, used to sew in Emma's room. Once, while Joseph was absent, Emma got to fighting with Eliza and threw her down the stairs." 4

That the two stories and the two Elizas later became merged in the popular mind is possible, but obviously impossible to prove. An account recorded by a diarist at the time of the alleged incident, however, may, in a similar manner, have promoted the replacement in the story of the relatively obscure Eliza Partridge with the more public Eliza Snow. In May 1843, William Clayton, clerk and intimate friend of the Prophet, wrote:

Prest [Smith] stated to me that he had had a little trouble with sis.[E[mma]. he was asking[E[liza] Partridge concerning Jackson conduct during Prest. absence &[E[mma] came up stairs. he shut to the door not knowing who it was and held it. She came to the door & called Eliza 4 times & tried to force open the door. Prest. opened it & told her the cause etc. She seemed much irritated. 5

In this case, the possibility of the reader's interchanging Eliza Snow for Eliza Partridge is as feasible as in the earlier juxtaposition. More to the point, however, is the likelihood in this case of that error creeping into the realm of folk history: in the 1850s the William Clayton diary was being used as a source in compiling the official History of the Church, at which time not only George A. Smith, under whose direction the work was carried on, but also his colleagues and office staff would have had access to the diary. From any of them the story could have been told, or mistold, in an environment which either ignored Emma Smith or denigrated her. Brigham Young's own antipathy towards the Prophet's widow would be reason enough, consciously admitted or otherwise, to read into neutral documents evidence against her. Whether or not the incident as William Clayton wrote it has any bearing on the story as it developed, the Clayton account remains the only known contemporary version of any such event involving Emma and an Eliza.

Recently there was discovered one other contemporary record which could have solved the whole issue: Eliza Snow's own journal and notebook containing sporadic entries dated between 29 June 1842 and 14 April 1844. However, there is no mention of any such event as that described in the lore. Remembering that no evidence is not evidence, the reader cannot conclude that the event did not take place. A woman as aware as Eliza Snow was of the Victorian proprieties would hardly have described such an event, even in her diary. So careful was she in her journal keeping, lest the volume fall into enemy hands, that she did not even mention in so many words the event with which her diary began--her marriage to Joseph Smith. 6

Eliza's Nauvoo journal, having surfaced just a few years ago, was not available to most writers of this century's histories and biographies. The most direct connection scholars have had with Eliza Snow's Nauvoo years has been through one of her nephews, the last of Lorenzo Snow's sons, LeRoi C. Snow, who in his mature years researched materials for biographies of his illustrious aunt and father. Considering his sources, he had, as one judges from his notes, a remarkably accurate picture of the Snow family at the time in question. From several reports eagerly shared with fellow researchers in the Church Historian's Office, where he worked from 1926 to his retirement in 1950, it is apparent that the supposed incident of the stairs loomed large in his mind. A search through his papers, including his notes for the planned but never-written biographies, reveals one account written around the time he told the story to such people as Fawn Brodie. Details of that account and indications from his outline that it was the version he intended using suggest he gave it more credence than his own verbally transmitted version. He wrote:

Charles C. Rich called at the Mansion House, Nauvoo, to go with the Prophet on some appointment they had together. As he waited in the main lobby or parlor, he saw the Prophet and Emma come out of a room upstairs and walk together toward the stairway which apparently came down center. Almost at the same time, a door opposite opened and dainty, little, dark haired Eliza R. Snow (she was "heavy with child") came out and walked toward the center stairway. When Joseph saw her, he turned and kissed Emma goodbye, and she remained standing at the bannister. Joseph then walked on to the stairway, where he tenderly kissed Eliza, and then came on down stairs toward Brother Rich. Just as he reached the bottom step, there was a commotion on the stairway, and both Joseph and Brother Rich turned quickly to see Eliza come tumbling down the stairs. Emma had pushed her, in a fit of rage and jealousy; she stood at the top of the stairs, glowering, her countenance a picture of hell. Joseph quickly picked up the little lady, and with her in his arms, he turned and looked up at Emma, who then burst into tears and ran to her room. Joseph carried the hurt and bruised Eliza up the stairs and to her room. "Her hip was injured and that is why she always afterward favored that leg," said Charles C. Rich. "She lost the unborn babe." 7

That Charles C. Rich would be privy to the intimacies suggested by this account, unless it occurred within a month of the Prophet's death, is unlikely. By his own affidavit sworn in 1869, he was first introduced to the principle of plural marriage in May 1844, just prior to his leaving on a mission. Had he indeed witnessed such an incident in the presence of Joseph Smith, surely something of that principle would have been explained to him then. The possible times during which the incident might have occurred will be dealt with later, but May 1844 is not a likely one. 8

In his notes LeRoi Snow attributes this account to Charles C. Rich, giving as source a letter from W. Aird MacDonald dated 11 August 1944. That letter has not yet been found, but from MacDonald's son we learn that his father, who would not have known Apostle Rich, did serve a mission in 1906-1908 under the presidency of Ben E. Rich, Charles Rich's son. If that is the connection, the account is at best fourth-hand; in any case the event is separated from the writing by a century.

But LeRoi Snow was telling the story before he received MacDonald's letter. And although family traditions are notoriously unreliable, LeRoi's lifetime overlapped Eliza's by eleven years and his father Lorenzo's by twenty-five years. However unlikely it may be that the eighty-year-old Aunt Eliza would have told the story to her eleven-year-old nephew, it could be assumed that if the incident happened, his father knew it, considering the familial closeness of the brother and sister. Then it would not be inconceivable that Lorenzo could have told his son when LeRoi was older. If such be the case, unless Lorenzo Snow were guilty of covering up a family scandal with an outright lie, the miscarriage element of the story must be discounted. In May 1899, he addressed a group of Saints in St. George, Utah, assuring them that their eternal salvation was not lost if in this life they failed to marry and have children: "My sister Eliza R. Snow I believe," he said, "was just as good a woman as any Latter-day Saint woman that ever lived, and she lived in an unmarried state until she was beyond the condition of raising a family." He then acknowledged Eliza's sealing to Joseph Smith, an event which occurred when she was thirty-eight years old. 9 Had LeRoi Snow learned even part of the Eliza-Emma story directly from his father, he would himself have been the historically better source, leaving us to ponder why he would have preferred a further-removed version of the story to his own.

About the time of the MacDonald letter, Fawn Brodie was finishing her manuscript of *No Man Knows My History*, first published in November 1945. In documenting the story she says simply that the tradition "was stated to me as fact by Eliza's nephew." 10 She, however, mixes into her account other suggestions of violence, forcing all her details to fit into one coherent event. She tells the pushed-down-the-stairs-with-a-broomstick story, complete with miscarriage, and tacks onto that the scene related in

1931 by John R. Young to Vesta P. Crawford. John Young recounts having heard Solon Foster, once coachman to the Prophet, tell of a night when Emma "turned Eliza R. Snow outdoors in her night clothes" and the Smith children "stood out in the street crying." Young's account written first in his journal in 1928, then later in the letter to Crawford, is difficult to date. Foster, he said, told the story in sacrament meeting in St. George "at the time Joseph [Smith III] and Alexander, the prophet's sons, visited S.L. City." 11 The diary of Charles L. Walker, contemporary of John R. Young, reveals that in 1876 Solon Foster did preach in St. George, where he reported his visit with young Joseph 12--again, a third-hand telling, separated from the incident by nearly a century. There is verification in Joseph Smith III's biography that Solon Foster in his later years did have conversation with young Joseph on the subject of the possible plural marriage of young Joseph's father, the context in which John Young said he gave his witness of the Eliza incident; however, the incident itself is, understandably, not included there. 13

In her re-creation of the alleged Nauvoo incident, Fawn Brodie dates it in the spring of 1844. We cannot, of course, fault Brodie for not having had access to a diary that had not as yet come to light, but we can now determine that such an episode, if it indeed happened, had to have occurred at least a year earlier. Eliza's Nauvoo diary clearly spells out the period during which she lived with the Smith family, an essential to the story in every version. On 18 August 1842, she moved into either the Homestead or the Mansion House 14 and stayed there until 11 February 1843. 15 LeRoi Snow, in his notes, gives the probable time of the incident as May 1843, but her own journal shows that Eliza was living with other friends by then. However, LeRoi Snow did not have Eliza's journal either.

The journal itself gives not a hint of either a pregnancy (unless "delicate constitution" be construed to mean "delicate condition", a nineteenth-century euphemism for pregnancy) or an altercation with Emma at any time during that six-month stay. One cannot read anything into Eliza's terse note of her departure: "Took board and had my lodging removed to the residence of br.[J[onathan] Holmes. " The next entry, dated 17 March 1843, shows Eliza ceremonially closing the school she had taught since 12 December 1842, "having the pleasure of the presence of Prest. J. Smith [and] his lady." 16 During the period of Victorian prudery, no woman would have ventured forth unnecessarily, much less have taught school, once her pregnancy was evident. Certainly the account attributed to Charles Rich does not square with the dates in the journal: either Eliza would have to have been pregnant when she moved in with the Smiths, allowing her to have become "big with child" by the close of her sojourn there so that she could not have taught school, or she would have to have conceived afterward, allowing her to teach school for the few early months but not giving her time to become "big with child" before she left the Smiths'. In any case, the report she kept of her class shows her own perfect attendance during her school, a record she could hardly have maintained had she miscarried during that time. 17 And, as has been noted, her school continued a month after Eliza moved in with Jonathan and Elvira Holmes.

One other account of an altercation between Emma and Eliza must be introduced, mainly because it has as much--or as little--claim to credibility as do the other documents here cited, with the exception, of course, of the Eliza Snow and William Clayton diaries. In an undated entry in her husband's book of patriarchal blessings, Mary Ann Barzee Boice wrote her own witness to some events of the Church's past, along with some accounts she had from other members. Among these she gives one of Aidah Clements, mother of Mary Ann's son-in-law. Aidah, she says, was a member of the first Relief Society in Nauvoo (the listing in the minutes of that society does not include her name, however) and "worked for the Prophets family." Mary Ann tells that Aidah "said he [Joseph Smith] was going from home one day when she saw Emma go up to him and she was in a Passion jirked him by the collar and talked to him about going after other Women." Continuing her report of Aidah's story, Mary Ann writes that "she says once when she was at her work Emma went up stairs pulled Eliza R Snow down stairs by the hair

of her head as she was staying there." At the bottom of the page containing the above, Mary Ann wrote, "This is the testimony of Aidah Clements," then crossed it out and wrote after it, "but this I give as a rumer only." 18

What of the two women themselves, Emma Smith and Eliza Snow? In the view of those who have studied their lives, could such an event have occurred had there been opportunity? Eliza R. Snow had known Emma Smith since Kirtland days; they may even have met as early as 1831 in Hiram, Ohio, four years before Eliza joined the Church, when Joseph and Emma lived there as guests of the Johnsons, and the Snows lived in nearby Mantua. In 1836-1837 Eliza lived twice in the Smith household in Kirtland, the second time as governess for the Smith children. She remained with the Smiths even after she became owner of a two-family dwelling in Kirtland.

Eliza and Emma had much in common. They were the same age. Both were articulate, educated, self-confident, and attractive. By 1842, when Eliza was married to Joseph Smith, it was clear that they also loved the same man. Fawn Brodie goes so far as to say that Emma "apparently . . . trusted Eliza above all other women," 19 an assumption for which she provides no evidence. The Eliza journal refers to Emma in cordial, though not in intimate terms, not unusual for a reserved New England lady in the 1840s. Three months before the marriage of Eliza to Joseph, Eliza had been chosen Emma's secretary in the newly formed Relief Society; in July they traveled together to Quincy to petition the governor in Joseph's behalf; Eliza served as amanuensis to Emma in her correspondence with Carlin. Because Eliza's own arrangements required her to move, by the end of August 1842, Emma had invited her to live in the Smith home. The invitation was not unusual for the charitable Emma--the 1842 census shows eleven people, besides the Smiths, living on their property, in or about the home. But the spring of 1843 was a trying one for Emma. Her acceptance of plural marriage, as much as she knew of it, was tenuous, verging on rebellion. Eliza, meanwhile, convinced though she was about polygamy, was herself insecure, afraid, and, for most of the time, bereft of family. Unaccustomed to facing conflict, Eliza was more likely to "go into a brown study" silently sulking until the sources of the conflict disappeared, or to assume an attitude of superiority that precluded possibilities of resolution. 20 Emma, under the stress of the time, could have reacted with a physical outburst to a threat as easily as the then less forward Eliza could with her very silence have presented that threat. These responses are all possible; the question remains, did they occur?

The Utah years brought from Eliza Snow little recorded comment about Emma Smith; the continuing Nauvoo years none from Emma about Eliza. Brigham Young, to whom Eliza was then married, publicly condemned Joseph's wife Emma, yet no word of agreement came from the usually compliant Eliza. The same John Young who recounted Solon Foster's talk wrote of his own experience as a boy living for a year in "Uncle Brigham's family." "Every day I met with, and listened to the conversations of Eliza R. Snow, Zina D. Huntington, Emily Partridge, Precilla [Presendia] Buel Kimball, the wives of the Prophet Joseph Smith," and others, women who had known Emma Smith in Nauvoo. "During that year", John Young concluded, "I never heard one of those noble women say an unkind word against Emma Smith." 21

During the defenses of plural marriage occasioned by the visits to Utah of the Reorganized Church of Jesus Christ of Latter Day Saints representatives, and later by the federal prosecutions, Eliza in her public discourses never stated that Emma knew of Eliza's marriage to Joseph, though she did say, and that publicly, that Emma did know of his sealings to four women, two of whom were still alive and able to testify, referring apparently to the Partridge sisters, Eliza and Emily. 22 After his mother's death, Joseph Smith III published her deathbed denial of her husband's polygamy. To that statement, Eliza responded, in part, that

I once dearly loved "Sister Emma," and now, for me to believe that she, once honored woman, should have sunk so low, even in her own estimation, as to deny what she *knew* to be true, seems [sic] a palpable absurdity. 23

She concluded by blaming Emma's "misguided son" for fastening onto his mother's character "a stigma . . . that can never be erased." But not until the 1880s, and then in the characteristic metaphor with which she sometimes veiled her answers, do extant documents reveal Eliza as acknowledging that Emma knew of Eliza's own marriage to the Prophet. David McKay, then a bishop in Ogden Valley, driving the Presidentess Eliza in his buggy from Huntsville to Eden, took the opportunity to ask her outright, "Did Emma Hale Smith know that you were married to her husband, Joseph Smith?" He recorded her reply: "Just as well as you know that you are sitting by my side in this Buggy." He did not ask, nor did she volunteer, at what point in time Emma might have been told of the marriage. But we must remind ourselves that this document, like so many others we have used, is imperfect, a faded photocopy of a 1916 letter reflecting an elderly man's memory of a conversation that took place more than thirty years earlier. 24

So there we are. But where are we? Faced with a folk legend, with genuine documents that tell no tales, and dubious ones that contradict themselves and the contemporary accounts, perhaps it is best for us to respond as we must to many paradoxes of our history: consider thoughtfully and then place all the evidence carefully on the shelf, awaiting further documentation, or the Millennium, whichever should come first.

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D&C 26

We should recognize the deceptions of Satan that can lead us into apostasy. We can remain valiant in our testimonies and avoid deception.

(Joseph Smith's concern for the power and influence Lucifer might exercise among the Saints continued throughout his lifetime. A warning to this effect that appears in section 52 was repeated on numerous other occasions. An extensive treatment of the subject by the Prophet appeared in the 1 April 1842 edition of the Church publication Times and Seasons, entitled "Try the Spirits." The following paragraphs of that address summarize both the subject and its Kirtland episode as he viewed them. The Church of Jesus Christ of Latter-day Saints has also had its false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found among us false spirits. Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild, enthusiastic notions were entertained; men ran out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them; one man pursued a ball that he said he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship, and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling down power, but the spirit was rebuked and put down, and those who would not submit to rule and good

order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the Spirit of God." Times and Seasons, 3:747)

Joseph Smith Papers – 39 and 41

Revelation given to Joseph Smith the Prophet, Oliver Cowdery, and John Whitmer, at Harmony, Pennsylvania, July 1830. See HC 1: 104; see also heading to Section 24. (This revelation is of particular importance in establishing the law of common consent. The principle, which is associated with the restoration of the Melchizedek Priesthood, finds expression as early as May of 1829. Joseph Smith recorded: "The word of the Lord came unto us in the chamber [the upper floor of Peter Whitmer's log home], commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not" (History of the Church, 1:60-61). Revelations of the Restoration, p. 197)

1, They are instructed to study the scriptures and to preach; 2, The law of common consent is affirmed.

1 BEHOLD, I say unto you that you shall let your ^atime be devoted to the ^bstudying of the scriptures (Translating of the Bible), and to preaching, and to confirming the church at ^cColesville, and to performing your ^dlabors on the land, such as is required, until after you shall go to the west (Going to the west meant going to Fayette, New York which was northwest from Harmony, Pennsylvania.) to hold the next conference; and then it shall be made ^eknown what you shall do. (At every ward, stake and general conference of the Church, we sustain our Church leaders.)

2 And all things shall be done by ^acommon consent in the ^bchurch, (When the scripture says "all things," does this also mean that when the Savior meets with the faithful Saints at Adam-ondi-Ahman that He will be sustained by common consent to be our King? I think so. If the rule applies to one it applies to all. I think the Savior is humble enough to allow a sustaining vote of those assembled. He would never take it upon Himself to be King without a sustaining vote.) by much prayer and faith, for all things you shall receive by faith. Amen. (Agency is one of the fundamental laws of heaven. There can be no forced righteousness, nor can laws and leaders be imposed upon us. As Latter-day Saints we maintain that it is the right of every man or woman to "worship how, where, or what they may" (Article of Faith 11). In the churches of men it is the right of those who formed them to determine their doctrines and choose their leaders. By contrast, the Lord restored the Church of Jesus Christ, and because the Church belongs to Christ it is his right to run it. It is for him to decree its laws and choose its officers; nevertheless, true religion always preserves to its adherents the right of conscience and freedom of choice. Thus the Lord has instituted in his Church a principle known as the law of common consent. According to this law those who lead can do so only with the consent of those who are expected to follow. In like manner, it is the right of those who are to be bound by that scripture and law to consent to do so. Every offering within the Church and kingdom of God must be a free will offering. The consent of those so governed is obtained by the simple act of raising one's hand in an affirmative or negative vote when the proposition is put forward in the appropriate meeting. A negative vote is appropriate if the one making it is aware that something in the life of the individual being sustained is out of harmony with the standards of the Church. Negative votes are not given simply because the one called is not the preference of those voting or does not appear to be the most qualified. It has been said that in some instances pigeons are called to preside over eagles. In such cases

the eagle must learn to fly in formation under the direction of the pigeon or wander off and be lost. **In the meeting at which the Church was organized, Joseph Smith and Oliver Cowdery were sustained by those who constituted its membership to preside as the first and second elders of the Church. The question is asked, What would have happened had they not received that sustaining vote? In answer we would respond that the refusal of those present to sustain them would not take from them either the Aaronic or Melchizedek Priesthood or the keys which had been conferred upon them. This authority would still have rested with them and thus the Lord would have led them to another people willing to sustain them. Those having rejected them would have closed the door of salvation to themselves.** In like manner, the question is asked, What would happen if we as a people chose not to have a particular principle binding upon us? The answer, of course, is that it would not be binding and thus we would have closed the door in our own faces to the blessings that were associated with it. We could choose, for instance, not to be bound by the prohibitions of the Word of Wisdom, but in so choosing we would forfeit all blessings associated with that law (D&C 89:18-21; 28:10). Revelations of the Restoration, p. 198-99. Bruce R. McConkie: Administrative affairs of the Church are handled in accordance with the law of common consent. This law is that in God's earthly kingdom, the King counsels what should be done, but then he allows his subjects to accept or reject his proposals. Unless the principle of free agency is operated in righteousness men do not progress to ultimate salvation in the heavenly kingdom hereafter. Accordingly, church officers are selected by the spirit of revelation in those appointed to choose them, but before the officers may serve in their positions, they must receive a formal sustaining vote of the people over whom they are to preside. (D. & C. 20:60-67; 26:2; 28; 38:34-35; 41:9-11; 42:11; 102:9; 124:124-145.) Mormon Doctrine, p. 149-50. Joseph Fielding Smith: No man can preside in this Church in any capacity without the consent of the people. The Lord has placed upon us the responsibility of sustaining by vote those who are called to various positions of responsibility. **No man, should the people decide to the contrary, could preside over any body of Latter-day Saints in this Church, and yet it is not the right of the people to nominate, to choose, for that is the right of the priesthood.** The priesthood selects, under the inspiration of our Father in heaven, and then it is the duty of the Latter-day Saints, as they are assembled in conference, or other capacity, by the uplifted hand, to sustain or to reject; and I take it that no man has the right to raise his hand in opposition, or with contrary vote, unless he has a reason for doing so that would be valid if presented before those who stand at the head. In other words, I have no right to raise my hand in opposition to a man who is appointed to any position in this Church, simply because I may not like him, or because of some personal disagreement or feeling I may have, but only on the grounds that he is guilty of wrong doing, of transgression of the laws of the Church which would disqualify him for the position which he is called to hold. Doctrines of Salvation, 3:123. **It is very inappropriate, almost scandalous, to not sustain someone presented for a sustaining vote. There is a better way to inform Church leaders that a person may not be worthy of a calling, and that would be to do it privately.)**

Come Follow Me Lesson 12

March 15-21

D&C 27-28

D&C 27

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, August 1830. HC 1: 106—108. In preparation for a religious service at which the sacrament of bread and wine was to be administered, Joseph set out to procure wine for the occasion. He was met by a heavenly messenger and received this revelation, a portion of which was written at the time, and the remainder in the September following. Water is now used instead of wine in the sacramental services of the Church. ("Early in the month of August [1830]," Joseph Smith stated, "Newel Knight and his wife paid us a visit at my place in Harmony, Pennsylvania; and as neither his wife nor mine had been as yet confirmed, it was proposed that we should confirm them, and partake together of the Sacrament, before he and his wife should leave us. In order to prepare for this I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation, the first four paragraphs [D&C 27:1-5a, 14, 15a, 18b] of which were written at this time, and the remainder in the September following" (History of the Church, 1:106). **Why was the sacrament administered at this time? Emma was baptized in June of 1830 and Joseph was soon after that arrested. Emma had not had the opportunity to obtain the sacrament and be confirmed a member of the Church. Newel Knight's wife had also been baptized but not confirmed. This revelation was given as a result of this circumstance.)**

1—4, The emblems to be used in partaking of the sacrament are set forth; 5—14, Christ and his servants from all dispensations are to partake of the sacrament; 15—18, Put on the whole armor of God.

1 LISTEN to the ^avoice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is ^bquick and powerful.

2 For, behold, I say unto you, that **it mattereth not what ye shall ^aeat or what ye shall drink when ye partake of the sacrament,** (David B. Haight: **It took a number of years before the congregations of the Saints totally abolished the use of wine in the sacrament, but by the end of President Brigham Young's administration, the use of water for the sacrament was generally the practice. The point of the revelation was that the sacrament be partaken with an eye single to the glory of the Lord.** ("Remembering the Savior's Atonement," Ensign, Apr. 1988, 11)) if it so be that ye **do it with an eye single to my ^bglory—^cremembering unto the Father my ^dbody which was laid down for you, and my ^eblood which was shed for the ^fremission of your sins.** (The focus on the sacrament should always be the Savior, and not what we eat or drink for the sacrament. Substitution of bread and water should be if there is no other choice. The sacrament is a unifying ordinance. We all participate together in it and focus on the Savior.)

3 Wherefore, a commandment I give unto you, that you shall not purchase ^awine neither strong drink of your enemies;

4 Wherefore, you shall **partake of none except it is made ^anew among you;** (It's possible that the phrase "new wine" means grape juice, but consider that the Church continued to use fermented sacramental wine both in Kirtland and Nauvoo. A Commentary on the Doctrine and Covenants, p. 179) **yea, in this my Father's kingdom which shall be built up on the earth. (The sacrament for the most part points us back to the atonement of Christ, but should also cause us to look forward to the time when we will partake of the sacrament in the sacrament meeting with the Savior just prior to his Second Coming. This meeting will be held at Adam-ondi-Ahman.)**

5 Behold, this is wisdom in me; wherefore, marvel not, for **the hour cometh that I will ^adrink of the fruit of the ^bvine with you on the earth,** (In the judgment of many students of the Doctrine and

Covenants, these verses are descriptive of the great meeting yet to be held at Adam-ondi-Ahman. Expressing this view, Elder Bruce R. McConkie wrote as follows: **"Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, which taken together comprise the second coming of the Son of God— before all these, there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present. It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-ondi-Ahman"** (Millennial Messiah, 578-79).

"With reference to the use of sacramental wine in our day, the Lord said to Joseph Smith: 'You shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.' In so stating, he is picking up the language he used in the upper room. Then he says: 'The hour cometh that I will drink of the fruit of the vine with you on the earth.' Jesus is going to partake of the sacrament again with his mortal disciples on earth. But it will not be with mortals only. He names others who will be present and who will participate in the sacred ordinance. These include Moroni, Elias, John the Baptist, Elijah, Abraham, Isaac, Jacob, Joseph (who was sold into Egypt), Peter, James, and John, 'and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.' Each of these is named simply by way of illustration. **The grand summation of the whole matter comes in these words: 'And also with all those whom my Father hath given me out of the world' (D&C 27:4-14). The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman"** (McConkie, Millennial Messiah, 587). At the Last Supper, when Jesus instituted the sacrament, he explained the symbolism of the wine that the apostles drank, saying, "This is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:28-29). Doctrine and Covenants 27:5 states that Moroni will be in attendance at that meeting. The verses that follow expand the list of those who are invited to partake of the sacrament with the Savior to include all who have been faithful to their testimony of him. Revelations of the Restoration, p. 201-2. and **with ^cMoroni**, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the ^drecord of the ^estick of ^fEphraim; (Book of Mormon) (If Lehi was a descendant of Manasseh, why is the Book of Mormon called the stick of Ephraim? Joseph Fielding Smith: It is true that Lehi was a descendant of Manasseh (Alma 10:3 And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of ^aManasseh, who was the son of ^bJoseph who was ^csold into Egypt by the hands of his brethren.), but **the Nephites were just as much the descendants of Ephraim, for we know that Ishmael, who was the other founder of the colony, was a descendant of Ephraim.** This we learn from the Prophet Joseph Smith, but it is not so stated in the Book of Mormon. This information was contained in the 116 pages of lost manuscript which was not re-translated into the Book of Mormon. You are aware of the fact that the sons of Lehi married the daughters of Ishmael. Ezekiel 37:9 reads as follows: Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in mine hand. Now if you will carefully analyze this verse, you will discover that it positively states that this "stick" which is the "stick of Joseph," thus covering both tribes, is "in the hand of Ephraim." The record, after its

presentation to the Prophet Joseph Smith, was placed in the hand of Ephraim, for Joseph Smith was of Ephraim. ... **The Book of Mormon is as much the stick of Ephraim as it is of Manasseh, because both Ephraim and Manasseh were the sons of Joseph. The record of Joseph is now in the hand of Ephraim. So far as the fulfilment of the prophecy is concerned, it becomes the record of Ephraim, for the Latter-day Saints are, in the main, of Ephraim.** (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 3: 198.))

6 And also with ^aElias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; (Correcting the Bible by the spirit of revelation, the Prophet restored a statement of John the Baptist which says that **Christ is the Elias** who was to restore all things. (Inspired Version, John 1:21-28.) By revelation we are also informed that the Elias who was to restore all things is the angel **Gabriel** who was known in mortality as Noah. (D. & C. 27:6-7; Luke 1:5-25; Teachings, p. 157.) From the same authentic source we also learn that the promised **Elias is John the Revelator**. (D. & C. 77: 9, 14.) Thus there are three different revelations which name Elias as being three different persons. What are we to conclude? By finding answer to the question, by whom has the restoration been effected, we shall find who Elias is and find there is no problem in harmonizing these apparently contradictory revelations. Who has restored all things? Was it one man? Certainly not. Many angelic ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth. At least the following have come: Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, Gabriel, Raphael, and Michael. (D. & C. 13; 110; 128:19-21.) **Since it is apparent that no one messenger has carried the whole burden of the restoration, but rather that each has come with a specific endowment from on high, it becomes clear that Elias is a composite personage. The expression must be understood to be a name and a title for those whose mission it was to commit keys and powers to men in this final dispensation.** (Doctrines of Salvation, vol. 1, pp. 170-174.))

7 And also **John the son of Zacharias**, which Zacharias he (^aElias) visited and gave promise that he should have a son, and his name should be ^bJohn, and he should be filled with the spirit of Elias; (Joseph Fielding Smith: It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, Section 27, verse 7, and was Gabriel or Noah, who stands next to Michael or Adam in the Priesthood. (CR, April 1960, p. 72.))

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

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

10 And also with **Joseph** and ^aJacob, and ^bIsaac, and **Abraham**, your ^cfathers, by whom the ^dpromises remain;

11 And also with **Michael**, or ^aAdam, the father of all, the prince of all, the ^bancient of days;

12 And also with **Peter**, and **James**, and **John**, whom I have sent unto you, by whom I have ^aordained you and confirmed you to be ^bapostles, and especial ^cwitnesses of my ^dname, and bear the keys of your ministry and of the same things which I revealed unto them; (This text confirms the restoration of the Melchizedek Priesthood, for which we have no date or official account. Erastus Snow, who served as an apostle for nearly forty years, gives the following account of the restoration of the higher priesthood: "In due course of time, as we read in the history which he [Joseph Smith] has left, Peter, James and John appeared to him— it was at a period when they were being pursued by their enemies and they had to travel all night, and in the dawn of the coming day when they were weary and worn who should appear to them but Peter, James and John, for the purpose of conferring upon them the Apostleship, the keys of which they themselves had held while upon the earth, which had been bestowed upon them by the

Savior. This Priesthood conferred upon them by those three messengers embraces within it all offices of the Priesthood from the highest to the lowest. As has been often taught us that the keys of the presidency of this Apostleship represent the highest authority conferred upon man in the flesh. And by virtue of these keys of Priesthood the Prophet Joseph from time to time proceeded to ordain and set in order the Priesthood in its various quorums as we see it today in the Church" (Journal of Discourses, 23:183). Revelations of the Restoration, p. 203. Addison Everett: [Joseph Smith] said that at Colesville, New York, in 1829, he and Oliver were under arrest on a charge of deceiving the people. When they were at the justice's house for trial in the evening, all were waiting for Mr. Reid, Joseph's lawyer. While waiting, the justice asked Joseph some questions, among which was this: "What was the first miracle Jesus performed?" Joseph replied, "He made this world, and what followed we are not told." Mr. Reid came in and said he wanted to speak to his clients in private and that the law allowed him that privilege, he believed. The judge pointed to a door to a room in the back part of the house and told them to step in there. As soon as they got into the room, the lawyer said there was a mob outside in front of the house. "If they get hold of you they will perhaps do you bodily injury; and I think the best way for you to get out of this is to get right out there," pointing to the window and hoisting it. They got into the woods in going a few rods from the house. It was night and they traveled through brush and water and mud, fell over logs, etc., until Oliver was exhausted. Then Joseph helped him along through the mud and water, almost carrying him. They traveled all night, and just at the break of day Oliver gave out entirely and exclaimed, "Oh, Lord! Brother Joseph, how long have we got to endure this thing?" They sat down on a log to rest, and Joseph said that at that very time Peter, James and John came to them and ordained them to the apostleship. They had sixteen or seventeen miles to go to get back to Mr. Hale's, his father-in-law's, but Oliver did not complain any more of fatigue. (Hyrum L. Andrus and Helen Mae Andrus, comps., They Knew the Prophet [Salt Lake City: Bookcraft, 1974], 15.)

13 Unto whom I have ^acommitted the ^bkeys of my kingdom, **(Peter, James, and John committed three things to Joseph Smith and Oliver Cowdery: the Melchizedek Priesthood; the keys of that priesthood, meaning the right to preside over all of its functions and offices; and the keys of the dispensation of the fulness of times. The holding of such keys is properly referred to as the apostleship, for keys are the distinctive characteristic of that office.** Revelations of the Restoration, p. 203) and a ^cdispensation of the ^dgospel for the ^elast times; and for the ^ffulness of times, in the which I will gather together in ^gone all things, both which are in heaven, and which are on earth; (Now the thing to be known is, what the fullness of times means, or the extent or authority thereof. It means this, that the dispensation of the fullness of times is made up of all the dispensations that ever have been given since the world began, until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with His own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given; for Jesus said, "As it was in the days of Noah, so shall it be also in the days of the Son of man;" and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from then to Jesus Christ, and from Jesus Christ to Peter, James, and John, the Apostles—all received in their time a dispensation by revelation from God, to accomplish the great scheme of restitution, spoken of by all the holy prophets since the world began; the end of which is the dispensation of the fullness of times, in the which all things shall be fulfilled that have been spoken of since the earth was made. History of the Church, 3:51)

14 **And also with all** (This means all faithful members of the Church, hopefully, that's us, too.) **those whom my Father hath ^agiven me out of the world.** (This verse constitutes the invitation to all faithful Latter-day Saints to attend the great sacrament meeting over which the Savior will preside in Adam-ondi-Ahman. Revelations of the Restoration, p. 204. Bruce R. McConkie: "The concept of a chosen and favored people, a concept scarcely known in the world and but little understood even by the saints of God, is one of the most marvelous systems ever devised for administering salvation to all men in all nations in all ages...This is the doctrine of election. They were true and faithful in the

premortal life, and they earned the right to be born as the Lord's people and to have the privilege, on a preferential basis, of believing and obeying the word of truth. Believing blood, the blood of Abraham, flows in their veins. They are the ones of whom Jesus said: 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' (John 10:27-28.)" (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 182.))

15 Wherefore, ^alift up your hearts and ^brejoice, and ^cgird up your loins, and take upon you my whole ^darmor, that ye may be able to withstand the evil day, having done all, that ye may be able to ^estand.

(Since Satan wants to keep us from attending this sacrament meeting, the Lord here is telling us how to arm ourselves against Satan to remain worthy of attending this solemn and sacred meeting.)

16 Stand, therefore, having your loins ^agirt about with ^btruth, having on the ^cbreastplate of ^drighteousness, and your feet shod with the preparation of the ^egospel of ^fpeace, which I have sent mine ^gangels to commit unto you;

17 Taking the shield of faith wherewith ye shall be able to quench all the ^afiery darts of the wicked;

18 And take the helmet of salvation, and the sword of my ^aSpirit, (Francis M. Lyman: By observance of the laws of the Lord we are led in the straight and narrow way, and the Holy Spirit alone can keep us there. We have power to so live that the Spirit of the Lord may dwell with us. We cannot be Latter-day Saints without the Spirit of the Lord; and should not try to live without it. Do not try to speak without the Spirit of the Lord; do not try to build up the kingdom of God without the direction of his Spirit. If we endeavor to do these things by our own wisdom we will be sure to go astray and make mistakes. It is the office and calling of the Spirit of the Lord to dwell with you always; to be in your homes, with your families; in your neighborhoods, and in your business affairs, on the Sabbath day and throughout the week, and every day in the year, if you do right. (CR, April 1904, p. 13.)) which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me (There is a strength in unified prayer that is not found otherwise. This a great example for husband and wife to be unified in their lives together.), and be faithful until I come, and ye shall be ^bcaught up, that where I am ye shall be ^calso. Amen. (We now come to the "key" or the specific counsel that if followed faithfully will permit us to "stand" as Joseph Smith did and not "fall" as Sidney Rigdon did. All of us who want to be faithful and stand against the enemies of truth and right should internalize vv. 15-18 of section 27 and also study Eph. 6:10-18 in the New Testament. 10 Finally, my brethren, be ^astrong in the Lord, and in the power of his might. 11 Put on the whole ^aarmour of God, that ye may be able to stand against the wiles of the devil. 12 For we ^awrestle not ^bagainst ^cflesh and blood, but against principalities, against powers, against the ^drulers of the ^edarkness of this world, against spiritual ^fwickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins ^agirt about with ^btruth, and having on the ^cbreastplate of ^drighteousness; 15 And your feet shod with the preparation of the gospel of ^apeace; 16 Above all, taking the shield of ^afaith, wherewith ye shall be able to quench all the fiery ^bdarts of the wicked. 17 And take the helmet of ^asalvation, and the sword of the Spirit, which is the word of God: 18 ^aPraying always with all prayer and supplication in the Spirit, and watching thereunto with all ^bperseverance and supplication for all saints; We may all stand faithfully and overcome the things of this world, and be saved at the Lord's coming and partake of the Sacrament with him, if we will put on God's whole armor, and keep it on. No one can escape the battle; Satan makes war upon each servant of the Lord. To stand successfully and come off conqueror, we must wear the armor of the Lord. The six parts of the spiritual armor that we are to wear are enumerated. **The first part of the armor mentioned is the girdle of armor that goes about the loins, the armor of truth. An ancient soldier wore a girdle of physical armor about his loins to protect vital parts of his body. A servant of the Lord wears the spiritual armor of "truth" to protect his virtue.** Elder Harold B. Lee wrote: "Truth is to be the substance of which the girdle about your loins is to be formed if your virtue and vital strength is to be

safeguarded." The next part of the armor mentioned is the "breastplate of righteousness." One of the beatitudes says: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). We cannot build Zion without being pure in heart; to be pure in heart we must keep impurities out. That is done by wearing the breastplate of righteousness. Righteousness means meeting the standards of that which is morally right and just. The Saints are next admonished to have their feet shod with the preparation of the gospel of peace. Again, Elder Lee, commenting upon this part of God's armor, said: "Your feet, which are to represent your goals or objectives in life, are to be shod. Shod with what? With the preparation of the gospel of peace. . . . He [Apostle Paul] knew that preparedness is the way to victory and that 'eternal vigilance is the price of safety.' Fear is the penalty of unpreparedness and aimless dawdling with opportunity." The Latter-day Saint who would ward off Satan's fiery darts (flaming arrows) takes the shield of faith. When persecution, heartbreak, temptation, disappointment, illness, etc., come into the life of a Latter-day Saint, the first thing he should do is get behind the shield of faith. He must let the Lord help him; if he does not, then Satan's fiery darts may wound him spiritually. Some have sustained so many wounds that their recovery is lengthy, and there are some who have never recovered. That which is to protect our mind, our ability to think properly, is the "helmet of salvation." Wilford Woodruff said that Oliver Cowdery at one time had a powerful testimony, but he "yielded to the temptation of the evil one." Oliver began to think that he was smarter than Joseph Smith and wanted to direct the prophet; thus Oliver apostatized. We are all grateful to Oliver Cowdery for the great contributions he made to the Church. It is tragic that he did not keep the helmet of salvation in place. His thinking deviated from the truth first, and soon his actions followed. The sword of the Spirit, which is the word of God, is another part of the armor which we are to wear. The Lord never intended that his servants, his soldiers, fight only a defensive battle. He desires that we be on the offensive and help overcome evil, free mankind from the terrible effects of evil, and prepare the earth for the return of the Savior. The sword is primarily an offensive weapon. We are to take the sword of the Spirit, the word of God. Thus we are to study the scriptures, listen to the voices of the living prophets, and have the companionship of the Holy Ghost as we move forward in God's service. One who wears God's whole armor is happy and confident in the battle against evil. One who does not is devastated by the struggle. We must wear the armor always throughout life, keep it polished through service, and keep it in good repair through repentance. Leon Hartshorn, *Studies in Scripture*, 1:128-130.)

D&C 28

It is believed that the revelations that Hiram Page received were regarding the location of Zion. Shortly after this revelation was given, Hiram Page destroyed the pages that contained his revelations.

Joseph Smith Papers – 51

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Fayette, New York, September 1830. HC 1: 109—111. Hiram Page, a member of the Church, had a certain stone, and professed to be receiving revelations by its aid concerning the upbuilding of Zion and the order of the Church. Several members had been deceived by these claims, and even Oliver Cowdery was wrongly influenced thereby. Just prior to an appointed conference, the Prophet inquired earnestly of the Lord concerning the matter, and this revelation followed. (Joseph Smith: "To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain 'revelations' concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations. As a conference meeting had been appointed for the 26th day of September, I thought it wisdom not to

do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many, especially the Whitmer family and Oliver Cowdery, were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter; and before conference convened, we received the following . . ." (Smith, History of the Church, 1:108-10). **It was understandable how this could have happened at this time in the Church.** Many of the early converts came from a congregationalist background, that is, from churches in which anyone had the right to proclaim doctrine if the rest of the congregation concurred. Thus, it seemed natural to them to respond to Hiram Page's revelation as valid. But as a result of this revelation, the Saints in New York understood that only one could receive revelation from the Lord for the whole Church. The new converts in Kirtland also had to learn this same lesson. Doctrine and Covenants Student Manual, p. 57. **Of these events Newell Knight wrote in his journal:** After arranging my affairs at home, I again set out for Fayette to attend our second conference, which had been appointed to be held at Father Whitmer's, where Joseph then resided. On my arrival I found Brother Joseph in great distress of mind on account of Hiram Page, who had managed to get up some dissension of feeling among the brethren by giving revelations concerning the government of the Church and other matters which he claimed to have received through the medium of a stone he possessed. He had quite a roll of papers full of these revelations, and many in the Church were led astray by them. Even Oliver Cowdery and the Whitmer family had given heed to them, although they were in contradiction to the New Testament and the revelations of these last days. Joseph was perplexed and scarcely knew how to meet this new exigency. That night I occupied the same room that he did, and the greater part of the night was spent in prayer and supplication. After much labor with these brethren, they were convinced of their error and confessed the same, renouncing the revelations as not being of God, but acknowledging that Satan had conspired to overthrow their belief in the true plan of salvation. In consequence of these things, Joseph inquired of the Lord before conference commenced and received a revelation in which the Lord explicitly stated His mind and will concerning the receiving of revelation. Journal History, 26 Sep 1830)

1—7, Joseph Smith holds keys of the mysteries, and only he receives revelations for the Church; 8—10, Oliver Cowdery is to preach to the Lamanites; 11—16, Satan deceived Hiram Page and gave him false revelations.

1 BEHOLD, I say unto thee, ^aOliver, that it shall be given unto thee that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the ^bComforter, concerning the revelations and commandments which I have given. **(It was Oliver Cowdery's right and responsibility as the second elder of the Church to teach, as directed by the Spirit. He was to teach those things revealed through Joseph Smith the Prophet. It was not his right, however, to receive revelation for the Church. The Lord's house is a house of order, and there can never be more than one man on earth at a time who can speak by way of revelation to the whole Church.** Teaching this principle, Joseph Smith said: "I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but **if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom"** (History of the Church, 1:338; Teachings of the Prophet Joseph Smith, 21). This principle was an important clarification for many early members of the Church who had come from a congregational background in which any member of the congregation could proclaim doctrine. Such misunderstanding led to an earlier error on the part of Oliver Cowdery. Revelations of the Restoration, p. 207-08)

2 **But, behold, verily, verily, I say unto thee, ^ano one shall be appointed to receive commandments and**

^brevelations in this church excepting my servant ^cJoseph Smith, Jun., for he receiveth them even as ^dMoses. (Both Moses and Joseph Smith were dispensation heads and as such enjoyed an intimacy with God not known to many other prophets. Revelations of the Restoration, p. 209)

3 And thou shalt be obedient unto the things which I shall give unto him, even as ^aAaron, to ^bdeclare faithfully the commandments and the revelations, with power and ^cauthority unto the church. (In 1972 President Harold B. Lee reminded the Saints of these early events as he warned the Church by quoting a statement of the First Presidency given in 1913: **From the days of Hiram Page at different periods there have been manifestations from delusive spirits to members of the Church. . . . When visions, dreams, tongues, prophecy, impressions or an extraordinary gift or inspiration convey something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that direction for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. No person has the right to induce his fellow members of the Church to engage in speculations or take stock in ventures of any kind on the specious claim of Divine revelation or vision or dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's Church "is a house of order." It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.** Cook, The Revelations, p. 61-62)

4 And if thou art ^aled at any time by the Comforter to ^bspeak or teach, or at all times by the way of commandment unto the church, thou mayest do it.

5 But thou shalt not write by way of ^acommandment, but by wisdom; (George Q. Cannon: **Oliver Cowdery. . . received at the same time that the Prophet Joseph did the Aaronic Priesthood. . . . He afterwards received, in common with Joseph, the administration of those who held the keys of the Apostleship in the flesh on the earth—that is, Peter, James and John. They administered unto him at the same time that they administered unto Joseph, upon the same occasion, and he became an Apostle with Joseph, being the second Apostle in The Church of Jesus Christ of Latter-day Saints. Now, it might be thought a man thus favored, favored to receive the Aaronic Priesthood, favored with the privilege of baptizing the Prophet of God, I say, that a man thus favored would have stood alongside of the Prophet and been of equal authority in giving the word of God in writing unto the people. But no. God drew a distinction and plainly told Oliver Cowdery that that which he wrote to this Church should not be by way of commandments to the Church, but by wisdom. The Lord said to him [Sec. 28:4, quoted]. It was only one man's privilege, one man's authority to stand pre-eminent in the earth at one time, holding the keys and giving the commandments of God—or rather the Lord—giving his commandments through him in writing to the Church.** (JD, December 2, 1883, 24:363-64.))

6 And thou shalt not command him who is at thy head, and at the head of the church; (D&C 132:7. Joseph Smith: **I will inform you that it is contrary to the economy of God for any member of the Church, or anyone, to receive instructions for those in authority, higher than themselves; therefore, you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction, for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom.** (HC 1:388, April 13, 1833.))

7 For I have given him the ^akeys of the ^bmysteries, and the revelations which are sealed, (To hold the keys of the mysteries and revelations is to possess the right to turn the key that opens the heavens to us. In the theological sense, a mystery is something that can only be known by revelation. Sacred rituals are referred to as mysteries because participation in them also has the effect of unlocking the heavens to us, bringing an understanding that could not otherwise be had. Revelations of the Restoration, p. 209) until I shall appoint unto them another in his stead. **(As long as Joseph Smith was the presiding officer in the Church he alone could receive revelation for the Church. If the Prophet proved unworthy, the Saints had the assurance that the Lord would call another in his stead. In accordance with the law the Lord had established that only the presiding officer of the Church can receive revelation for the Church, the revelation announcing that at some time someone else would replace Joseph Smith, of necessity, could come only through him (D&C 35:18; 43:3-4; 90:2-4).** Revelations of the Restoration, p. 209)

8 And now, behold, I say unto you that you shall go unto the ^aLamanites and preach my ^bgospel unto them; **(Oliver is called as a missionary to teach the Lamanites.)** and inasmuch as they ^creceive thy teachings thou shalt cause my ^dchurch to be established among them; and **thou shalt have revelations, but write them not by way of commandment.**

9 And now, behold, I say unto you that it is not revealed, and no man knoweth where the ^acity ^bZion shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites. (Through the revelation of Moses and Enoch received by Joseph Smith, the early Saints learned that Zion was to be established again on the earth (see Moses 7:62). It was only natural that the Saints would inquire about its location. "It is not improbable that some of the pseudo-revelations of Hiram Page related to this very subject [the location of Zion]. The Saints were full of enthusiasm, looking for the immediate fulfilment of the prophecies. The Lord now made it known that the locality of that holy city had not yet been revealed, but that it might be looked for 'on the borders by the Lamanites.' Further revelation on this subject would come later (Sec. 57:2, 3)." (Smith and Sjodahl, Commentary, p. 142.) By "Lamanites" Joseph Smith had reference to the Indians, and to go out to the "borders by the Lamanites" meant to go to the frontier (D&C 28:9). The natural way to travel would be by the most frequently traveled roads to the most populous area. Even at that, Independence was a town that was organized only about four years before the missionaries arrived. Institute Manual, 59)

10 Thou shalt not leave this place until after the conference; and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell.

11 And again, **thou shalt take thy brother, Hiram Page, ^abetween him and thee alone, and tell him that those things which he hath written from that ^bstone (A "peepstone" appearing to be the one used by Hiram Page to receive his revelations is now in the possession of the RLDS Church. It is a flat stone about seven inches long and four inches wide and one-quarter inch thick. It is dark gray in color with waves of brown and purple. It also has a small hole drilled through one end so that it could be worn on a chain around Hiram's neck (Wright, "Hiram Page Stone," 85). Revelations of the Restoration, p. 210-211. There are revelations from God, revelations from man, and revelations from Satan. Mortality is a place to learn which is which.) are not of me and that ^cSatan ^ddeceiveth him;** (Oliver was to correct Hiram privately.)

12 For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants. **(The Articles and Covenants of the Church (D&C 20 and 22) placed Joseph Smith as the first, or presiding, elder of the Church. As this revelation affirms, it would be for him and him alone to receive revelations for the Church. Thus the revelation concerning the location of the New Jerusalem, of necessity, had to come through Joseph.** Revelations of the Restoration, p. 211)

13 For **all things must be done in ^aorder, and by common ^bconsent in the church, by the prayer of faith.** (George Q. Cannon: God gave revelations unto this Church in exceeding great plainness, and there was one principle that was emphatically dwelt on and enforced, namely, that there was but one

channel, one channel alone, through which the word of God and the commandments of God should come to this people. The word of God was not to come from the people up. It was not vox populi, vox dei, but it was to be vox dei, vox populi—that is, the voice of God and then the voice of the people—from God downward through the channel that he should appoint, by the means that he should institute, that word should come to the people, and when obeyed by the people would bring the union and love and the strength consequent upon union and love. And this has been the peculiarity and the excellence of this work of God thus far in the earth. Its excellence has consisted in this. Its power, its glory, the glory that we have as a people, the glory that belongs to the Church of God consists in this peculiar feature, that the word of God to us comes from God and not from the people. It is received by the people, accepted by the people, submitted to by the people, and this has produced the union and the love, as I have said, that have characterized the word thus far in its progress in the earth. (JD, December 2, 1883, 24:362-63.)

14 And thou shalt assist to settle all these things, according to the covenants of the church, before thou shalt take thy journey among the Lamanites.

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

16 And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen. (“The Lamanite mission was a very important movement of the young but vigorous Church. Oliver Cowdery was the first-appointed member of the party. **Peter Whitmer, Jr.**, was added by Revelation (Sec. 30); and then **Parley P. Pratt and Ziba Peterson** (Sec. 32). Soon after the Conference the little party set out on the perilous journey of about 1,500 miles. They started on foot, trusting in the Lord to open the way. Near Buffalo they visited the Catteraugus Indians and left the Book of Mormon with them. Then they proceeded to Kirtland, Ohio. Here they visited Sidney Rigdon, then a popular Campbellite minister. He and some of his friends joined the Church. Night and day, for some time, the missionaries were teaching the people in Kirtland and vicinity. After having ordained Rigdon, Isaac Morley, John Murdock, Lyman Wight and others, to the ministry, the missionaries left for the West. Near Sandusky they visited the Wyandot tribe and preached the gospel. In Cincinnati and St. Louis they met with very little success. At the latter place their progress was impeded by heavy snowstorms. With the opening of the New Year, 1831, they continued their journey, traveling on foot 300 miles over prairies, without shelter and fire, living on frozen corn, bread and raw pork. At length they reached Independence, Mo., on the extreme western frontier of the State. They had traveled four months and suffered untold hardships; they had preached to two Indian nations and to thousands of white people, and organized several strong branches of the Church. “After having rested a little at Independence, three of the brethren crossed the frontier and visited the Shawnee Indians. Then they went among the Delawares. These manifested a great deal of interest in the Book of Mormon. Therefore the jealousy of ministers was aroused and these prevailed upon the Indian agents to expel the missionaries from the Indian country. They, accordingly, returned to Jackson county, where they labored for some time with encouraging success.” (Smith and Sjodahl, Commentary, p. 144.)

Come Follow Me Lesson 13

March 22-28

D&C 29

D&C 29

The Lord is gathering His people. The Saints gathered in Ohio. The Saints gathered in Missouri. The Saints now gather to the stakes of Zion in their own lands.

(The Prophet Joseph Smith said, “All that the prophets...have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show that it consists in the work of the gathering.” TPJS, p. 83)

(Boyd K. Packer: In an area conference held in Mexico City in 1972, Bruce R. McConkie said: “[The] revealed words speak of ... there being congregations of ... covenant people of the Lord in every nation, speaking every tongue, and among every people when the Lord comes again. ... “The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. ... Every nation is the gathering place for its own people.” (Mexico and Central America Area Conference, 26 Aug. 1972, p. 45.) The following April, President Harold B. Lee quoted those words in general conference, and, in effect, announced that the pioneering phase of gathering was now over. The gathering is now to be out of the world into the Church in every nation. (See Conference Report, Apr. 1973, p. 7.) CR, Oct 1992, p. 99)

(Ezra Taft Benson: From the revelations, we can see that a stake has at least four purposes: 1. Each stake, presided over by three high priests and supported by twelve men known as a high council, becomes a miniature Church to the Saints in a specific geographic area. The purpose is to unify and perfect the members who live in those boundaries by extending to them the Church programs, the ordinances, and gospel instruction. 2. Members of stakes are to be models, or standards, of righteousness. 3. Stakes are to be a defense. They do this as stake members unify under their local priesthood officers and consecrate themselves to do their duty and keep their covenants. Those covenants, if kept, become a protection from error, evil, or calamity. We only build temples in stakes. The blessings and ordinances of the temple prepare one for exaltation. Of course, it is not possible for every stake to have a temple, but we are presently witnessing some remarkable—yes, miraculous—developments in the building of temples in different parts of the world. Such a program permits members of the Church to receive the full blessings of the Lord. 4. Stakes are a refuge from the storm to be poured out over the earth. Ensign, Jan 1991, p. 4-5.)

(Why gather? Joseph Smith taught that there is only one purpose for a gathering—to build temples. "It is for the same purpose that God gathers together His people in the last days," he said, "to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. . . . What was the object of gathering the Jews or the people of God in any age of the world? . . . The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation." (History of the Church 5:423-24.) In the early days of the Church, all were encouraged to gather to a central spot, for there were few members and fewer temples. Now we have many members and many stakes. The nature of the gathering has not changed. We still gather around temples, or we gather so that

more temples may be built. One day we hope to have many more temples in many more states and countries. House of Glory: Finding Personal Meaning in the Temple, S. Michael Wilcox.)

Joseph Smith Papers - 43

Revelation given through Joseph Smith the Prophet, in the presence of six elders, at Fayette, New York, September 1830. HC 1: 111—115. This revelation was given some days prior to the conference beginning September 26, 1830.

1—8, Christ gathers his elect; 9—11, His coming ushers in the Millennium; 12—13, The Twelve shall judge all Israel; 14—21, Signs, plagues, and desolations will precede the Second Coming; 22—28, The last resurrection and final judgment follow the Millennium; 29—35, All things are spiritual unto the Lord; 36—39, The devil and his hosts were cast out of heaven to tempt man; 40—45, Fall and atonement bring salvation; 46—50, Little children are redeemed through the atonement.

1 LISTEN to the voice of Jesus Christ, your Redeemer, the Great ^aI AM, (Here Jesus Christ declares himself to be both our Redeemer and the same God who appeared to Moses on Sinai. The title "I AM" is derived from the third person singular form of the Hebrew verb "to be" and is transliterated by four letters YHWH. When directly translated, YHWH means "he is" or "he exists." Therefore, the very use of the title "I AM" affirms faith in the existence of God. The tetragrammaton YHWH was probably pronounced Yahweh. Later renditions of the name of God included attempts to pronounce the name of God from these letters. King James translators used the anglicized name Jehovah, but most often preferred to use the title LORD (with capital letters) to indicate where the biblical text contained YHWH, the name of Deity. Revelations of the Restoration, p. 233) whose arm of ^bmercy hath ^catoned for your sins;

2 Who will ^agather his people even as a hen gathereth her chickens under her wings, even as many as will (Notice who are gathered, they who:) **hearken to my voice** and ^bhumble themselves before me, and **call upon me in mighty prayer**.

3 Behold, verily, verily, I say unto you, that at this time your ^asins are ^bforgiven you, therefore ye receive these things; but remember to sin no more, lest perils shall come upon you.

4 Verily, I say unto you that ye are chosen out of the world to declare my gospel with the sound of **rejoicing**, as with the ^avoice of a trump. (The promise to the tribe of Ephraim was that they would be the ones in the last days to bring the gospel to all people.)

5 Lift up your hearts and **be ^aglad**, for I am in your ^bmidst, and am your ^cadvocate with the Father; and it is his good will to give you the ^dkingdom.

6 And, as it is written—Whatsoever ye shall ^aask in ^bfaith, being ^cunited in prayer according to my command, ye shall receive.

7 And ye are called to bring to pass the ^agathering of mine ^belect; **(Who are the elect? Bruce R. McConkie: The elect of God comprise a very select group, an inner circle of faithful members of The Church of Jesus Christ of Latter-day Saints. They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come. As far as the male sex is concerned, they are the ones, the Lord says, who have the Melchizedek Priesthood conferred upon them and who thereafter magnify their callings and are sanctified by the Spirit. In this way, "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." They keep "the oath and covenant which belongeth to the priesthood," and are rewarded with the fulness of the Father's kingdom. (D. & C. 84:33-41.) To gain this elect status they must be endowed in the temple of the Lord (D. & C. 95:8), enter into that "order of the priesthood" named "the new and everlasting covenant of marriage" (D. & C. 131:1-4), and overcome by faith until, as**

the sons of God, they merit membership in the Church of the Firstborn. (D. & C. 76:50-70, 94-96.)

The elect of God are the chosen of God; and he has said: "There are many who have been ordained among you, whom I have called but few of them are chosen." (D. & C. 95:5; 121:34-40.) This is the day in which the Lord is gathering his elect, those who hear his voice and harden not their hearts (D. & C. 29:7), from the four quarters of the earth (D. & C. 33:6), so that if they continue to abide in his word, they shall have an eventual salvation in his presence. This is the day of which the Lord spoke: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." (Isa. 65:9.) The coming millennial day is one in which the "elect shall long enjoy the work of their hands" (Isa. 65: 22), for the earth and the fulness thereof shall then be theirs. Mormon Doctrine, p. 217. Many noble and great spirits were in mortality as the Restoration unfolded (Abraham 3:22-23; D&C 138:53-55). They were elected, or, in other words, foreordained by God, to be born in the lineage of Abraham. Bible and Book of Mormon prophets both spoke of the great and marvelous work that would take place in the last days that would result in the gathering of the elect in fulfillment of the covenants that God had made with their ancient fathers. Having proven themselves valiant in the cause of the Lord in premortality, they brought to earth the characteristics that distinguished them as faithful in that sphere. They are among those whom the Savior identified as his sheep who, he said, would know his voice (John 10:27). Revelations of the Restoration, p. 234) **for mine elect ^chear my voice and ^dharden not their ^ehearts;** (George Q. Cannon: Where people are pure and chaste in their thoughts and actions, the Spirit of God has such power with them that they readily perceive and comprehend the truth. It is by this means that the best among the children of God are being gathered out from the nations. Truth cleaves to truth, light to light and purity to purity. [Sec. 88:40.] The Gospel gathers within its influence those who love its principles; and if any should be gathered in who cannot abide its requirements, they pass off and mingle with the elements that are congenial to the spirit they possess. (MS, 1863, 25:169.))

8 **Wherefore the decree hath gone forth from the Father that they shall be ^agathered in unto one place upon the face of this land,** (Harold B. Lee: The spirit of gathering has been with the Church from the days of that restoration. Those who are of the blood of Israel have a righteous desire, after they are baptized, to gather together with the body of the Saints at the designated place. **The Lord has clearly placed the responsibility for directing the work of gathering in the hands of the leaders of the Church, to whom He will reveal His will where and when such gatherings would take place in the future. It would be well, before the frightening events concerning the fulfillment of all God's promises and predictions are upon us, that the Saints in every land prepare themselves and look forward to the instruction that shall come to them from the First Presidency of this church as to where they shall be gathered. They should not be disturbed in their feelings until such instruction is given to them as it is revealed by the Lord to the proper authority.** CR, Apr 1948, p. 55 **Today Latter-day Saints gather to Zion by coming into the stakes of Zion located throughout the world. Before the great tribulations of the Second Coming, the Saints will gather to many different places, in many different countries, but one of these places will be the city of Independence in Jackson County, Missouri—the center stake of Zion in the last days. Since temples are now located throughout the world for these purposes, many Saints may gather to the stakes of Zion in their own lands and receive the blessings of the Lord's house there.** ACD&C 1:197) to ^bprepare their hearts and **be prepared in all things against the day when ^ctribulation and desolation are sent forth upon the wicked.**

9 For the hour is nigh and the ^aday soon at hand **(Although we won't know the day and hour of the Second Coming, it is near.)** when the earth is ripe; and all the ^bproud and they that do wickedly shall be as ^cstubble; and I will ^dburn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

10 For **the hour is nigh,** and that which was ^aspoken by mine ^bapostles must be fulfilled; for as they spoke so shall it come to pass;

11 For I will reveal ^amyself from heaven with power and great glory, with all the ^bhosts thereof, and ^cdwell in ^drighteousness with men on earth a ^ethousand years, and the wicked shall not stand. (The Millennium will be brought about with the power of Christ and will be maintained by righteousness.)

12 And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine ^aapostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand (John Taylor: **This exhibits a principle of adjudication or judgment in the hands, firstly, of the Great High Priest and King, Jesus of Nazareth, the Son of God; secondly, in the hands of the Twelve Apostles on the continent of Asia, bestowed by Jesus himself; thirdly, in the Twelve Disciples on this continent, to their people, who it appears are under the presidency of the Twelve Apostles who ministered at Jerusalem; which presidency is also exhibited by Peter, James and John, the acknowledged presidency of the Twelve Apostles; they, holding this Priesthood first on the earth, and then in the heavens. Being the legitimate custodians of the keys of the Priesthood, they came and bestowed it upon Joseph Smith and Oliver Cowdery. It is also further stated that the Saints shall judge the world. Thus Christ is at the head, his apostles and disciples seem to take the next prominent part; then comes the action of the Saints, or other branches of the Priesthood, who it is stated shall judge the world. This combined Priesthood, it would appear, will hold the destiny of the human family in their hands and adjudicate in all matters pertaining to their affairs; and it would seem to be quite reasonable, if the Twelve Apostles in Jerusalem are to be the judges of the Twelve Tribes, and the Twelve Disciples on this continent are to be the judges of the descendants of Nephi, then that the brother of Jared and Jared should be the judges of the Jaredites, their descendants; and, further, that the First Presidency and Twelve who have officiated in our age, should operate in regard to mankind in this dispensation, and also in regard to all matters connected with them, whether they relate to the past, present, or future, as the aforementioned have done in regard to their several peoples; and that the Patriarchs, the Presidents, the Twelve, the High Priests, the Seventies, the Elders, the Bishops, Priests, Teachers and Deacons should hold their several places behind the veil, and officiate according to their calling and standing in that Priesthood. In fact, the Priesthood is called an everlasting Priesthood; it ministers in time and in eternity.** (Mediation and Atonement, pp. 152-53.)) at the day of my coming in a pillar of ^bfire, being clothed with robes of righteousness (Those who are exalted in celestial glory receive robes and crowns, even as the Savior Jesus Christ, to rule and reign with him in eternity as a royal priesthood. Revelations of the Restoration, p. 235), with crowns upon their heads, in ^cglory even as I am, to ^djudge the whole house of Israel, even as many as have loved me and kept my commandments, and none else. (Bruce R. McConkie: "Thrones are cast down: the kingdoms of this world cease; it is the day when the Lord makes a full end of all nations. He alone shall be exalted in that day. The Ancient of Days, the oldest and most ancient of men, Adam our father, sits in judgment over the righteous of his race. Be it remembered that the Twelve Apostles of the Lamb, who were with the Lord in his ministry in Jerusalem, shall judge the whole house of Israel, meaning that portion of Israel who have kept the commandments, 'and none else' (D&C 29:12). There will be a great hierarchy of judges in that great day, of whom Adam, under Christ, will be the chief of all. **Those judges will judge the righteous ones under their jurisdiction, but Christ himself, he alone, will judge the wicked**" (Millennial Messiah, 584).)

13 For a ^atrump shall sound both long and loud, even as upon Mount Sinai, and all the ^bearth shall quake, and they shall ^ccome forth—yea, even the ^ddead which died in me, to receive a ^ecrown of righteousness, and to be clothed upon, ^feven as I am, to be with me, that we may be one. (The righteous dead shall be resurrected at the second coming.)

14 But, behold, I say unto you that before this great ^aday shall come the ^bsun shall be ^cdarkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater ^dsigns in heaven above and in the earth beneath;

15 And there shall be weeping and ^awailing among the hosts of men;

16 And there shall be a **great^a hailstorm** sent forth to destroy the **crop^bs of the earth**.

17 And it shall come to pass, because of the wickedness of the world, that I will take **avengeance^a** upon the **wicked^b**, for they will not repent; for the **cup^c of mine indignation^d** is full; for behold, my **blood^e** shall not **cleanse^f** them if they hear me not.

18 Wherefore, **I the Lord God will send forth^a flies upon the face of the earth**, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

19 And their tongues shall be stayed that they shall not **utter^a** against me; and their flesh shall fall from off their bones, and their eyes from their sockets; **(Here's a good reason to be righteous.)**

20 And it shall come to pass that the **beasts^a of the forest and the fowls of the air** shall devour them up.

21 And the great and **abominable church^a**, **(Anything that opposes the work of God.)** which is the **whore^b** of all the earth, shall be cast down by **devouring fire^c**, according as it is spoken by the mouth of Ezekiel the prophet, **(Ezekiel 38:22 And I will plead^a against him with pestilence^b and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones^c, fire^d, and brimstone.)** who spoke of these things, **which have not come to pass but**

surely^d must, as I live, for abominations shall not reign. (Wilford Woodruff: "No man can contemplate the truth concerning the nations of the earth without sorrow, when he sees the wailing, the mourning, and death, that will come in consequence of judgments, plagues, and war. It has already begun, and it will continue to multiply and increase until the scene is ended, and wound up. **"Do I delight in the destruction of the children of men? No. Does the Lord? No. He gives them timely warning, and if they do not listen to His counsel, they must suffer the consequences"** (Journal of Discourses, 2:201).)

22 And again, verily, verily, I say unto you that when the **thousand years^a are ended, and men again begin to deny their God, then will I spare the earth but for a little^b season;** **(At the end of the Millennium those who are sons of perdition will again defy the power of God. That is, those individuals who were overcome by Lucifer while in mortality will stand upon the earth in the flesh as resurrected beings for a short season (D&C 88:32). They will oppose Christ's right to rule and reign. They will seek to place Lucifer in his stead. "The devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb"** (D&C 88:114-15). Revelations of the Restoration, p. 237)

23 And the **end^a shall come, and the heaven and the earth shall be consumed and pass away^b**, **("This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven shall take its place, but that the earth and its heaven shall, after passing away, through death, be renewed again in immortality. This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. . . . The Lord intends to save, not only the earth and the heavens, not only man who dwells upon the earth, but all things which he has created. The animals, the fishes of the sea, the fowls of the air, as well as man, are to be re-created, or renewed, through the resurrection, for they too are living souls."** (Joseph Fielding Smith, CR, October 1928, pp. 99-100.) **and there shall be a new heaven and a new earth.** **("This earth will be rolled back into the presence of God," declared the Prophet Joseph Smith, "and crowned with celestial glory"** (Teachings of the Prophet Joseph Smith, 181). Brigham Young taught that the earth will move through space to "return again unto the presence of the Father" (Journal of Discourses, 17:143). Thus, the heavens will literally become new for those who inhabit the earth as celestial beings. Following the Millennium the earth will "be prepared for the celestial glory; For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever" (D&C 88:18-20). Further, the Prophet Joseph Smith taught that "this earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon" (D&C 130:9). Revelations of the Restoration, p. 237)

24 For all ^aold things shall ^bpass away (Orson Pratt: **We might say, with great propriety, when a man is martyred or burned at the stake, his body has fled away, its present organization is dissolved, and its elements are resolved into their original condition, and perhaps united with and dispersed among many other elements of our globe; but in the resurrection these elements are brought together again and the body reorganized, not into a temporal or mortal tabernacle, but into an eternal house or abiding place for the spirit of man. So the earth will pass away, and its elements be dispersed in space; but, by the power of that Almighty Creator who organized it in the beginning, it will be renewed, and those elements which now enter into the composition of our globe, will again enter into the composition of the new heavens and the new earth, for says the Prophet John, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."** [Rev. 21:1.] (JD, August 20, 1871, 14:235-36.)), and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and ^cbeasts, the fowls of the air, and the fishes of the sea;

25 And not one ^ahair, neither mote, shall be lost, for it is the ^bworkmanship of mine hand. (Every molecule will be in its place.)

26 But, behold, verily I say unto you, before the earth shall pass away, ^aMichael, (Why Michael? Joseph Fielding Smith: **Michael, who is Adam, holds the keys of salvation for the human family, under the direction and counsel of Jesus Christ, who is the Holy One of Zion. Adam will, when the earth is cleansed and purified and becomes a celestial globe, preside over the children of men, who are of his posterity. He is Adam, "the prince, the arch-angel." In the eternities before this earth was formed he was the arch-angel. He became Adam when he came to this earth to be the father of the human family.** (D. & C. 107:54-57.) The Prophet Joseph Smith said of Adam: "Commencing with Adam, who was the first man, who is spoken of in Daniel as the 'Ancient of Days,' or in other words, the first and oldest of all, the great progenitor of whom it is said in another place is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed from heaven, and will continue to be revealed henceforth. **Adam holds the keys of all the dispensations of the fulness of times, i.e. the dispensations of all times have been and will be revealed through him from the beginning.**" Teachings of the Prophet Joseph Smith, pp. 167-168. CHMR, 1:309) mine archangel, shall sound his ^btrump, and then shall all the dead ^cawake, for their graves shall be opened, and they shall ^dcome forth—yea, even all. (Everyone will be resurrected.)

27 And the ^arighteous shall be gathered on my ^bright hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

28 Wherefore I will say unto them—^aDepart from me, ye cursed, into everlasting ^bfire, prepared for the ^cdevil and his angels.

29 And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for ^awhere I am they cannot come, for they have no power.

30 But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the ^afirst shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my ^bSpirit.

31 For by the power of my Spirit ^acreated I them; yea, all things both ^bspiritual and temporal—

32 ^aFirst ^bspiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—

33 ^aSpeaking unto you that you may naturally understand; but unto myself **my works have no ^bend, neither beginning** (matter has always existed); but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

34 Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a ^alaw which was ^btemporal; neither any man, nor the children of men; neither Adam, your father, whom I created. (That which is "temporal" is limited by time; it is temporary. The laws of

God are eternal. They are everlastingly the same. It could also be observed that because every action has its consequence, there is nothing we do that does not affect who and what we are, which in turn determines who and what we will be in the worlds to come. Jedediah M. Grant explained the eternal nature of laws and the power which governs those laws: "If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs, in relation to the treasures of the earth, and in relation to the earth itself. He had a right to dictate in relation to the cities of the earth, to the natives of the earth, and in relation to everything on land and on sea. That is what he had a right to do, if he had any right at all. If he did not have that right, he did not have the Priesthood of God, he did not have the endless Priesthood that emanates from an eternal being. A priesthood that is clipped, and lacks length, is not the Priesthood of God; if it lacks depth, it is not the Priesthood of God; for the Priesthood in ancient times extended over the wide world, and coped with the universe, and had a right to govern and control the inhabitants thereof, to regulate them, give them laws, and execute those laws. That power looked like the Priesthood of God. This same Priesthood has been given to Joseph Smith, and has been handed down to his successors" (Journal of Discourses, 2:13-14). Revelations of the Restoration, 239-240)

35 Behold, I gave unto him that he should be an ^aagent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my ^bcommandments are ^cspiritual; they are not natural nor temporal, neither carnal nor sensual.

36 And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency;

37 And they were thrust down, and thus came the ^adevil and his ^bangels;

38 And, behold, there is a place ^aprepared for them from the beginning, which place is ^bhell.

39 And it must needs be that the ^adevil should ^btempt the children of men, or they could not be ^cagents unto themselves; for if they never should have ^dbitter they could not know the sweet—

40 Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden ^afruit and ^btransgressed the commandment, wherein he became ^csubject to the will of the devil, because he yielded unto temptation. (When we yield to temptation, the devil takes power over us.)

41 Wherefore, I, the Lord God, caused that he should be ^acast out from the Garden of ^bEden, from my presence, because of his transgression, wherein he became ^cspiritually ^ddead, which is the first death, even that same death which is the last ^edeath, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye ^fcursed.

42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not ^adie as to the temporal death, until I, the Lord God, should send forth ^bangels to declare unto them ^crepentance and ^dredemption, through faith on the name of mine ^eOnly Begotten Son.

43 And thus did I, the Lord God, appoint unto man the days of his ^aprobation—that by his ^bnatural death he might be ^craised in ^dimmortality unto eternal life, even as many as would believe; (Without death there can be no resurrection)

44 And they that believe not unto eternal ^adamnation; for they cannot be redeemed from their spiritual ^bfall, because they repent not;

45 For they love darkness rather than light, and their ^adeeds are evil, and they receive their ^bwages of ^cwhom they list to obey. (The wages of sin is death.)

46 But behold, I say unto you, that little ^achildren are ^bredeemed from the foundation of the world through mine Only Begotten;

47 Wherefore, they cannot ^asin, for power is not given unto Satan to ^btempt little children, until they ^cbegin to become ^daccountable before me; (Through the atonement of Jesus Christ all little children are redeemed, for they cannot sin, and the power is not given to Satan to tempt them. The question naturally may arise as to the meaning of the words of the Lord (verse 46) that "little children are

redeemed from the foundation of the world, through the Only Begotten." This does not mean that redemption was made for them before, or at, the foundation of the world, but at that time when the plan of salvation was received provision was made for the redemption of little children and also for those who are without the law, and this was consummated in the atonement made by Jesus Christ. Joseph Fielding Smith, Church History and Modern Revelation, 1:144)

48 For it is given unto them even as I will, according to mine own ^apleasure, that great things may be required at the hand of their ^bfathers.

49 And, again, I say unto you, that whoso having knowledge, have I not commanded to ^arepent?

50 And he that hath no ^aunderstanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen.

Come Follow Me Lesson 14
March 29-April 4
Easter

Ideas for Personal Scripture Study

[Doctrine and Covenants 29:5](#); [38:7](#); [62:1](#); [76:11-14, 20-24](#); [110:1-10](#)

Jesus Christ lives.

The Prophet Joseph Smith saw the risen Savior several times, and two of these experiences are recorded in the Doctrine and Covenants. As you read [sections 76:11-14, 20-24](#); [110:1-10](#), what impresses you about Joseph Smith's testimony? Why is his testimony valuable to you?

76:11-14 - 11 We, Joseph Smith, Jun., and Sidney Rigdon, being ^ain the Spirit on the sixteenth day of February (Thursday), in the year of our Lord one thousand eight hundred and thirty-two—

12 By the power of the ^aSpirit our ^beyes were opened and our understandings were enlightened, so as to see and understand the things of God—

13 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 ^abeginning;

14 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 ^aconversed in the heavenly ^bvision. (No man of whom we have record has revealed and taught more truth about Christ than Joseph Smith. Revelations of the Restoration, p. 519)

20-24 - 20 And we beheld the ^aglory of the Son, on the ^bbright hand of the ^cFather, and received of his fulness;

21 And saw the holy ^aangels, and them who are ^bsanctified before his throne, worshiping God, and the Lamb, who ^cworship him forever and ever.

22 And now, after the many testimonies which have been given of him, this is the ^atestimony, last of all, (or most recently) which we give of him: That he ^blives!

23 For we ^asaw him, even on the ^bbright hand of ^cGod; and we heard the voice bearing record that he is the Only ^dBegotten of the Father—

24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, (Bruce R. McConkie: Now our Lord's jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is, under the Father, the Creator of worlds without number. (Moses 1:33.) And through the power of his atonement the inhabitants of these worlds, the revelation says, "are begotten sons and daughters unto God" (D. & C. 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths. Mormon Doctrine, p. 65-66) and the ^cinhabitants thereof are begotten ^dsons and daughters unto God. (That Christ, under the direction of the Father, created worlds without number, which were inhabited by the sons and daughters of God, was first revealed to Joseph Smith in June 1830 when he labored on the book of Moses (Moses 1:29-35). It could be reasoned that if Christ was their Creator he of necessity must be their Redeemer also. We need not rely only on reason, however. This revelation plainly states that through Christ the inhabitants of those worlds "are begotten [born again] sons and daughters unto God" (v. 24). In his poem A Vision, the Prophet stated the matter thus: By him, of him, and through him, the worlds were all made, Even all that career in the heavens so broad, Whose inhabitants, too, from the first to the last, Are sav'd by the very same Saviour of ours; And, of course, are begotten God's daughters and sons, By the very same truths, and the very same pow'rs. (Times and Seasons, 4:83) In harmony with this doctrine,

this revelation also emphatically teaches that "the Lord is God, and beside him there is no Savior" (v. 1). The poetic counterpart (stanza 2) reads, "And besides him there ne'er was a Saviour of men." Verse 13, which refers to Christ as the "Only Begotten Son," is changed in the poem to read, "Jesus the Maker and Saviour of all" (stanza 12). Revelations of the Restoration, p. 520-21. Charles W. Penrose: He who made the worlds, . . . controls and governs and directs them, is actually our Father, not in some mystical sense, not in some mere theory, but we were begotten of Him. In the revelation contained in the 76th Section of the Doctrine and Covenants we are told that the inhabitants of the worlds are "begotten sons and daughters unto God." There may be more in that than we see at the first glance . . . that the great Eternal God is our Father and we are begotten of Him or unto Him and to Him we owe allegiance, to Him we owe obedience, because He is our Father and our God and our King. We should obey Him because of His parentage to us: we should obey Him because we are His children and He has the right to our obedience, and being so high and exalted and lifted up. (CR, April 1916, pp. 15-16.)

110:1-10 - 1 THE ^aveil was taken from our minds, and the ^beyes of our ^cunderstanding were opened.
 2 We ^asaw the Lord (Like Joseph and Oliver, John Murdock also saw the Lord. He recorded: "The visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely! The visage of his face was sound and fair as the sun. His hair, a bright silver gray, curled in most majestic form, His eyes, a keen penetrating blue, and the skin of his neck a most beautiful white, and He was covered from the neck to the feet with a loose garment, pure white, whiter than any garment I have ever before seen. His countenance was most penetrating, and yet most lovely! And while I was endeavoring to comprehend the whole personage, from head to feet, it slipped from me, and the Vision was closed up. But it left on my mind the impression of love, for months, that I never before felt, to that degree" (quoted in Anderson, Joseph Smith's Kirtland, 109-10). Revelations of the Restoration, p. 885) ^bstanding upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure ^cgold, in color like amber.

3 His ^aeyes were as a flame of fire; the hair of his head was white like the pure snow; his ^bcountenance shone above the brightness of the sun; and his ^cvoice was as the sound of the rushing of great waters, even the voice of ^dJehovah, saying:

4 I am the ^afirst and the last; I am he who ^bliveth, I am he who was slain; I am your ^cadvocate with the Father.

5 Behold, your sins are ^aforgiven you; you are clean before me; therefore, lift up your heads and ^brejoice.

6 Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, ^abuilt this house to my name.

7 For behold, I have ^aaccepted this ^bhouse, and my name shall be here; and I will ^cmanifest myself to my people in mercy in this house.

8 Yea, I will ^aappear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not ^bpollute this ^choly house. ("Like the Temple of Solomon and those which succeeded that grand structure in Jerusalem, the Kirtland temple was polluted and ceased to be a sanctuary to the name of the Lord. Even today, if it had remained undefiled it could hardly be used for the performance of the essential ordinances which are received in temples, for it was not built for them. . .

It is not a sacred temple today—not by any means. It is no more a temple than an adobe building, and is not recognized by the Lord any more. It filled the measure of its creation, then fell into the hands of wicked men, and the Lord ceased to consider that building as a house built unto his name, and in the 124th section of the Doctrine and Covenants [v. 28] he says so" (Smith, Doctrines of Salvation, 2:242-43). Eliza R. Snow later described in part how the Kirtland Temple became polluted: "During the time my brother [Lorenzo Snow] was on this, his first mission, a great change had been going on in Kirtland, in the midst of the Saints. A spirit of speculation had crept into the hearts of some of the Twelve, and nearly, if not every quorum was more or less infected. Most of the Saints were poor, and now prosperity was dawning upon them—the Temple was completed, and in it they had been recipients of marvelous

blessings, and many who had been humble and faithful to the performance of every duty— ready to go and come at every call of the Priesthood, were getting haughty in their spirits, and lifted up in the pride of their hearts. As the Saints drank in the love and spirit of the world, the Spirit of the Lord withdrew from their hearts, and they were filled with pride and hatred toward those who maintained their integrity. They linked themselves together in an opposing party—pretended that they constituted the Church, and claimed that the Temple belonged to them, and even attempted to hold it. Warren Parrish, who had been a humble, successful preacher of the Gospel, was the ringleader of this apostate party. One Sabbath morning, he, with several of his party, came into the Temple armed with pistols and bowie- knives, and seated themselves together in the Aaronic pulpits, on the east end of the Temple, while Father Smith and others, as usual, occupied those of the Melchisedec Priesthood on the west. Soon after the usual opening services, one of the brethren on the west stand arose, and just after he commenced to speak, one on the east interrupted him. Father Smith, presiding, called to order—he told the apostate brother that he should have all the time he wanted, but he must wait his turn— as the brother on the west took the floor and commenced first to speak, he must not be interrupted. A fearful scene ensued— the apostate speaker becoming so clamorous, that Father Smith called for the police to take that man out of the house, when Parrish, John Boynton . . . saying he would blow out the brains of the first man who dared to lay hands on him. Many in the congregation, especially women and children, were terribly frightened— some tried to escape from the confusion by jumping out of the windows. Amid screams and shrieks, the policemen, in ejecting the belligerents, knocked down a stovepipe, which fell helter-skelter among the people; but, although bowie- knives and pistols were wrestled from their owners, and thrown hither and thither to prevent disastrous results, no one was hurt, and after a short, but terrible scene to be enacted in a Temple of God, order was restored, and the services of the day proceeded as usual" (cited in Smith, Biography and Family Record of Lorenzo Snow, 20-21). Revelations of the Restoration, p. 886-87)

9 Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the ^ablessings which shall be poured out, and the ^bendowment (Joseph Fielding Smith: "In January, 1836, over two months before the dedication, the first ceremonies of endowment were given in the temple. They were not as complete as are the ceremonies today, but nevertheless, it was the beginning of the revealing and bestowing of the heavenly blessings in this dispensation. Washings and anointings were given, and the Prophet saw wonderful visions of the celestial kingdom. . . . The greater manifestations and endowment came, however, after the dedication of the temple. At that time all the elders who were out preaching the gospel were ordered to come to Kirtland to receive their endowment. The Lord said in June, 1834: 'Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland' (see D&C 105:33). For this reason they were assembled at Kirtland at the dedication. This prophetic utterance about the elders obtaining an endowment in the temple at Kirtland is of double meaning. First, there were to come from on high essential blessings for the saints, which up to that time had not been revealed. Second, the elders were to receive greater powers that they might be better qualified to teach. It was made known by many manifestations of divine power at the dedication that the temple had been accepted as the house of the Lord" (Doctrines of Salvation, 2:241-42).) with which my servants have been endowed in this house.

10 And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be ^apoured out upon the heads of my people. Even so. Amen.

(April 3, 1836 was Easter Sunday and the day of the Jewish Passover. These next three visions bring priesthood keys that correspond to the three-fold mission of the Church. Moses – proclaim the gospel; Elias – Perfect the Saints; Elijah – Redeem the dead.)

Throughout the Doctrine and Covenants, the Savior bore witness of His own mission and divinity. What do you learn about the living Christ from His words in [Doctrine and Covenants 29:5](#); [38:7](#); [62:1](#)? You might consider recording declarations like these that you find as you study the Doctrine and Covenants.

29:5 - 5 Lift up your hearts and be ^aglad, for I am in your ^bmidst, and am your ^cadvocate with the Father; and it is his good will to give you the ^dkingdom.

38:7 - 7 But behold, verily, verily, I say unto you that mine ^aeyes are upon you. I am in your ^bmidst and ye cannot ^csee me; (President Harold B. Lee said: "I have a session with the missionary groups as they go out, in the temple, where they are permitted to ask intimate questions that wouldn't be proper to be discussed elsewhere. They sometimes ask, Could you tell us a certain place in the temple where the Savior has been seen? My answer is, 'Keep in mind that this is the house of the Lord; this is the place that we try to keep as pure and holy and sacred as any building we have. This is the most likely place he would come when he comes on earth. Don't ask for a certain place because he has walked these halls. How do you know but what he is here in your midst?'" (In Conference Report, British Area Conference 1971, pp. 135–36; or *Ensign*, Nov. 1971, pp. 12–13 .) Institute Manual, 76)

62:1 - 1 BEHOLD, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your ^aadvocate, **who knoweth the weakness of man** and how to ^bsuccor them who are ^ctempted. (Temptations common to mortality were part of the Savior's mortal experience. The apostle Paul assured us that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:15-16). "For in that he himself hath suffered being tempted," Paul further wrote, "he is able to succour them that are tempted" (Hebrews 2:18). **This revelation reassures the Saints that Jesus Christ, by experience, is familiar with our mortal trials and temptations. Moreover, he knows how to help us to overcome our weaknesses and has made ample provision and preparation to cleanse us of our sins.** Revelations of the Restoration, 445)

See also [Joseph Smith—History 1:17](#). 17 It no sooner appeared than I found myself ^adelivered from the enemy which held me bound. When the light rested upon me I ^bsaw two ^cPersonages, whose brightness and ^dglory defy all description, ^estanding above me in the air. One of them spake unto me, calling me by name (The first word spoken by God in this dispensation was "Joseph." Heb for: "he who gathers for God." God knows us personally.) and said, pointing to the other—*This is My ^jBeloved ^sSon. Hear Him!* (On another occasion Joseph Smith said, "A personage appeared in the midst of this pillar of flame, which was spread all around and yet nothing consumed. Another personage soon appeared like unto the first" (Backman, *First Vision*, 159). Alexander Neibaur heard Joseph Smith tell about the First Vision in Nauvoo just two months before the Prophet's martyrdom. According to his account, Joseph "saw a personage in the fire, [of] light complexion, blue eyes, a piece of white cloth drawn over his shoulders, his right arm bare. After a while another person came to the side of the first" (Backman, *First Vision*, 177; spelling and punctuation standardized). In the Wentworth Letter, Joseph wrote that he "saw two glorious personages, who exactly resembled each other in features, and likeness" (Smith, *History of the Church*, 4:536). See Wentworth Letter, page 1003. Scripture records three other occasions upon which the Father has spoken from the heavens. These are the Savior's baptism and on the Mount of Transfiguration in the Old World as well as the introduction of Christ to the Nephites in the New World.)

[Doctrine and Covenants 29:26–27](#); [42:45–46](#); [63:49](#); [88:14–17, 27–31](#); [93:33–34](#)

Because of Jesus Christ, I will be resurrected.

Joseph Smith knew how it feels to mourn the death of loved ones. Two of his brothers, Alvin and Don Carlos, died as young men. Joseph and Emma buried six children, each younger than two years old. But

from the revelations he received, Joseph gained an eternal perspective on death and God's eternal plan. Consider the truths revealed in [Doctrine and Covenants 29:26–27](#); [42:45–46](#); [63:49](#); [88:14–17, 27–31](#); [93:33–34](#). How do these revelations affect the way you view death? How can they affect the way you live?

29:26-27 – 26 But, behold, verily I say unto you, before the earth shall pass away, ^aMichael, **(Why Michael?** Joseph Fielding Smith: **Michael, who is Adam, holds the keys of salvation for the human family, under the direction and counsel of Jesus Christ, who is the Holy One of Zion. Adam will, when the earth is cleansed and purified and becomes a celestial globe, preside over the children of men, who are of his posterity. He is Adam, "the prince, the arch-angel." In the eternities before this earth was formed he was the arch-angel. He became Adam when he came to this earth to be the father of the human family.** (D. & C. 107:54-57.) The Prophet Joseph Smith said of Adam: "Commencing with Adam, who was the first man, who is spoken of in Daniel as the 'Ancient of Days,' or in other words, the first and oldest of all, the great progenitor of whom it is said in another place is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed from heaven, and will continue to be revealed henceforth. **Adam holds the keys of all the dispensations of the fulness of times, i.e. the dispensations of all times have been and will be revealed through him from the beginning.**" Teachings of the Prophet Joseph Smith, pp. 167-168. CHMR, 1:309) mine archangel, shall sound his ^btrump, and then shall all the dead ^cawake, for their graves shall be opened, and they shall ^dcome forth—yea, even all. **(Everyone will be resurrected.)**

27 And the ^arighteous shall be gathered on my ^bright hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

42:45-46 – 45 **Thou shalt ^alive together in ^blove**, insomuch that thou shalt ^cweep for the loss of them that die, and more especially for those that have not ^dhope of a glorious resurrection.

46 **And it shall come to pass that those that die in me shall not ^ataste of ^bdeath, for it shall be ^csweet unto them;** (Joseph Fielding Smith explained: **"To some members of the Church the saying that those who die in the Lord shall not taste of death has been a hard saying. They have seen good faithful men and women suffer days and at times for months before they were taken. But here the Lord does not say they shall not suffer pain of body, but that they shall be free from the anguish and torment of soul which will be partaken of by the wicked, and although they may suffer in body, yet death to them will be sweet in that they will realize that they are worthy before the Lord. With reference to this phrase, Spencer W. Kimball added: "I think that means they are not going into the other world feeling resentment and reticence. After they get past a certain point they go with happiness, peace and contentment"** (Teachings of Spencer W. Kimball, 38). Those who have received a testimony of the truthfulness of the restored gospel know death to be part of the plan of an all-knowing, wise, and loving God. They look forward to reunion with loved ones in the spirit world and to embrace family and friends in the flesh following the resurrection. Moreover, at the moment of death the anticipated reunion may begin as evidenced in the accounts of those who have been greeted by angels. For example, **referring to his brother Alvin, the Prophet Joseph Smith wrote, "He was one of the soberest of men, and when he died the angel of the Lord visited him in his last moments"** (History of the Church, 5:127). With reference to the death of Heber C. Kimball, George Q. Cannon described how death is pleasant: "It was sweet with him. There was nothing repulsive, nothing dreadful or terrible in it, but on the contrary it was calm, peaceful and sweet. There were heavenly influences there, as though angels were there, and no doubt they were, prepared to escort him hence to the society of those whom he loved and who loved him dearly. I thought of the joy there would be in the spirit land, when Joseph, and Hyrum, and David, and Willard, and Jededia, and Parley would welcome him to their midst,

and the thousands of others who have gone before, and like them have been faithful. What a welcome to their midst will brother Heber receive! to labor and toil with them in the spirit world in the great work in which we are engaged" (Journal of Discourses, 12:184).RR, 312-13)

63:49 – 49 Yea, and blessed are the dead that ^adie in the Lord, from henceforth, when the Lord shall come, and old things shall ^bpass away, and all things become new, they shall ^crise from the dead and shall not ^ddie after, and shall receive an inheritance before the Lord, in the ^eholy city.

88:14-17, 27-31 – 14 Now, verily I say unto you, that through the ^aredemption which is made for you is brought to pass the resurrection from the dead. (We are released from the bondage of death and sin through the obedience and sacrifice of Christ; hence, he alone is our Redeemer. Revelations of the Restoration, McConkie, p. 629)

15 And the ^aspirit and the ^bbody are the ^csoul of man.

16 And the ^aresurrection from the dead is the redemption of the soul.

17 And the redemption of the soul is through him that ^aquickeneth all things, in whose bosom it is decreed that the ^bpoor and the ^cmeek of the ^dearth shall inherit it.

27 For notwithstanding they die, they also shall ^arise again, a ^bspiritual body. (Not spirit body.)

28 They who are of a **celestial ^aspirit** shall receive the same ^bbody which was a natural body; even ye shall receive your bodies, and your ^cglory shall be that glory by which your bodies are ^dquickened. (In the resurrection our bodies will come forth from the grave as they were laid down. President Joseph F. Smith declared: "It was revealed from God, the fountain of truth, through Joseph Smith the prophet, in this dispensation, that in the resurrection of the dead **the child that was buried in its infancy will come up in the form of the child that it was when it was laid down; then it will begin to develop. From the day of the resurrection, the body will develop until it reaches the full measure of the stature of its spirit, whether it be male or female**" (*Gospel Doctrine*, 24). The body received in mortality is an eternal inheritance. Some question the literalness of resurrecting with the same body, or the same elements that made up the mortal body before the corruption of the flesh destroyed it in the grave. Apparently, a similar comment was included in a talk given by Orson Pratt during the Church's April 1843 general conference in Nauvoo. "To a remark of Elder Orson Pratt's, that a man's body changes every seven years, President Joseph Smith replied: **There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken**" (Smith, *History of the Church*, 5:339). There are many elements of the earth that pass through our bodies as we gain and lose flesh; however, the fundamental parts of our bodies, referred to by the Prophet, will rise with us in the resurrection. Further, **our resurrected bodies will be composed of the same particles that were incorporated in our system during mortality** (Alma 11:43-44; 40:32) Revelations of the Restoration, 631-32. Elder Bruce R. McConkie defined the relationship between a celestial body and a celestial spirit: "Those who by full obedience to gospel requirements develop celestial bodies, gain at the same time *celestial spirits*. Then in the resurrection, when 'the same body which was a natural body,' (that is, the renewed body, the body sanctified by the Spirit, the celestial body) is received back again, 'they who are of a *celestial spirit*' are quickened by a celestial glory and go on to an inheritance in a celestial kingdom. (D&C 88:28.)" (*Mormon Doctrine*, p. 118.) Elder L. Tom Perry indicated that such a condition would be observable in this life: "Surely there would be an obvious difference between one who is attempting to conduct his life as though he were a citizen of the kingdom of God, and one who is conducting his life by the standards made by man. When a person determines to live a higher law, there should be a visible difference, a marked change in his appearance, his actions, the way he treats others, and the way he serves his fellowmen and his God. The scriptures are full of dramatic changes which occurred in the lives of

individuals when they were converted to living the law of the Lord.” (In Conference Report, Apr. 1979, p. 16; or *Ensign*, May 1979, p. 12.)

29 Ye who are ^aquickened by a portion of the ^bcelestial glory shall then receive of the same, even a fulness.

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

31 And also they who are quickened by a portion of the ^atelesstial glory shall then receive of the same, even a fulness.

93:33-34 – 33 For man is ^aspirit. (The Gospel of John says, "God is a spirit" (John 4:24). A more accurate or literal translation would be "God is spirit," in the same sense "man is spirit," meaning that both are spirit beings. This does not preclude the fact that both have bodies of flesh and bones.) The elements are ^beternal, (The Prophet Joseph Smith declared, "Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity" (History of the Church, 3:387; D&C 93:29; 131:6-7).) and ^cspirit and element, inseparably connected, receive a fulness of joy; (Only in a resurrected state—that is, the inseparable union of body and spirit— can we become as God is, and only in the state of godhood can we experience the fulness of joy (D&C 138:50). Revelations of the Restoration, p. 680-681)

34 And when ^aseparated, man cannot receive a fulness of joy. (We will have fullness of joy only in the resurrection.)

See also [1 Corinthians 15](#); M. Russell Ballard, “[The Vision of the Redemption of the Dead](#),” *Ensign* or *Liahona*, Nov. 2018, 71–74; *Teachings of Presidents of the Church: Joseph Smith* (2007), [174–76](#).

[Doctrine and Covenants 18:10–13](#); [19:16–19](#); [45:3–5](#); [76:69–70](#)

Jesus Christ accomplished a “perfect atonement.”

One way to focus on the Savior at Easter time is to study revelations in the Doctrine and Covenants that teach about His atoning sacrifice. Some of these can be found in [Doctrine and Covenants 18:10–13](#); [19:16–19](#); [45:3–5](#); [76:69–70](#). Perhaps you could make a list of truths about the Savior’s Atonement that you find in these verses. To deepen your study, you could add to your list by searching scripture references listed in “[Atone, Atonement](#)” (Guide to the Scriptures, scriptures.ChurchofJesusChrist.org).

18:10-13 – 10 Remember the ^aworth of ^bsouls is great in the sight of God; (Let me emphasize that the noblest aim in life is to strive to live to make lives better and happier. The most worthy calling in life is that in which man can serve best his fellowman. David O. McKay, CR Apr 1961, p. 131)

11 For, behold, the Lord your ^aRedeemer suffered ^bdeath in the flesh; wherefore he ^csuffered the ^dpain of all men, (How can we begin to comprehend the cumulative suffering of all mankind, or as taught by Elder Orson F. Whitney, “the piled up agony of the human race”? What is thrown on the scale of remorse, as observed by Truman Madsen, when we aggregate “the cumulative impact of our vicious thoughts, motives, and acts”? What, as Elder Vaughn J. Featherstone inquired, is the “weight and immensity of the penalties of all broken laws crying from the dust and from the future—an incomprehensible tidal wave of guilt”? How many searing consciences has this world produced and to what depths of depravity has this earthly sphere sunk? Can anyone possibly fathom the horrendous consequences of such sin? Not only did the Savior fathom it—he felt it, and he suffered it. (Tad R. Callister, *The Infinite Atonement*, 134)) that all men might repent and ^ecome unto him.

12 And he hath ^arisen again from the dead, that he might bring all men unto him, on conditions of ^brepentance. (There is nothing in all the eternities—both the love and grace of Christ included—to

which conditions are not attached. That which is without conditions is without existence. So it is that we understand that Christ came to save us from our sins not in them (Helaman 5:11). Through his atonement, Christ brings "salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption" (Alma 34:15-16). Repentance is the condition on which the receipt of all blessings is predicated (D&C 138:19). Revelations of the Restoration, p. 138)

13 **And how great is his ^ajoy in the ^bsoul that ^crepenteth!**

19:16-19 – 16 For behold, I, God, have ^asuffered these things for all, (Only a God can atone for the sins of another. Referring to the atoning sacrifice of the Savior, Amulek explained that "it must be **an infinite and eternal sacrifice**" (Alma 34:10). Further, Christ was able to offer himself a sacrifice for sin, explained Lehi, because of his "merits, and mercy, and grace" (2 Nephi 2:8). **The Savior uniquely merited the ability to suffer for the sins of others because he was sinless, and justice, therefore, could not demand that he suffer punishment for sin. When he suffered for sin, it was not for his own sins; rather, his suffering met the demands of justice for the sins of others. He was not constrained by law to suffer for the sins of others but did so out of his mercy and loving kindness to them. The concept of grace indicates aid that comes from a divine source. Therefore, Christ was uniquely qualified to offer grace through the atoning sacrifice because as a member of the Godhead he condescended to become the Only Begotten Son of God in the flesh. His divine sonship as the Only Begotten Son of God enabled him to suffer "more than man can suffer, except it be unto death"** (Mosiah 3:7). Revelations of the Restoration, p. 147) that they might not ^bsuffer if they would ^crepent; (The condition is our repentance.)

17 But if they would not repent they must ^asuffer even as I; (**How long must the suffering go on?** The suffering referred to by the Savior is not a quantity of punishment meted out and experienced for a predetermined length of time. **Individuals suffer as long as they remain in sin. When they repent, the atonement of Christ has claim upon them.** "Hence the salvation of Jesus Christ was wrought out for all men," taught the Prophet Joseph Smith, "in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. **All will suffer until they obey Christ himself**" (Teachings of the Prophet Joseph Smith, 357). Therefore, **the suffering continues until individuals repent and forsake their sins. There are those who have falsely supposed that Christ's suffering supplants suffering on the part of those who repent.** This simply is not the case. **There is no repentance without suffering.** Teaching this principle to his son Corianton, Alma said, "Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment? Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man" (Alma 42:16-18). **What the present text means is that the repentant soul will not have to suffer "even as" the Savior suffered. But it does not mean that they will not have to suffer. Nor should it be supposed that their suffering is confined to the natural consequences of their actions. In addition to those consequences, he or she must experience the anguish associated with true repentance. President Spencer W. Kimball said of personal suffering that it "is a very important part of repentance. One has not begun to repent until he has suffered intensely for his sins. . . . If a person hasn't suffered, he hasn't repented. . . . He has got to go through a change in his system whereby he suffers and then forgiveness is a possibility"** (Teachings of Spencer W. Kimball, 88, 99). Revelations of the Restoration, p. 147-48)

18 Which ^asuffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, (Elder Merrill J. Bateman: "For many years, I have thought of the Savior's experience in the garden and on the cross as places where a large mass of sin of was heaped upon Him. Through the words of Alma, Abinadi ,Isaiah, and other prophets, however, my view has been changed. Instead of an impersonal mass of sin, there was a long line of people. As Jesus felt our infirmities, bore our griefs, carried our sorrows and was bruised for our iniquities. The atonement was an intimate, personal experience in which Jesus came to know how to help each of us. The Pearl of Great Price teaches that Moses was shown all the inhabitants of the earth, which were numberless as the sand upon the seashore. If Moses beheld every soul, then it seems reasonable that the Creator of the universe has the power to become intimately acquainted with each of us. He learned about your weaknesses and mine. He experienced your pains and sufferings. He experienced mine. I testify that He knows us. He understands the way in which we deal with temptation. He knows our weaknesses, but more than that. More than just knowing us, He knows how to help us if we come to Him in faith." Conference Report, April 1995. Joseph Fielding Smith: We get into the habit of thinking, I suppose, that his great suffering was when he was nailed to the cross by his hands and his feet and was left there to suffer until he died. As excruciating as this pain was, that was not the greatest suffering that he had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, he carried on his back the burden of the sins of the whole world. It is hard enough for me to carry my own sins. How is it with you? And yet he had to carry the sins of the whole world, as our Savior and the Redeemer of a fallen world, and so great was his suffering before he went to the cross, we are informed that blood oozed from the pores of his body, and he prayed to his Father that the cup might pass if possible, but not being possible, he was willing to drink. (CR, October 1947, pp. 147-48.)) and to suffer both body and spirit—and would that I might ^bnot drink the bitter cup, and shrink— (This revelation is unique among all scripture in its intimacy. Jesus Christ speaks of his suffering and of the feelings attending it. No one else shared this experience with him. Elder Bruce R. McConkie explained: **"We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane. We know he sweat great gouts of blood from every pore as he drained the dregs of that bitter cup his Father had given him. We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death. We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name. We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup. We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost fell that mortal man might be. As near as we can judge, these infinite agonies—this suffering beyond compare—continued for some three or four hours"** (Conference Report, April 1985, 9-10). Revelations of the Restoration, p. 149-50)

19 Nevertheless, glory be to the Father, and I partook and ^afinished my preparations unto the children of men. (The way is prepared for all to come back into the presence of God through Christ's atoning for the transgression of Adam and Eve in the Garden of Eden and through his resurrection from the dead. Further, the Atonement and the Resurrection completed the Savior's preparation of the way in which we can be redeemed from spiritual death caused by our own sins and return to our Father again to dwell with him throughout eternity. Revelations of the Restoration, p. 150)

45:3-5 – 3 Listen to him who is the ^aadvocate with the Father, who is pleading your cause before him— (It is wonderful to have Jesus as our advocate.)

4 Saying: Father, behold the ^asufferings and ^bdeath of him who did no ^csin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be ^dglorified; (Father, I suffered, not for my sins, but for everyone's.)

5 Wherefore, Father, **spare these my ^abrethren that ^bbelieve on my name**, that they may come unto me and have ^ceverlasting life.

76:69-70 – 69 These are they who are ^ajust men made ^bperfect through Jesus the mediator of the new ^ccovenant, who wrought out this perfect ^datonement through the shedding of his own ^eblood.

70 These are they whose bodies are ^acelestial, whose ^bglory is that of the ^csun, even the glory of God, the ^dhighest of all, whose glory the sun of the firmament is written of as being typical.

Here are some questions that could guide your study:

- Why did Jesus Christ choose to suffer?
- What must I do to receive the blessings of His sacrifice?
- How can I tell if His Atonement is having an effect in my life?

Come Follow Me Lesson 15

April 5-11
D&C 30-36

D&C 30

Joseph Smith Papers – 55-57

Revelation given through Joseph Smith the Prophet to David Whitmer, Peter Whitmer, Jun., 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. HC 1: 115–116. 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, Jun., is to accompany Oliver Cowdery on a mission to the Lamanites; 9–11, John Whitmer is called to preach the gospel.

(The seeds of David Whitmer's disaffection with the Prophet and the Church were sown very early. It appears that, with the exception of the Book of Mormon, he struggled with everything that came by revelation through Joseph Smith. His loyalty to the revelations received by his brother-in-law through his peepstone, in this instance, over that which had been revealed to the Prophet was but the foreshadowing of future difficulties he would have with revelations received by the Prophet. In future years we find him arguing that Joseph Smith originally taught that the Bible and the Book of Mormon contained "God's law in its completeness." He considered the Doctrine and Covenants unnecessary as its revelations were "purely personal." He categorically denied the coming of John the Baptist to restore the Aaronic Priesthood and the coming of Peter, James, and John to restore the higher priesthood. Similarly, he denied the coming of Moses, Elias, and Elijah in the Kirtland Temple (Cook, David Whitmer Interviews, xviii-xx).)

(This revelation was received by the Prophet Joseph Smith at Fayette, New York, in September 1830. Originally it was published as three revelations in the Book of Commandments, but the Prophet combined them into one section in the 1835 edition of the Doctrine and Covenants. The Prophet Joseph Smith recorded the following about the coming forth of this section: “At length our conference assembled. The subject of the stone previously mentioned [see Historical Background for D&C 28 and 29] was discussed, and after considerable investigation, Brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness. We now partook of the Sacrament, confirmed and ordained many, and attended to a great variety of Church business on the first and the two following days of the conference, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace, and faith, and hope, and charity abounded in our midst. “Before we separated we received the following: [D&C 30–31].” (*History of the Church*, 1:115.) Institute Manual, 64)

1 BEHOLD, I say unto you, **David**, that you have ^afeared man and have not ^brelied on me for strength as you ought. (Only a little over a year earlier, David had been one of the Three Witnesses and now was deceived by his brother-in-law. He should have known better.)

2 But your mind has been on the things of the ^aearth more than on the things of me, (This is a common problem with us in mortality. What do we worry most about? School, money, things, work, peers.) your

Maker, and the ministry whereunto you have been called; and you have not given heed unto my ^bSpirit, and to those who were set over you, but have been persuaded by those whom I have not commanded.

(Divine guidance is so crucial... that we need to go out of our way to put ourselves in a situation in which such special help can be given. President David O. McKay spoke of how the morning hours, before we are cluttered with the cares of the day, are especially conducive to inspiration. Others have felt that solitude and reading the scriptures can create an atmosphere conducive to the Spirit and can be developed. After all, to read the words of Christ already before us is a good thing to do before asking for more. Neal A. Maxwell, Wherefore, Ye Must Press Forward, p. 121.)

3 Wherefore, you are left to inquire for yourself at my hand, and ^aponder upon the things which you have received.

4 And your home shall be at your ^afather's house, until I give unto you further commandments. And you shall attend to the ^bministry in the church, and before the world, and in the regions round about. Amen.

5 Behold, I say unto you, **Peter**, that you shall take your ^ajourney with your brother Oliver; for the ^btime has come that it is expedient in me that you shall open your mouth to declare my gospel; therefore, fear not, but give ^cheed unto the words and advice of your brother, which he shall give you. (Peter remained faithful in the Church until his death in 1836.)

6 And be you afflicted in all his ^aafflictions, ever ^blifting up your heart unto me in prayer and faith, for his and your ^cdeliverance; for I have given unto him power to ^dbuild up my ^echurch among the ^fLamanites;

7 And none have I appointed to be his counselor ^aover him in the church, concerning church matters, except it is his brother, Joseph Smith, Jun.

8 Wherefore, give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.

9 Behold, I say unto you, my servant **John**, that thou shalt commence from this time forth to ^aproclaim my gospel, as with the ^bvoice of a trump.

10 And your labor shall be at your brother Philip Burroughs', and in that region round about, yea, wherever you can be heard, until I command you to go from hence.

11 And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not ^afearing what ^bman can do, for I am ^cwith you. Amen. (John would later be called as Church Historian.)

D&C 31

Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, September 1830. HC 1: 115—117. The occasion was immediately following a conference of the Church. See 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. (This revelation announces how we as a people are to present our message to the world. Though it is a common practice among members of the Church to seek common ground with those who profess faith in Christ by an appeal to the Bible, the direction given in this revelation is that we declare the things that have been revealed through the Prophet Joseph Smith. The message of the Restoration centers on the idea that it is not common ground we seek in sharing the gospel. There is nothing common about our message. The way we answer questions about our faith ought to be by finding the quickest and most direct route to the Sacred Grove. That is our ground. It is sacred ground. It is where testimonies are born and the greatest truths of heaven are unveiled. We claim no priesthood, keys, power, authority, or doctrines that do not trace themselves directly to heaven. We have not built upon the theological rubble of the past. All that we have, and this includes our faith in the Bible and our understanding of it, has come to us by direct revelation in this dispensation. Doctrines from any other source are without authority among the Latter-day Saints. All doctrine and authority must come through the

channels the Lord has ordained for our dispensation, and that channel is the priesthood and keys restored to the Prophet Joseph Smith. Revelations of the Restoration, p. 247)

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. **(Thomas B. Marsh would become the first President of the Quorum of the Twelve Apostles. He was excommunicated in 1839 and rejoined the Church in 1857. He died in Ogden in 1866.)**

1 ^aTHOMAS, my son, blessed are you because of your faith in my work.

2 Behold, you have had many afflictions because of your family; **(extended family)** nevertheless, I will bless you and your ^afamily, yea, your little ones; and the day cometh that they will believe and know the truth and be one with you in my church.

3 Lift up your heart and rejoice, for the hour of your mission is come; and your tongue shall be loosed, and you shall declare ^aglad tidings of great joy unto this generation.

4 **You shall ^adeclare the things which have been revealed to my servant, Joseph Smith, Jun.** (As we go forth as missionaries, we have been commanded to teach from the Book of Mormon and the Doctrine and Covenants rather than from that which was revealed to Isaiah, Jeremiah, Peter, or Paul. Revelations of the Restoration, p. 249) You shall begin to preach from this time forth, yea, to reap in the field which is ^bwhite already to be burned.

5 Therefore, **^athrust in your sickle with all your soul, and your sins are ^bforgiven you,** and you shall be laden with ^csheaves upon your back, for the ^dlaborer is worthy of his hire. Wherefore, **your family shall live.** (Ensign, Sep 2002. **The power of sealing will bring wayward children back. You do your work, let the Lord do his with your family.** Hope for Parents of Wayward Children Joseph Smith (1805–44) First President of the Church “Hope for Parents of Wayward Children,” Ensign, Sept. 2002, 11: “The Prophet Joseph Smith declared—and he never taught a more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father’s heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God” (Orson F. Whitney, in Conference Report, Apr. 1929, 110). Brigham Young (1801–77) Second President of the Church: “Let the father and mother, who are members of this Church and Kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children, if they conduct themselves towards them as they should, binding them to the Lord by their faith and prayers, I care not where those children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang” (quoted in Joseph Fielding Smith, Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:90–91). Lorenzo Snow (1814–1901) Fifth President of the Church: “If you succeed in passing through these trials and afflictions and receive a resurrection, you will, by the power of the Priesthood, work and labor, as the Son of God has, until you get all your sons and daughters in the path of exaltation and glory. This is just as sure as that the sun rose this morning over yonder mountains. Therefore, mourn not because all your sons and daughters do not follow in the path that you have marked out to them, or give heed to your counsels. Inasmuch as we succeed in securing eternal glory, and stand as saviors, and as kings and priests to our God, we will save our posterity” (in Collected Discourses, comp. Brian H. Stuy, 5 vols. [1987–92], 3:364). Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles: “The

measure of our success as parents ... will not rest solely on how our children turn out. That judgment would be just only if we could raise our families in a perfectly moral environment, and that now is not possible. "It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons or daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. "It is my conviction that those wicked influences one day will be overruled. ... "We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them" ("Our Moral Environment," Ensign, May 1992, 68.)

6 Behold, verily I say unto you, go from them only for a little ^atime, and declare my word, and I will prepare a place for them.

7 Yea, I will ^aopen the hearts of the people, and they will receive you. And I will establish a church by your hand;

8 And you shall ^astrengthen them and prepare them against the time when they shall be gathered.

9 Be ^apatient in ^bafflictions, ^crevile not against those that revile. (First Presidency (Joseph F. Smith, John R. Winder, Anthon H. Lund): **Let no one suppose that "Mormonism," so-called, is here to make war upon men, or upon creeds, governments, and institutions that men revere. It sustains law, order, liberty and truth, the world over. The Latter-day Saints are friends, not enemies, to mankind.**

That we have a message to deliver we know; and, God being our helper, we will deliver it, come life or death, come weal or woe! But we purpose doing this in the spirit of peace, in the spirit of patience and brotherly love, forgiving our enemies, and returning good for evil; oppressing no man for refusing to listen to our testimony, nor ridiculing what he holds sacred, however false or foolish it may appear to us. The liberty of conscience is inviolable and we stand ready to defend all men in the exercise of this sacred, God-given right. We may be abused and slandered for exercising this right ourselves, but heaven forbid that we should ever deny it to others! Despite the human weakness that all men possess, and which prompts them to retaliate when they feel themselves wronged, we will endeavor, with the help of the Lord, to follow his divine injunction: "When men revile you, revile not again." [1 Peter 2:23.] Our plain and simple duty is the preaching of the Gospel, the gathering of scattered Israel, the redemption of Zion, and the salvation of the living and the dead. We have no warfare to wage against our fellow men, no wrongs that we wish to avenge. We leave that to him who has said, "Vengeance is mine; I will repay." [Rom. 12:19.] May he be merciful to those who misrepresent and bring trouble upon his people. (DN, December 1907.) **Govern your ^dhouse in meekness, and be ^esteadfast.** (This was a warning to Thomas regarding his family.

George A. Smith: The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and Sister Harris concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strippings, but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese. Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings. Finally, it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris out of that amount. An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant. Marsh immediately took an appeal to the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh, being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defense, but the High

Council finally confirmed the Bishop's decision. Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his counselors had to sit upon the case, and they approved the decision of the High Council. This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it. The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before the magistrate and swore that the "Mormons" were hostile towards the State of Missouri. The affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations, and some thousands perished through suffering the exposure consequent on this state of affairs. (JD, April 6, 1856, 3:282-84.)

10 Behold, I say unto you that **you shall be a physician unto the church**, but not unto the world, for they will not receive you. (Thomas dealt with herbal treatments. He became a good mediator in the Church.)

11 Go your way whithersoever I will, and it shall be given you by the ^aComforter what you shall do and whither you shall go.

12 ^aPray always, lest you enter into ^btemptation and lose your ^creward. (Heber C. Kimball: What good do your prayers do when your works do not correspond? Men may talk about praying, and exhort the people to pray; and if you do not live in a manner to fulfill your prayers, what do they avail you? Faith is dead without works, just as much as my body is dead without my spirit. When my spirit leaves my body, my body is dead; but put them together, and they make a soul—a spirit in a tabernacle. What is the use of our professing to be Saints unless we live our religion? By our faithfulness and by our good works we shall obtain knowledge. . . . **About the time he [Thomas B. Marsh] was preparing to leave this Church, he received a revelation in the Printing Office. He retired to himself, and prayed, and was humble, and God gave him a revelation, and he wrote it. There were from three to five pages of it; and when he came out he read it to Brother Brigham [Young] and me. In it, God told him what to do, and that was to sustain Brother Joseph and to believe that what Brother Joseph had said was true. But no; he took a course to sustain his wife and oppose the Prophet of God, and she led him away. . . . Thomas B. Marsh was once the President over the Quorum of the Twelve—over Brother Brigham, me, and others; and God saw fit to give him a revelation to forewarn him of the course he would take; and still he took that course. We told him that if he would listen to that revelation he had received, he would be saved; but he listened to his wife, and away he went. His wife is now dead and damned. She led him some eighteen years; and as soon as she died, he came to Winter Quarters—now Florence—and has written to us, pleading for mercy. We have extended it to him, and he will probably be here this season or the next.** (JD, July 12, 1857, 5:28-29.))

13 Be ^afaithful unto the ^bend, and lo, I am ^cwith you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the ^dwill of the Father. Amen.

D&C 32

(“Oliver Cowdery and Peter Whitmer had been called to go on a mission to the Lamanites (Sec. [28:8](#); [30:5](#)). There was great interest among the Saints in this mission, for it was hoped that the time had come for the redemption of the scattered Remnant, according to the promises in the Book of Mormon ([[1 Nephi](#) [15:13–18](#), and many other places). The Prophet laid the matter before the Lord in prayer and received this Revelation, in which Parley P. Pratt and Ziba Peterson were called to join Oliver Cowdery and Peter Whitmer, Jr., on that important mission.” (Smith and Sjodahl, Commentary, p. 169.) “The Lamanite missionaries commenced their work with the Catteraugus tribe near Buffalo, New York. Here they were fairly well received, and after leaving copies of the Book of Mormon they continued their journey west. They took a slight detour to teach the gospel to a minister friend of Parley P. Pratt and his congregation near Kirtland, Ohio. . . . What must have been thought to be a diversion from their mission turned out to be a major accomplishment. Here lived Sidney Rigdon, a Reformed Baptist preacher.

Parley P. Pratt was apparently convinced that with the feelings and beliefs that Sidney Rigdon held he would respond to the gospel message. He was not disappointed. “Not only Sidney Rigdon but many of his congregation joined the Church. In a short period of time, 130 people were baptized into the Church in that area, making it the largest single group of Latter-day Saints on the earth at the time. After introducing Sidney Rigdon and the others to the gospel, the missionaries pursued their journey west toward more populous Lamanite tribes. The missionaries now numbered five, with the addition of a convert from Kirtland, Frederick G. Williams. Their missionary labors were temporarily delayed with the arrest of Parley P. Pratt [as part of the attempt to prevent the missionaries from further successes]. . . . “The missionaries visited the Wyandot tribe at Sandusky, Ohio. From here they commenced the most difficult part of their journey through the wilderness, to the frontier village of Independence, Missouri. . . . “Upon arriving at Independence, two of the missionaries took work to help finance their mission while the other three continued a short distance to the Indian lands. Here it appeared they would have their greatest success among the Delaware Indians. Although the Indians were at first suspicious of the missionaries because they had been exploited by some previous Christian missionaries, this suspicion was soon alleviated by the moving address delivered by Oliver Cowdery. . . . “Chief Anderson of the Delaware Tribe was very impressed and asked the missionaries to remain during the winter and teach them the Book of Mormon. Success appeared imminent, but it was shattered when other Christian missionaries influenced the Indian agent to evict the Mormon elders from Indian lands. Asked to leave, the disappointed missionaries made their way back to Independence. Here they stayed, with the exception of Parley P. Pratt, who was chosen to report their labors to Joseph Smith and to visit the Saints they had left behind in Kirtland.” (*Doctrine and Covenants, Section 1 through 102* [Sunday School Gospel Doctrine teacher’s supplement, 1978], pp. 69–70.) Some idea of the commitment of these early brethren can be found in the formal covenants they made at the time of their call. For example, Oliver Cowdery wrote: “I, Oliver, being commanded by the Lord God, to go forth unto the Lamanites, to proclaim glad tidings of great joy unto them, by presenting unto them the fullness of the Gospel, of the only begotten Son of God; and also, to rear up a pillar as a witness where the temple of God shall be built, in the glorious New Jerusalem; and having certain brothers with me, who are called of God to assist me, whose names are Parley, and Peter and Ziba, do therefore most solemnly covenant with God that I will walk humbly before him, and do this business, and this glorious work according as he shall direct me by the Holy Ghost; ever praying for mine and their prosperity, and deliverance from bonds, from imprisonment, and whatsoever may befall us, with all patience and faith. Amen. [Signed] Oliver Cowdery.” (Journal History, 17 Oct. 1830). Institute Manual 66)

Joseph Smith Papers – 583 and 59-61

Revelation given through Joseph Smith the Prophet to Parley P. Pratt and Ziba Peterson, October 1830. HC 1: 118–120. 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, Jun.; 4–5, They are to pray for an understanding of the scriptures.

The exact date of this revelation cannot be determined, but it was received within about three weeks of the conference in Fayette on 26–28 September 1830. On 17 October 1830, all four men called to the Lamanite mission signed a statement of covenant concerning their coming labors, thus indicating that Doctrine and Covenants 32 had been received by that date. Moreover, Parley Pratt reported that the mission commenced before the end of October. Joseph Smith later stated that some time close to the

September conference the elders manifested a great desire to know if additional missionaries couldn't be sent with Oliver Cowdery and Peter Whitmer Jr., so that the Lamanites might enjoy the blessings of the gospel all the sooner. In consequence of their urging, Joseph inquired of the Lord and received in reply section 32, which added Parley Pratt and Ziba Peterson to the Lamanite mission. As soon as this revelation was received, Emma Smith and other sisters began collecting and making clothes and procuring other necessities for the four missionaries, since some of the four were not able to cover the costs themselves. The Lamanite mission was not a "mission" in the modern sense—an ongoing enterprise with geographical boundaries, a mission president, and a continuing flow of missionaries. A mission at that time consisted solely of the elders called to a particular area and lasted only as long as they stayed there. In this case, because of the harsh winter weather, the opposition of non-LDS missionaries to the Indians, and the small number of missionaries—five with the addition of Frederick G. Williams, a convert from Kirtland—the work was very difficult. Also, the federal Indian agent, likely with the encouragement of other Christian missionaries, decided to expel the Mormons from the Indian Territory altogether. Nevertheless, this missionary effort was hardly a failure. Amherst, Ohio, which had been the home of Parley Pratt for most of the four years prior to his joining the Church, was about fifty miles from Kirtland. Stopping in Mentor, Ohio, near Kirtland, on their way to Missouri, the missionaries visited Parley's former teacher, Sidney Rigdon, and others of his friends in the area. Within a month they had converted Sidney, Edward Partridge, Frederick G. Williams, and more than 120 others, thereby more than doubling the population of the Church and making the Kirtland area the largest concentration of Latter-day Saints anywhere at that time. On this mission the elders presented copies of the Book of Mormon and taught the gospel to the Catteraugus Indians in New York, the Wyandots in Ohio, and the Delawares and Shawnees in the Indian Territory. On this mission also, Oliver Cowdery was able to familiarize himself with the lands around Independence, Missouri, where the Saints would soon settle, and made a small group of converts who served as the nucleus of the Church in Missouri. ACD&C 1:219-220)

1 AND now concerning my servant ^aParley P. Pratt, behold, I say unto him that as I live I will that he shall declare my gospel and ^blearn of me, and be meek and lowly of heart. (The calling of Parley P. Pratt to accompany Oliver Cowdery and Peter Whitmer on their mission to the Lamanites proved to have a great influence on the Restoration and the gathering of Israel. Parley's earlier association with a group of Reformed Baptists in the Kirtland, Ohio, area influenced him to stop in that vicinity, where Sidney Rigdon, along with two other important preachers in the Reformed Baptist movement— Alexander Campbell and Walter Scott—had begun a religious group known as Disciples of Christ, or Campbellites. They had established several congregations near Kirtland that sought to live as the early Christians of the New Testament had. The four missionaries to the Lamanites requested to teach at one of the churches where Sidney preached. The missionaries soon found that their knapsacks would not carry enough copies of the Book of Mormon to satisfy the desires of the many who wanted to read it. Sidney Rigdon was given a copy, which he intently studied. He received a witness of its truthfulness. His conversion to the Restoration caused quite a stir in northern Ohio and throughout Pennsylvania and New York, where the Campbellites also had a strong influence. In less than one month, 127 individuals were convinced of the truthfulness of the Restoration and were baptized. Not only did this double the total membership of the Church at that time but it also provided a number of the future leaders for the Church. Among those early members of the Church were Sidney Rigdon and Frederick G. Williams, future members of the First Presidency (D&C 35, 81, 90:6), and Edward Partridge, future presiding bishop (D&C 41:9). In addition, Kirtland, near the area where these conversions took place, became a gathering place for the Saints and the location of the first temple dedicated in this dispensation. The Lord surely knew at the time that Elder Pratt was called to this missionary journey that he would influence his companions to stop in the Kirtland area. The hand of the Lord is easily discerned in the unusual collection of truth seekers gathered in that area. "The same God that placed that star in a precise

orbit millennia before it appeared over Bethlehem in celebration of the birth of the Babe," observed Elder Neal A. Maxwell, "has given at least equal attention to placement of each of us in precise human orbits so that we may, if we will, illuminate the landscape of our individual lives, so that our light may not only lead others but warm them as well" (That My Family Should Partake, 86). The remarkable collection of men and women in and around Kirtland, like those in upstate New York, defies any thought of chance. The situation parallels that of the group of men assembled by the hand of the Lord to give birth to this nation. Revelations of the Restoration, 251-52)

2 And that which I have appointed unto him is that he shall ^ago with my servants, Oliver Cowdery and Peter Whitmer, Jun., into the wilderness among the ^bLamanites. (The Lord here is affirming that the North American natives are descendants of Lehi.)

3 And ^aZiba Peterson also shall go with them; **and I myself will go with them and be in their ^bmidst**; and I am their ^cadvocate with the Father, and nothing shall ^dprevail against them. (These four are like the four sons of Mosiah going to preach to the Lamanites. Ziba met and converted Rebecca Hooper who later became his wife.)

4 And they shall give ^aheed to that which is written, and pretend to no other ^brevelation; and they shall pray always that I may ^cunfold the same to their ^dunderstanding.

5 And they shall give heed unto these words and trifle not, and I will bless them. Amen.

D&C 33

Revelation given through Joseph Smith the Prophet to Ezra Thayre and Northrop Sweet, at Fayette, New York, October 1830. HC 1: 126—127. In recording this revelation the Prophet affirmed that "the Lord is ever ready to instruct such as diligently seek in faith."

("The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation at Fayette, New York: [D&C 33]." (*History of the Church*, 1:126.) "Ezra Thayre and Northrop Sweet came in the Church at the time of the preaching of the Lamanite missionaries. On October, 1830, they were called by revelation to enter the ministry and hearken to the voice of the Lord, 'whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow.' It was not long after this that Northrop Sweet left the Church and, with some others, formed what they called 'The Pure Church of Christ,' an organization that soon came to its end." (Smith, *Church History and Modern Revelation*, 1:152.) Institute Manual, 67)

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.

1 BEHOLD, I say unto you, my servants ^aEzra (He marched with Zion's Camp and in 1835 was chosen as one of the Seventy. Following the martyrdom of the Prophet Joseph Smith, Thayre chose not to support the Quorum of the Twelve. Remaining in the Midwest, he eventually joined the Reorganized Church of Jesus Christ of Latter-Day Saints. Revelations of the Restoration, p. 254) and Northrop, (Northrup did not remain in the Church long. He formed a church called the Pure Church of Christ, which soon came to an end.) open ye your ears and hearken to the voice of the Lord your God, whose ^bword 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 ^cintents of the heart.

2 For verily, verily, I say unto you that ye are called to lift up your voices as with the ^asound of a trumpet, to declare my gospel unto a crooked and ^bperverse generation.

3 For behold, the ^afield is ^bwhite already to harvest; and it is the ^celeventh hour, (In the era of the Bible, division of time designated that the first hour of a day began at sunrise, or approximately 6:00 A.M. The eleventh hour came at about 5:00 P.M., or towards the end of the workday. "The kingdom of heaven is

like unto a man that is an householder," the Savior taught, "which went out early in the morning to hire labourers into his vineyard" (Matthew 20:1). In the parable of the laborers we learn that at "about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard" (Matthew 20:6-7). In symbolic fashion, the restoration of the gospel came in the eleventh hour. The laborers of all dispensations have served as coworkers in the vineyard of the Lord, some receiving their commission to work in the early hours that followed the Creation and others to work in these the last days. Revelations of the Restoration, p. 256. Joseph Fielding Smith: This is "the eleventh hour." The time in which we live is compared to the eleventh hour, and so it is in the Lord's reckoning, for we are in the closing scenes of the present world. Elder Orson F. Whitney referred to our dispensation as the "Saturday night" of time. And according to the parable of the men employed in the vineyard, we who labor in this hour will be rewarded if we are faithful with equal compensation with those who labored in the previous hours, or dispensations, in the history of mankind. Church History and Modern Revelation, 1:153) and the last time that I shall call ^dlaborers into my vineyard. (Jacob 5 gives a detailed account of the allegory of the olive trees which speaks about the last time the laborers would be called to labor in the vineyard.)

4 And my ^avineyard has become ^bcorrupted every whit; and there is none which doeth ^cgood save it be a few; and they ^derr in many instances because of ^epriestcrafts, all having corrupt minds. (Hyrum M. Smith: Let me explain, when I use the term "corrupt" with reference to these ministers of the gospel, that I use it in the same sense that I believe the Lord used it when he made that declaration to Joseph Smith, the prophet, in answer to the prophet's prayer. **He did not mean, nor do I mean, that the ministers of religion are personally unvirtuous or impure. I believe as a class they, perhaps, in personal purity, stand a little above the average order of men. When I use the term "corrupt" I mean, as I believe the Lord meant, that they have turned away from the truth, the purity of the truth, the beauty of the truth, and have turned to that which is false. A false doctrine is a corrupt doctrine; a false religion is a corrupt religion; a false teacher is a corrupt teacher. Any man who teaches a false doctrine, who believes in and practices and teaches a false religion is a corrupt professor, because he teaches that which is impure and not true.** CR Oct 1916, p. 43)

5 And verily, verily, I say unto you, that this ^achurch have I ^bestablished and called forth out of the ^cwilderness. (Restoring the Church after the apostasy.)

6 And even so will I ^agather mine elect from the ^bfour quarters of the earth, even as many as will believe in me, and hearken unto my voice.

7 Yea, verily, verily, I say unto you, that the field is ^awhite already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength.

8 ^aOpen your mouths and they shall be filled, (an act of faith) and you shall become even as ^bNephi of old, who journeyed from Jerusalem in the wilderness.

9 Yea, ^aopen your mouths and spare not, and you shall be laden with ^asheaves upon your backs, for lo, I am with you.

10 Yea, ^aopen your mouths and they shall be filled, saying: Repent, ^arepent, and prepare ye the way of the Lord, and ^amake his paths straight; (Similar to John the Baptist's mission to prepare the way for the mortal ministry of the Savior, the Saints of the latter-days are to prepare the way for the millennial ministry of Jesus Christ. Authors Hyrum M. Smith and Janne M. Sjodahl observed: "Eastern potentates, when traveling from one part of the kingdom to another, would proclaim their coming and order their subjects to prepare the way for them, by building roads where there were none, if necessary; by leveling hills and filling up depressions, and straightening out the winding paths. . . . To prepare the way of the Lord and make His paths straight is to acknowledge His sovereignty and to make all necessary preparations for His reception. He will not come to reign until all necessary preparations for his coming have been made." "Hear this, O Earth!" declared the Prophet Joseph Smith. "The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the Bridegroom is ready"

(Teachings of the Prophet Joseph Smith, 280). Revelations of the Restoration, p. 257) for the ^bkingdom of heaven is at hand;

11 Yea, ^arepent and be baptized, every one of you, for a ^bremission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

12 Behold, verily, verily, I say unto you, this is my ^agospel; and remember that they shall have faith in me or they can in nowise be saved;

13 And upon this ^arock I will build my church; yea, upon this rock ye are built, and if ye continue, the ^bgates of hell shall not prevail against you.

14 And ye shall remember the church ^aarticles and covenants to keep them. (Anthony W. Ivins: **There is no reason in the world why each member of the Church should not have a thorough understanding of the principles of the Gospel, of the order of the Church, and the government of the Church, so that none need be led astray by any wind of doctrine, or notion, that prevails among the children of men, which may come to their attention. If we are firmly grounded in the faith and built upon the rock, we will know the truth, the truth which will make us free.** (CR, October 1918, pp. 53-54.))

15 And whoso having faith you shall ^aconfirm in my church, by the laying on of the ^bhands, and I will bestow the ^cgift of the Holy Ghost upon them.

16 And the Book of Mormon and the holy scriptures are given of me for your ^ainstruction; and the power of my ^bSpirit ^cquickeneth all things.

17 Wherefore, be faithful, praying always, having your ^alamps ^btrimmed and burning, and oil with you, that you may be ^cready at the coming of the ^dBridegroom— **(This admonition is clearly a warning to the Saints to maintain a state of spiritual readiness as the coming of the Lord draws ever closer.**

Doctrine and Covenants Student Manual, p. 68. Francis M. Lyman: The Lord requires his people to bow the knee before him every night and morning, and to remember him in their secret prayers. Every Latter-day Saint who neglects this requirement has not that supply of oil which is necessary to prepare him for the coming of the Son of Man. CR, Apr. 1901, p. 46)

18 For behold, verily, verily, I say unto you, that **I ^acome quickly.** **(The reference to the Savior coming quickly does not indicate the nearness of his second coming. Rather, as illustrated in the context of the parable of the ten virgins, it indicates that there will not be time to prepare for the separation of the righteous and the wicked after the Savior comes. Such preparation must have been made previous to his appearances.** Revelations of the Restoration, p. 258) Even so. Amen.

D&C 34

Revelation given through Joseph Smith the Prophet to Orson Pratt, at Fayette, New York, November 4, 1830. HC 1: 127–128. 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, Sen., home.

(The Prophet wrote in his journal that “in the fore part of November, Orson Pratt, a young man nineteen years of age, who had been baptized at the first preaching of his brother, Parley P. Pratt, September 19th (his birthday), about six weeks previous, in Canaan, New York, came to inquire of the Lord what his duty was, and received the following answer: [D&C 34].” (*History of the Church*, 1:127–28.) Elder Orson Pratt made a journal entry about this revelation: “In October, 1830, I traveled westward over two hundred miles to see Joseph Smith the Prophet. I found him in Fayette, Seneca County, New York, residing at the home of Mr. Whitmer. I soon became intimately acquainted with this good man, and also with the witnesses of the Book of Mormon. By my request, on the 4th of November, the Prophet Joseph inquired of the Lord for me and received the revelation published in the Doctrine and Covenants, Section 34.” (Journal History, Nov. 1830, p. 1.) Institute Manual, 69)

1–4, *The faithful become the sons of God through the atonement*; 5–9, *Preaching of the gospel prepares the way for the Second Coming*; 10–12, *Prophecy comes by the power of the Holy Ghost*.

1 MY son ^aOrson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer;

2 The ^alight and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not;

3 Who so ^aloved the world that he ^bgave his own life, that as many as would believe might become the ^csons of God. Wherefore you are my son;

4 And ^ablessed are you because you have believed;

5 And more blessed are you because you are ^acalled of me to preach my gospel—

6 To lift up your voice as with the sound of a ^atrump, both long and loud, and ^bcry repentance unto a crooked and perverse generation, ^cpreparing the way of the Lord for his second ^dcoming. (At the time of his death on 3 October 1881, Orson Pratt had served as an apostle for more than forty- five years. He filled at least eleven missions to the Eastern States and crossed the Atlantic Ocean to Great Britain and the European continent another sixteen times to preach the gospel. In addition to his missionary labors, Orson Pratt was a tireless writer and defender of the faith. He authored several books and fifteen missionary tracts and served as editor of the Millennial Star, the Church's newspaper in England. He arranged the Book of Mormon and the Doctrine and Covenants in chapters and verses with footnotes and references, and prepared the first American edition of the Pearl of Great Price for publication. Revelations of the Restoration, 260-61)

7 For behold, verily, verily, I say unto you, the ^atime is soon at hand that I shall ^bcome in a ^ccloud with power and great glory.

8 And it shall be a ^agreat day at the time of my coming, for all nations shall ^btremble.

9 But before that great day shall come, the ^asun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked.

10 Wherefore, lift up your voice and ^aspare not, for the Lord God hath spoken; therefore ^bprophecy, and it shall be given by the ^cpower of the Holy Ghost. (Of this prophecy, Elder Orson Pratt modestly observed: "This was a particular point in the revelation that seemed to me too great for me ever to attain to, and yet there was a positive command that I should do it. I have often reflected upon this revelation, and have oftentimes inquired in my heart—'Have I fulfilled that commandment as I ought to have done? Have I sought as earnestly as I ought to obtain the gift of prophecy, so as to fulfill the requirement of Heaven?' And I have felt sometimes to condemn myself because of my slothfulness and because of the little progress that I have made in relation to this great, heavenly, and divine gift" (Journal of Discourses, 17:290-91) Revelations of the Restoration, 261)

11 And if you are faithful, behold, I am with you until I come—

12 And verily, verily, I say unto you, I come ^aquickly. I am your ^bLord and your Redeemer. Even so. Amen.

D&C 35

(When the missionaries to the Lamanites arrived in the area around Kirtland, Ohio, in late October or early November 1830 (see D&C 32), they went to see Sidney Rigdon, Parley Pratt's teacher, friend, and former associate in the Reformed Baptist movement. Sidney was the minister to several congregations of Reformed Baptists in the Kirtland area, and had been greatly influenced by the early teachings of Alexander Campbell, a famous Protestant theologian and minister who was a leader of the Reformed Baptist or Disciple movement. These Protestant "Disciples," eventually to be called "The Disciples of Christ," in 1832, were ardently looking for a restoration of the New Testament gospel. When Sidney Rigdon formed a communal Christian society called "the Family" in August of 1830, however, it caused

a break between Sidney and Alexander Campbell. When Sidney joined with the Latter-day Saints and accepted the Book of Mormon as inspired scripture, the break between them became irreparable. The missionaries had presented Sidney with a copy of the Book of Mormon, which he studied carefully for about two weeks. At the end of that time he concluded the book was of God, and he was baptized on 14 November 1830, in Mentor, Ohio. Through Sidney Rigdon, scores of others in his several congregations were also eventually converted. When the Lamanite missionaries continued on their way to Missouri, they ordained several elders in Kirtland, but apparently they left no single individual to preside over the new Saints. This may have contributed to some of the spiritual confusion that developed among these members before Joseph Smith arrived in February, though John Whitmer had been sent from Fayette, New York, to preside over the Church in Kirtland. In the meantime, Lyman Wight had acted as leader, since the other elders had returned to their various homes and Sidney Rigdon together with Edward Partridge, a sincere investigator from nearby Painesville, Ohio, had traveled to New York to see the Prophet Joseph Smith and inquire concerning the Lord's will for them. Doctrine and Covenants 35 was received in response to their inquiry in Fayette, New York, sometime in early December 1830. Two early versions of Doctrine and Covenants 35 were printed in the *Ohio Star*, on 5 January 1832, and in the Painesville *Telegraph*, on 17 January 1832. These both give the date of this revelation as 7 December 1830. Lucy Mack Smith, however, states that Sidney and Edward Partridge arrived at the Smith's new home in east Waterloo, near Fayette, the day before Edward was baptized. Since Partridge was baptized on 11 December 1830, Lucy's account has them arriving on 10 December, thus conflicting with the 7 December date. The date of section 35 in all LDS printings has been given simply as December 1830. At the time Doctrine and Covenants 35 was given, Joseph Smith had already begun his inspired translation of the Bible, the Joseph Smith Translation. In September of 1830, however, his main scribes, Oliver Cowdery and John Whitmer, were called on missions (see D&C 28:8; 30:9–11), leaving Joseph in need of a scribe when Sidney Rigdon arrived in December. ACD&C 1:235–36)

Joseph Smith Papers – 63-67

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at or near Fayette, New York, December 1830. HC 1: 128–131. 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 (verse 20). As a preface to his record of this revelation the Prophet wrote: "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 confer the Holy Ghost; 8–12, Signs and miracles are wrought by faith; 13–16, The Lord's servants shall thrash the nations by the power of the Spirit; 17–19, Joseph Smith holds the keys of the mysteries; 20–21, The elect shall abide the day of the Lord's coming; 22–27, Israel shall be saved.

1 LISTEN to the voice of the ^aLord your God, even ^bAlpha and Omega, the beginning and the end, whose ^ccourse is one ^deternal round, ("God governs by law—wholly, completely, invariably, and always. He has ordained that identical results always flow from the same causes. There is no respect of persons with him, and he is a Being 'with whom is no variableness, neither shadow of turning.' ([James] 1:17 ; D. & C. 3:1–2 .) Hence, **the Lord's 'course is one eternal round, the same today as yesterday, and forever.'** (D. & C. 35:1 .)" (McConkie, *Mormon Doctrine*, pp. 545–46.)) the ^esame today as yesterday, and forever.

2 I am Jesus Christ, the Son of God, who was ^acrucified for the sins of the world, even as many as will ^bbelieve on my name, that they may become the ^csons of God, even ^done in ^eme as I am ^fone in the Father, as the Father is one in me, that we may be one. (A volume could be written about the truths announced in this verse, though it consists of but a single sentence. First, it introduces Jesus Christ as the source of the revelation. Indeed, every revelation for the salvation of men must come through Jesus Christ, his being the only name under heaven whereby salvation can come. Second, it affirms that he is the Son of God. It is the divine inheritance obtained thereby that enabled him to lay down his life in our behalf and to take it up again. Third, it reminds us that he died for our sins, not for sins he committed. Indeed, he is our Savior and we are saved by his goodness and grace. Fourth, it declares that the promise of salvation is only to those who choose to believe not simply in him but also "in his name," meaning they will reverence and accept those that have been commissioned to act in his behalf. For Sidney Rigdon that meant Joseph Smith. For us it means his legal and lawful successors. Fifth, it further confines the blessings of salvation to those who become sons of God, meaning those who are born again and live according to the things of the Spirit. Sixth, it reminds us, as **John taught, that Christ, in order to obtain his own salvation, had to become one with God. That is he had to learn to think as God thinks, feel as God feels, and act as God acts. To do so is the system and process of salvation. No one who is unlike God can be saved** (D&C 93:6-20). Thus, the obvious conclusion is then drawn that we must become one with Christ and thus one with the Father. **This process of surrendering our will to that of our Father—as did Christ—constitutes the system and plan of salvation.** We note with interest that the same principles given here, in essentially the same order, are developed in the Lectures on Faith. Some have credited Sidney Rigdon with the writing of these lectures. Such a conclusion overstates the role played by Elder Rigdon, though he did work closely with the Prophet on them. The instruction in this verse may well have constituted a source of direction to them in that labor. Revelations of the Restoration, 262-63)

3 Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have ^aheard thy prayers, and prepared thee for a greater work.

4 Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as ^aJohn, to prepare the way before me, and before ^bElijah which should come, and thou knewest it not.

5 Thou didst baptize by water unto repentance, but they ^areceived not the Holy Ghost;

6 But now I give unto thee a commandment, that thou shalt ^abaptize by water, and they shall receive the ^bHoly Ghost by the laying on of the ^chands, even as the apostles of old. (Joseph Fielding Smith wrote: **"A great number of forceful, intelligent men who became leaders in the Church had been gathered by Sidney Rigdon, with the help of the Lord, in this part of the land. Without any question, the Spirit of the Lord had rested upon these men, as it did on Sidney Rigdon and Parley P. Pratt, to direct them to gather in Kirtland at that early day. When, therefore, Parley P. Pratt, Ziba Peterson and their companions came to Kirtland they found the way prepared for them through the preaching, very largely, of Sidney Rigdon, so that it was not a difficult matter for these missionaries to convince this group of the truth. While Sidney was preaching and baptizing by immersion without authority, which the Lord informed him in this revelation, yet it all resulted in good when the Gospel message reached them. These men were not only convinced and ready for baptism, but were in a condition by which the Priesthood could be given them, and this was done"** (Church History and Modern Revelation, 1:160). Revelations of the Restoration, 263-64)

7 And it shall come to pass that there shall be a great work in the land, even among the ^aGentiles, for their ^bfolly and their abominations shall be made manifest in the eyes of all people.

8 For I am God, and mine arm is not ^ashortened; **(God's power is not slackened.)** and I will show ^bmiracles, ^csigns, and wonders, unto all those who ^dbelieve on my name.

9 And whoso shall ask it in my name in ^afaith, they shall ^bcast out ^cdevils; they shall heal the ^dsick; they shall cause the blind to receive their ^esight, and the deaf to hear, and the dumb to speak, and the lame to walk.

10 And the time ^aspeedily cometh that great things are to be shown forth unto the children of men;
11 But ^awithout faith shall not anything be shown forth except ^bdesolations upon ^cBabylon, the same which has made ^dall nations drink of the wine of the wrath of her ^efornication. (“This distinctive phrase appears in three sections of the Doctrine and Covenants: 35:11 ; 86:3 ; 88:94, 105 . In each instance it is used in connection with Babylon (representing the apostate world and church) or with the ‘great church, the mother of abominations’ (representing the apostate church of the devil). Those who ‘drink of the wine of the wrath of her fornication’ participate in the worldly pleasures and sins of the apostate world and church, and thus will reap the desolations and destruction that will come upon the wicked when they are judged.” (Ludlow, *Companion*, 1:219.))

12 And there are ^anone that doeth good except those who are ready to ^breceive the fulness of my gospel, which I have sent forth unto this generation. (Missionaries who go out to share the gospel meet many people who profess spiritual experiences. Such experiences are easily discerned by ascertaining their purpose. If the experience opens their hearts and minds to accept the fulness of the gospel when it comes to them, it is obviously of God. If, on the other hand, their purpose is to excuse themselves from any responsibility to accept additional light and truth and the blessings that come from it, their experiences obviously come from some other source. Revelations of the Restoration, 264)

13 Wherefore, **I call upon the ^aweak things of the world, those who are ^bunlearned and despised, to thrash the ^cnations by the power of my ^dSpirit;** (This principle was manifest in the calling of the unlearned boy, Joseph Smith, to be the servant of the Lord in restoring the fulness of the gospel in the latter days. When Sidney Rigdon first received the Book of Mormon and studied its contents, he was impressed by the fact that this powerful testament of Christ came through an unlearned man. Illustrating this point, A. W. Cowles records the following: "After a few days Cowdery returned and held a long interview with Rigdon. Rigdon had read a considerable portion of the book. He questioned Cowdery about Smith and found that he was entirely illiterate. Rigdon expressed the utmost amazement that such a man should write a book which seemed to shed a flood of light on all the old scriptures, open all their profoundest mysteries, and give them perfect consistency and complete system. In his fresh enthusiasm he exclaimed that if God ever gave a revelation, surely this must be divine" (as cited in Anderson, "Impact of the First Preaching," 479). Revelations of the Restoration, 265-66)

14 And their arm shall be my arm, and I will be their ^ashield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their ^benemies shall be under their feet; and I will let ^cfall the ^dsword in their behalf, and by the ^efire of mine indignation will I preserve them. (**Courage and faith will be the companions of every successful missionary. In June 1835 Elders David W. Patten, Wilford Woodruff, and Warren Parrish were together preaching the gospel in Tennessee. A local sheriff arrested them on false pretenses at the urging of a Methodist priest. A mock trial was held in which the defendants were not allowed to say a word in their own behalf. They were pronounced guilty. "Brother Patten, being filled with the Holy Ghost, arose to his feet, and by the power of God bound them fast to their seats while he addressed them. He rebuked them sharply for their wicked and unjust proceedings. Bro. Parrish afterwards said, 'My hair stood up straight on my head, for I expected to be killed.' When Patten closed, the Judge addressed him, saying, 'You must be armed with concealed weapons, or you would not treat an armed court as you have this.' Patten replied, 'I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and he permits you to exercise all the power you have, and he bestows on me all the power I have'" (in Jenson, *LDS Biographical Encyclopedia*, 1:78). Saints in the area paid the court costs, and the missionaries were set free. That evening a heavenly messenger appeared to Elder Patten and warned him that the mob at the courthouse was in a rage because their prisoners had been freed. These brethren escaped unharmed by heeding this angelic warning.** Revelations of the Restoration, 266)

15 And the ^apoor and the ^bmeek shall have the gospel preached unto them, and they shall be ^clooking forth for the time of my coming, for it is ^dnigh at hand—

16 And they shall learn the parable of the ^afig-tree, for even now already summer is nigh.

17 And I have sent forth the ^afulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him;

18 And I have given unto him the ^akeys of the mystery of those things which have been ^bsealed, even things which were from the ^cfoundation of the world, and the things which shall come from this time until the time of my coming, if he ^dabide in me, and if not, ^eanother will I plant in his stead.

19 Wherefore, watch over him that his faith fail not, and it shall be given by the ^aComforter, the ^bHoly Ghost, that knoweth all things.

20 And a commandment I give unto thee—that thou shalt ^awrite for him; and the ^bscriptures shall be given, even as they are in mine own bosom, to the salvation of mine own ^celect; (Much in the Old and New Testaments has not come to us as it was originally penned. **The promise here is that the spirit of revelation will rest upon the Prophet with sufficient sureness to enable these ancient records to reflect those things that constitute the mind and will of the Lord.** Revelations of the Restoration, 267. **The reference here is to the Joseph Smith Translation of the Bible, which will render the Bible to the Church as it is in God's own understanding. This does not necessarily mean that the Joseph Smith Translation will simply restore the original texts of the biblical books; it goes beyond that. The texts will be rendered as God himself wants us to understand them—corrected, adapted, edited, revised, and supplemented especially for use of the Saints in the latter days. In the Joseph Smith Translation, Joseph sometimes corrected and added to what had been originally written to give us a more complete understanding than was possible even with the original text. For essentially the rest of his life, at different intervals the Prophet Joseph, with Sidney's help, continued to work on the Joseph Smith Translation. ACD&C 1:242-43)**

21 For they will hear my ^avoice, and shall ^bsee me, and shall not be ^casleep, and shall ^dabide the day of my ^ecoming; for they shall be ^fpurified, even as I am pure.

22 And now I say unto you, ^atarry with him, and he shall journey with you; forsake him not, and surely these things shall be fulfilled.

23 And ^ainasmuch as ye do not write, behold, it shall be ^bgiven unto him to prophesy; and thou shalt preach my gospel and call on ^cthe holy prophets to prove his words, as they shall be given him.

24 ^aKeep all the commandments and covenants by which ye are bound; and I will cause the heavens to ^bshake for your ^cgood, and ^dSatan shall tremble and ^eZion shall ^frejoice upon the hills and ^gflourish;

25 And ^aIsrael shall be ^bsaved in mine own due time; and by the ^ckeys which I have given shall they be led, and no more be confounded at all.

26 ^aLift up your hearts and be glad, your ^bredemption draweth nigh. **(Is this perhaps the most disobeyed commandment among faithful Latter-day Saints? Often even the most faithful members have difficulty obeying the commandment of the Lord to rejoice, be glad, and fear not. Whether through lack of understanding or lack of faith, they resist the joy that should already be theirs, and they continue to fear for their place in the kingdom. If you are worthy to partake of the sacrament, or if endowed to go to the temple, then reread the assurances of verses 26–27, and be glad! ACD&C 1:244)**

27 Fear not, little ^aflock, the ^bkingdom is yours until I come. Behold, I ^ccome quickly. Even so. Amen.

D&C 36

Revelation given through Joseph Smith the Prophet to Edward Partridge, near Fayette, New York, December 1830. HC 1: 131. See heading to Section 35. The Prophet said 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 to be called to go forth and preach.*

(During the infancy of the Church, the Lord raised up righteous men to stand beside the Prophet Joseph Smith in building the kingdom. The year 1830 saw many of these future leaders join the Church, one of whom was Edward Partridge. He was born in Massachusetts and first heard the gospel in Kirtland, Ohio, when the missionaries who had been sent to the Lamanites stopped there on the way to Missouri. Shortly thereafter he traveled with Sidney Rigdon to New York, arriving in Fayette in December 1830. Edward Partridge had not been baptized at the time he first visited the Prophet. Lucy Mack Smith recorded the following: “In December of the same year [1830], Joseph appointed a meeting at our house. While he was preaching, Sidney Rigdon and Edward Partridge came in and seated themselves in the congregation. When Joseph had finished his discourse, he gave all who had any remarks to make, the privilege of speaking. Upon this, Mr. Partridge arose, and stated that he had been to Manchester, with the view of obtaining further information respecting the doctrine which we preached; but, not finding us, he had made some inquiry of our neighbors concerning our characters, which they stated had been unimpeachable, until Joseph deceived us relative to the Book of Mormon. He also said that he had walked over our farm, and observed the good order and industry which it exhibited; and, having seen what we had sacrificed for the sake of our faith, and having heard that our veracity was not questioned upon any other point than that of our religion, he believed our testimony, and was ready to be baptized, ‘if,’ said he, ‘Brother Joseph will baptize me.’ “‘You are now,’ replied Joseph, ‘much fatigued, brother Partridge, and you had better rest to-day, and be baptized tomorrow.’ “‘Just as Brother Joseph thinks best,’ replied Mr. Partridge, ‘I am ready at any time.’ “He was accordingly baptized the next day.” (*History of Joseph Smith*, pp. 191–92.) Institute Manual, 72)

(The setting for Doctrine and Covenants 36 is almost identical to that for Doctrine and Covenants 35. At roughly the same time as section 35 was given to Sidney Rigdon, Joseph Smith received section 36 for Edward Partridge. Edward was a successful and much respected hatmaker in Painesville, Ohio, near Kirtland. When he left with Sidney Rigdon to visit Joseph, he was not yet convinced of the truth of the Restoration, but wanted to investigate further. He, like Sidney, had first been introduced to the gospel by the missionaries to the Lamanites as they preached in the Kirtland area. Apparently, Edward Partridge was so well respected by others in his congregation that he was asked to investigate the claims of the Restoration for them as well. He was so honest and humble, they felt, that he would not be deceived in spiritual things. Concerning the visit of Sidney Rigdon and Edward Partridge, Lucy Mack Smith later recorded: "In December of the same year [1830], Joseph appointed a meeting at our house. While he was preaching, Sidney Rigdon and Edward Partridge came in and seated themselves in the congregation. When Joseph had finished his discourse, he gave all who had any remarks to make, the privilege of speaking. Upon this, Mr. Partridge arose, and stated that he had been to Manchester, with the view of obtaining further information respecting the doctrine which we preached; but, not finding us, he had made some inquiry of our neighbors concerning our characters, which they stated had been unimpeachable, until Joseph deceived us relative to the Book of Mormon. He also said that he had walked over our farm, and observed the good order and industry which it exhibited; and, having seen what we had sacrificed for the sake of our faith, and having heard that our veracity was not questioned upon any other point than that of our religion, he believed our testimony, and was ready to be baptized, 'if,' said he, 'Brother Joseph will baptize me.' "'You are now,' replied Joseph, 'much fatigued, brother Partridge, and you had better rest to-day, and be baptized tomorrow.' "'Just as Brother Joseph thinks best,' replied Mr. Partridge, 'I am ready at any time.' "He was accordingly baptized the next day" on 11 December 1830. If Lucy's record is correct, then sections 35–36 were received after 10 December 1830. In his own account of the reception of Doctrine and Covenants 35–36, Joseph Smith called Edward

Partridge a "pattern of piety, and one of the Lord's great men. Shortly after the arrival of these two brethren, thus spake the Lord: [section 35]. "And the voice of the Lord to Edward Partridge was: [section 36]." ACD&C 1:245-46)

1 THUS saith the Lord God, the ^aMighty One of Israel: Behold, I say unto you, my servant ^bEdward, that you are blessed, and ^cyour sins are forgiven you, and you are called to preach my gospel as with the voice of a trump;

2 And I will lay my ^ahand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the ^bComforter, which shall ^cteach you the peaceable things of the kingdom; (Edward Partridge was baptized by the Prophet 11 December 1830 in the Seneca River. He was ordained an elder by Sidney Rigdon. **When the Lord's servants act in his behalf, it is as if the Lord himself has personally acted.** Great symbolism is associated with the laying on of hands. The hand is a symbol of power and is associated with the idea of strength, providence, or blessings. Priesthood, keys, ordinations, offices, blessings, and so on are granted by the laying on of hands. This symbolizes the placing of God's hand or power upon the one so blessed. It also provides an orderly, observable, and documented way to convey offices or authority. See commentary on Doctrine and Covenants 42:11, "Known to the Church . . . regularly ordained." Revelations of the Restoration, 269)

3 And you shall declare it with a loud voice, saying: Hosanna, ^ablessed be the name of the most high God.

4 And now this calling and commandment give I unto you concerning all men—

5 That as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling and commandment, shall be ^aordained and sent forth to ^bpreach the everlasting gospel among the nations—

6 Crying repentance, saying: ^aSave yourselves from this untoward generation, and come forth out of the fire, hating even the ^bgarments spotted with the flesh. (This part of verse 6 is an allusion to Jude 1:23 . Elder Bruce R. McConkie wrote of that scripture: "To stay the spread of disease in ancient Israel, clothing spotted by contagious diseases was destroyed by burning. (Lev. 13:47–59 ; 15:4–17 .) And so with sin in the Church, the saints are to avoid the remotest contact with it; the very garments, as it were, of the sinners are to be burned with fire, meaning that anything which has had contact with the pollutions of the wicked must be shunned. And so also with those yet in the world who are invited to join the kingdom." (*Doctrinal New Testament Commentary*, 3:428.))

7 And this commandment shall be given unto the elders of my church, that every man which will ^aembrace it with ^bsingleness of heart may be ordained and sent forth, even as I have spoken. (**The clear thrust of these verses is that every man who has the Melchizedek Priesthood conferred upon him is obligated to serve as a missionary.** President Kimball illustrated this principle when he said, "The question has been often asked, 'Is the mission program one of compulsion?' And the answer, of course, is no. Everyone is given his free agency. The question is asked: Should every young man fill a mission? And the answer of the Church is yes, and the answer of the Lord is yes. Enlarging this answer we say: Certainly every male member of the Church should fill a mission, like he should pay his tithing, like he should attend his meetings, like he should keep his life clean and free from the ugliness of the world and plan a celestial marriage in the temple of the Lord" ("Planning for a Full and Abundant Life," 87). In like manner, **Elder A. Theodore Tuttle commented: "I talked with a young man about a mission. He said, 'I don't want to go.' I asked, 'What has that got to do with it? We need you'"** (Conference Report, October 1974, 100). Revelations of the Restoration, 269-270. "In Biblical language, to 'gird up the loins' is to prepare for a journey, or for work. The Hebrews wore girdles [sashes] when traveling, and when at work. On such occasions they girt their clothes about them [by tucking them under the sash] to ensure free movement of the limbs. The servants of the Lord must be prepared to do His work, and to go when He calls." (Smith and Sjodahl, Commentary, p. 201.) Concerning the need for the Saints to "gird up their loins" and proclaim

the gospel, President Spencer W. Kimball said: “I feel that when we have done all in our power that the Lord will find a way to open doors. . . . “But I can see no good reason why the Lord would open doors that we are not prepared to enter. . . . “When I ask for more missionaries, I am not asking for more testimony-barren or unworthy missionaries. I am asking that we start earlier and train our missionaries better in every branch and every ward in the world. That is another challenge—that the young people will understand that it is a great privilege to go on a mission and that they must be physically well, mentally well, spiritually well, and that ‘the Lord cannot look upon sin with the least degree of allowance.’ “I am asking for missionaries who have been carefully indoctrinated and trained through the family and the organizations of the Church, and who come to the mission with a great desire.” (“When the World Will Be Converted,” *Ensign*, Oct. 1974, p. 7 .) Institute Manual, 73)

8 I am Jesus Christ, the Son of God; wherefore, **gird up your loins and I will ^asuddenly ^bcome to my ^ctemple.** Even so. Amen. **(Among the passages of scripture that the angel Moroni quoted in tutoring the Prophet Joseph Smith was Malachi's prophecy that "the Lord, whom ye seek, shall suddenly come to his temple" (Malachi 3:1). The Lord will make numerous appearances at his temples. The first of these occurred when the Lord appeared to his servants in the Kirtland Temple on 3 April 1836. There are many temples, and it is, of course, the right of the Savior to appear in any or all of them as often as suits his purposes. Reference is made to his future appearance in the temple yet to be built in the New Jerusalem (D&C 42:35-36). We would understand this to be but the pattern of a host of other such appearances in his temples. Revelations of the Restoration, 270)**

Come Follow Me Lesson 16

April 12-18

D&C 37-40

D&C 37

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Revelation given to Joseph Smith the Prophet and Sidney Rigdon, near Fayette, New York, December 1830. HC 1: 139. Herein is given the first commandment concerning a gathering in this dispensation. (Joseph Smith: It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. [Jude 3, 14, 15; Colossians 4:16; 1 Corinthians 5:9.] The common remark was, "They are lost books!" but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam. To the joy of the little flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch: [Moses, ch. 7, quoted.] Soon after the words of Enoch were given, the Lord gave the following commandment: [Section 37, follows.] (HC 1:131-39, December 1830; Fayette, New York.) This revelation was given eight months after the Church was officially organized. Since 6 April 1830, the Church had grown to about 200 Saints in the state of New York. Missionary efforts had been extended westward to Kirtland, Ohio, and to the borders of Missouri. Missionaries had been particularly successful in the Kirtland area, where they baptized about 127 people during the two or three weeks they spent there on their way to Missouri (see Roberts, *Comprehensive History of the Church*, 1:231). The Church continued to grow rapidly in that area after they departed. By the time of this revelation, such notable leaders as Parley P. Pratt, Orson Pratt, Sidney Rigdon, Edward Partridge, and Thomas B. Marsh had joined the Church. Revelations had poured down from heaven as the Prophet Joseph Smith received guidance for individual Saints, direction in revising the Bible, and the records of Moses and Enoch. But Satan's efforts were unrelenting. Persecution raged, and the Prophet was arrested a number of times on false charges. Now, in December 1830, the voice of the Lord was heard again. But this time the Lord's will was that Joseph cease revising the Bible and move to Ohio. Section 37 is the first revelation directing the Saints to gather to a central place. In it the Lord charted a westward course for the restored Church. Institute Manual, 74)

1—4, The saints are called to gather at the Ohio.

1 BEHOLD, I say unto you that it is not expedient in me that ye should ^atranslate (Joseph was in the process of translating the Bible at this time. John A. Widtsoe: **The use of the Bible by L.D.S. missionaries led, however, to one of the most notable labors of Joseph Smith. The teachings of the Book of Mormon, and the revelations he had received, convinced Joseph that in the Bible were many errors, such as unauthorized additions, incomplete statements, and faulty translations. This seemed to him, a lover and expounder of truth, out of keeping with the sacred nature of the volume. Therefore, after placing the matter before the Lord he began the so-called "inspired translation" of the Bible. In June, 1830, less than three months after the Church was organized, there was revealed to him the "Visions of Moses," which gave a more complete account of the events mentioned in the book of Genesis, and set forth many lost doctrines; for example, the meaning of the fall of Adam and Eve, long misunderstood because of the imperfections of existing**

translations of the Bible, was cleared, and shown to be a necessary act in the development of the Lord's plan of salvation. [Moses, chapters 2-8.] Towards the end of the year 1830, with Sidney Rigdon as assistant, he began a somewhat full "explanation and review" of the Old and New Testaments. The work then done is a convincing evidence of Joseph's inspiration. Thousands of the changes were made, all conforming to common sense, and many in full harmony with later modern scholarship. Disputed meanings were made clear, and new doctrines expounded.) any more until ye shall go to the Ohio, and this because of the enemy and for your sakes. (Why move to Ohio? For their own safety and to build a temple. The call to the Ohio was for two reasons. The opposition to the Church in and around Fayette had become bitter. There had been many converts made among the followers of Sidney Rigdon in Kirtland, and the spirit there was friendly. The trend of the Church was ever westward; as persecution arose, and it became necessary to seek protection the Church moved farther and farther west. The Lord had a design in this. The place of the City Zion was west and it was necessary that eventually the Church be located there. Although it would not be a permanent residence, until Zion is redeemed. Not only was Joseph Smith and Sidney Rigdon commanded to go to Ohio, but this came as a command to the entire Church. Joseph Fielding Smith, Church History and Modern Revelation, 1:163.)

2 And again, I say unto you that ye shall not go until ye have preached my gospel in those parts, and have ^astrengthened up the church whithersoever it is found, and more especially in ^bColesville; for, behold, they pray unto me in much faith.

3 And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at ^athe Ohio, (Though unknown to the Saints at this time, it would be in Kirtland, Ohio, that some of the most important events of this dispensation would take place. Their gathering there was necessary for the construction of a temple and the subsequent appearance of Christ—to accept that edifice as his house—and then the appearance of Moses, Elias, and Elijah to restore the keys, powers, and majesties they held when on earth. It would be here that the Saints would be "endowed with power from on high" (D&C 38:32). **Almost half of the revelations in the Doctrine and Covenants were given in Ohio.** It was here that the school of the prophets was formed, the Lectures on Faith given, most of the work on the Joseph Smith Translation completed, and the Abraham papyrus purchased. It was also here that the law of consecration was revealed and revelations relative the establishment of Zion received. **No period in the history of the Church equals the Ohio era for the outpouring of divine knowledge.** Revelations of the Restoration, p. 271-72) against the time that my servant Oliver Cowdery shall return unto them. (Oliver was still the second elder of the Church, and therefore, was very important to the Church.)

4 Behold, here is wisdom, and let every man ^achoose for himself until I come. Even so. Amen.

D&C 38

Revelation given through Joseph Smith the Prophet, at Fayette, New York, January 2, 1831. HC 1: 140—143. The occasion was a conference of the Church.

(As the year 1831 dawned, Joseph Smith envisioned “a prospect great and glorious for the welfare of the kingdom” (*History of the Church*, 1:140). The Lord had previously charged the Church to “seek to bring forth and establish the cause of Zion” (D&C 6:6 ; 11:6 ; 12:6 ; 14:6). From the time this commandment was first given until his martyrdom, the Prophet labored diligently to this end. He once said, “We ought to have the building up of Zion as our greatest object” (*History of the Church*, 3:390). During the month of December 1830, Joseph Smith received by revelation the remainder of the book of Moses. Chapters 6 and 7 dealt specifically with the establishment of Zion in Enoch’s day. Two things were needed before Zion could be built in this dispensation, however: revelation from the Lord giving His law and the order of Zion, and the preparation and sanctification of the Saints. The fulfillment of the

first requirement was begun on 2 January 1831. During the third conference of the Church, the Prophet received Doctrine and Covenants 38. In it the Lord said that He was “the same which had taken the Zion of Enoch into mine own bosom” (D&C 38:4). He further revealed why He had commanded the Saints to move to Ohio: “There I will give unto you my law; and there you shall be endowed with power from on high” (D&C 38:32). This revelation was the Lord’s answer to those who wondered why they should move three hundred miles to the west in the dead of winter. Institute Manual, 75)

1—6, Christ created all things; 7—8, He is in the midst of his saints, who shall soon see him; 9—12, All flesh is corrupted before him; 13—22, He has reserved a land of promise for his saints in time and in eternity; 23—27, The saints are commanded to be one and esteem each other as brethren; 28—29, Wars are predicted; 30—33, The saints are to be given power from on high and go forth among all nations; 34—42, The Church is commanded to care for the poor and needy, and to seek the riches of eternity.

1 THUS saith the Lord your God, even Jesus Christ, the Great ^aI AM, Alpha and Omega, the ^bbeginning and the end, the ^csame which looked upon the ^dwide expanse of eternity, and all the seraphic ^ehosts of heaven, (The **hosts of heaven referred to here are unembodied spirits yet to be born into mortality** (D&C 45:1; Genesis 2:1; Moses 3:1; Abraham 5:1). **Seraphim is the plural form of the Hebrew word seraph, which means "burning."** Revelations of the Restoration, McConkie, p. 276. **Seraphs are angels who reside in the presence of God...it is clear that seraphs include the unembodied spirits of pre-existence, for our Lord looked upon the wide expanse of eternity and all the seraphic hosts of heaven, before the world was made. **Whether the name seraphs also applies to perfected and resurrected angels is not clear...****) ^fbefore the world was ^gmade;

2 The same which ^aknoweth all things, (Scripture testifies that all three members of the Godhead have all knowledge— past, present, and future. This stands in sharp contrast with the idea held by some that God is forever learning. To suppose this is also to admit that God is forever ignorant. It is the testimony of all the standard works that God— meaning the Father, the Son, and the Holy Ghost—knows all things both in heaven and on earth (Mosiah 4:9). **Joseph Smith explained that unless God had all the attributes of godliness in perfection, including knowledge, we could not be expected to exercise faith in him. "Without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him"** (Smith, Lectures on Faith, 4:11). See commentary on Lectures on Faith, 4:11, page 840. **The omniscience of God troubles some because they suppose it to be in conflict with agency. If God knows that something is going to happen, they argue, we have no power of choice to prevent it. They assume that foreknowledge has a causal effect, reasoning that if God knows we are going to do something wrong, we are predetermined to do it. Were that the case, it would also follow that God's ignorance of future events would have a preventive effect. That is, if God did not know something was going to happen, then it wouldn't happen. If that were true, it would follow that we have agency or freedom of choice in direct proportion to God's ignorance. Thus, rather than rejoice in the knowledge of God, scripture should exult in his ignorance. The whole chain of thought is threadbare. Ignorance about the cause of cancer never prevented it, and knowledge of it never caused it. Our knowledge that one season follows another, that the tides come and go, that the sun rises and sets, has nothing to do with their happening; nor will our ignorance of these events deter them in any way. Our ignorance or knowledge of either the laws of nature or the laws of the gospel is without causal effect. True it is that God has the power to intervene and prevent certain things from happening, but he will not do so to contravene the agency that he himself gave us.** Revelations of the Restoration, McConkie, p. 276-77) for ^ball things are ^cpresent before mine eyes;

(To Moses the Lord said, "All things are present with me, for I know them all" (Moses 1:6). **For God past, present, and future are always before him as one.** Exalted beings "reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's" (D&C 130:7-9). Revelations of the Restoration, McConkie, p. 276-77)

3 I am the same which ^aspake, and the world was made, and all things came by me. (Under the direction of the Father, **Christ has created worlds without number.** "By the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten" (Moses 1:32-33). When Christ says, "all things came by me," as he does in this text, he is speaking by divine investiture of authority. That is, he is speaking in the first person for his Father. **Although the great labor of creation rested with Christ, he is not the father of the spirits of men, nor did he create himself.** In the premortal realm Christ was the firstborn of all the spirit children of our eternal Father. In mortality he is the Only Begotten of the Father, meaning the only Son begotten of God in the flesh, or with blood. Revelations of the Restoration, McConkie, p. 276-77)

4 I am the same which have taken the ^aZion of ^bEnoch into mine own bosom; and verily, I say, even as many as have ^cbelieved in my name, for I am Christ, and in mine own name, by the virtue of the ^dblood which I have spilt, have I pleaded before the Father for them. (Why is Christ mentioning the City of Enoch here? Because the Saints will be called upon to establish Zion themselves. **Between Enoch and the Flood those who accepted the gospel were gathered to Zion, and eventually Enoch's Zion itself was physically taken up from the earth into heaven, or "into mine own bosom."** According to Joseph Smith Translation Genesis 14:32–36, Melchizedek, who blessed Abraham and accepted his tithing, was also able to establish Zion with his people. The people of Nephi were able to establish Zion after the visit of the Savior among them. In time to come, the Latter-day Saints will establish Zion on the American continent, which Zion will be called the New Jerusalem (see Articles of Faith 1:10; Ether 13:1–12). Then, at or near the beginning of the Millennium, God will bring the Zion of Enoch physically back to the earth to be joined together with the "New Jerusalem" Zion of the Latter-day Saints (see D&C 133:24; Moses 7:62–64). These references to Enoch and Zion in Moses 7, received in mid-December 1830, and in Doctrine and Covenants 38, received a couple of weeks later on 2 January, clearly anticipate what the Saints themselves did not really know yet—that they were going to be invited to establish Zion, the New Jerusalem, in Missouri in their own lifetime. ACD&C 1:258-59)

5 But behold, the residue of the ^awicked have I kept in ^bchains of darkness until the ^cjudgment of the great day, which shall come at the end of the earth; (The wicked won't recognize events preceding the Second Coming because they can't see spiritually.)

6 And even so will I cause the wicked to be kept, that will not hear my voice but ^aharden their hearts, and wo, wo, wo, is their doom.

7 But behold, verily, verily, I say unto you that mine ^aeyes are upon you. I am in your ^bmidst and ye cannot ^csee me; (President Harold B. Lee said: "I have a session with the missionary groups as they go out, in the temple, where they are permitted to ask intimate questions that wouldn't be proper to be discussed elsewhere. They sometimes ask, Could you tell us a certain place in the temple where the Savior has been seen? My answer is, 'Keep in mind that this is the house of the Lord; this is the place that we try to keep as pure and holy and sacred as any building we have. This is the most likely place he would come when he comes on earth. Don't ask for a certain place because he has walked these halls. How do you know but what he is here in your midst?'" (In Conference Report, British Area Conference 1971, pp. 135–36; or *Ensign*, Nov. 1971, pp. 12–13 .) Institute Manual, 76)

8 But the day soon cometh that ye shall ^asee me, and know that I am; for the ^bveil of darkness shall soon be rent, and he that is not ^cpurified shall not ^dabide the day.

9 Wherefore, **gird up your loins and be prepared.** (Get to work and be ready) Behold, the ^akingdom is yours, and the enemy shall not overcome.

10 Verily I say unto you, ye are ^aclean, (speaking of the church collectively) but not all; and there is none else with whom I am well ^bpleased;

11 For all ^aflesh is corrupted before me; and the powers of ^bdarkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

12 Which causeth ^asilence to reign, and all eternity is ^bpained, and the ^cangels are waiting the great command to ^dreap down the earth, to ^egather the ^ftares that they may be ^gburned; and, behold, the enemy is combined. (organized)

13 And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your ^adestruction in process of time, and ye knew it not;

14 But now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are ^aguilty before me, but I will be merciful unto your ^bweakness.

15 Therefore, be ye ^astrong from henceforth; ^bfear not, for the kingdom is yours.

16 And for your salvation I give unto you a commandment, (the commandment is mentioned in verse 32) for I have heard your ^aprayers, and the ^bpoor have complained before me, and the ^crich have I made, and all flesh is mine, and I am no ^drespector of persons.

17 And I have made the earth rich, and behold it is my ^afootstool, wherefore, again I will stand upon it.

18 And I hold forth and deign to give unto you greater riches, even a land of ^apromise, a land ^bflowing with milk and honey, upon which there shall be no ^ccurse when the Lord cometh;

19 And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

20 And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the ^ainheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away. (To better understand the Lord's promise in these verses, one needs to understand that the Lord created the earth for His children and that it reflects the level of life that they live. Elder Bruce R. McConkie described four of the stages the earth has gone through and will yet go through:

“Edenic earth . Following its physical creation, the earth was pronounced *good* . It was a *terrestrial or paradisiacal* state. There was no death either for man or for any form of life, and ‘all the vast creation of animated beings breathed naught but health, and peace, and joy.’ (2 Ne. 2:22 ; *Voice of Warning*, pp. 89–91.) **“Telestial earth**. When Adam fell, the earth fell also and became a mortal sphere, one upon which worldly and carnal people can live. This condition was destined to continue for a period of 6,000 years, and it was while in this state that the earth was baptized in water. (D. & C. 77:6–7, 12 ; *Man: His Origin and Destiny*, pp. 415–436, 460–466.) **“Terrestrial earth** . ‘We believe . . . that the earth will be *renewed* and receive its *paradisiacal glory* .’ (Tenth Article of Faith .) Thus, the earth is to go back to the primeval, paradisiacal, or terrestrial state that prevailed in the days of the Garden of Eden.

Accompanying this transition to its millennial status the earth is to be burned, that is, receive its baptism of fire. It will then be a new heaven and a new earth, and again health, peace, and joy will prevail upon its face. (D. & C. 101:23–32 ; Isa. 65:17–25 ; Mal. 3:1–6 ; 4:1–6 ; *Man: His Origin and Destiny*, pp. 380–397.) **“Celestial earth** . Following the millennium plus ‘a little season’ (D. & C. 29:22–25), the earth will die, be resurrected, and becoming like a ‘sea of glass’ (D. & C. 130:7), attain unto ‘its sanctified, immortal, and eternal state.’ (D. & C. 77:1–2 .) Then the poor and the meek—that is, the godfearing and the righteous—shall inherit the earth; it will become an abiding place for the Father and the Son, and celestial beings will possess it forever and ever. (D. & C. 88:14–26, 111 .)” (*Mormon Doctrine*, p. 211.) The statement that there will be no curse on the land when the Lord comes (see D&C 38:18) refers to the terrestrial earth during the Millennium, whereas the promise that the Saints will possess it during eternity (see D&C 38:18) reflects the earth's eventual celestial state. Institute Manual, 77)

21 But, verily I say unto you that in time ye shall have no ^aking nor ruler, for I will be your king and watch over you. (Christ is our King. “Christ is the *King* . (Ps. 5:2 ; 10:16 ; 44:4 ; 47:6–7 ; 89:18 ; Isa. 6:5 ; 43:15 ; Jer. 23:5 ; 46:18 ; 1 Tim. 1:17 .) By this is meant that he is the Ruler, Lawgiver, and Sovereign in whom all power rests. As King he rules over the heavens and the earth and all things that are in them (Alma 5:50); and also, in a particular sense, he rules over the kingdom of God on earth which is the Church and over the kingdom of God in heaven which is the celestial kingdom.” (McConkie, *Mormon Doctrine*, p. 414.) Though Jesus is King by right and authority, President Joseph Fielding Smith taught that **at the council of Adam-ondi-Ahman, Christ will be crowned the actual, political ruler of the world (see Notes and Commentary on D&C 116:1). President Smith further explained that the kingdom of God includes both political and spiritual aspects, for “when our Savior comes to rule in the millennium, all governments will become subject unto his government, and this has been referred to as the kingdom of God, which it is; but this is the political kingdom which will embrace all people whether they are in the Church or not.** Of course, when every kindred, tongue and people become subject to the rule of Jesus Christ such will be in that political kingdom. We must keep these two thoughts in mind. But the kingdom of God is the Church of Jesus Christ, and it is the kingdom that shall endure forever. When the Savior prayed, ‘Thy kingdom come,’ he had reference to the kingdom in heaven which is to come when the millennial reign starts. **“When Christ comes, the political kingdom will be given to the Church. The Lord is going to make an end to all nations; that means this nation as well as any other. The kingdom of God is the Church, but during the millennium, the multitudes upon the face of the earth who are not in the Church will have to be governed, and many of their officers, who will be elected, may not be members of the Church.”** (*Doctrines of Salvation* n, 1:229–30.) Institute Manual, 77)

22 Wherefore, hear my voice and ^afollow me, and you shall be a ^bfree people, and ye shall have no laws but my laws when I come, for I am your ^clawgiver, and what can stay my hand? (When Christ returns, we will be living his laws, the law of consecration. **The prophetic word declares that with the return of Christ there will be "a full end of all nations" (D&C 87:6), meaning all man-made governments will surrender their authority to the Lord of lords and King of kings, who "will reign personally upon the earth" (Article of Faith 10). Joseph Smith explained that "Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it"** (Teachings of the Prophet Joseph Smith, 268). Having lost the glory of David's day, Israel took great solace in the prophecies that such glory would be restored to her. For instance, Zechariah testified, "And the Lord shall be king over all the earth: in that [millennial] day shall there be one Lord, and his name one" (Zechariah 14:9). Describing that day, Zephaniah wrote: "The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. . . . I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zephaniah 3:15-17, 19-20). And again Hosea wrote, "I am the Lord thy God . . . for there is no saviour beside me. . . . I will be thy king: where is any other that may save thee in all thy cities?" (Hosea 13:4, 10)."When the Lord reigns, how will he do it? John says: 'He shall rule them with a rod of iron.' (Rev. 19:15). What is the rod of iron? Nephi says: 'I beheld that the rod of iron . . . was the word of God, which led to the fountain of living waters, or to the tree of life.' (1 Ne. 11:25). Thus, Christ reigneth in and through and by means of the gospel. There is no other way. Men will be subject to him because they believe the gospel. The gospel is his law. He has no other. And so we read relative to his coming: 'And another trump shall sound, which is the fifth trump, which is the

fifth angel who committeth the everlasting gospel—flying through the midst of heaven, unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth—for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying: Fear God, and give glory to him who sitteth upon the throne, forever and ever; for the hour of his judgment is come.' (D&C 88:103-4). Every knee shall bow! The Lord reigneth! He is King over all the earth!" (McConkie, Millennial Messiah, 590-91). Revelations of the Restoration, 284-85)

23 But, verily I say unto you, ^ateach one another according to the office wherewith I have appointed you;

24 And let every man ^aesteem his brother as himself, and practise ^bvirtue and holiness before me.

25 And again I say unto you, let every man esteem his ^abrother as himself.

26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he 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 ^ajust?

27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be ^aone;

(Salvation comes in our obtaining the mind of Christ and thus being one with him (1 Corinthians 2:16). We are saved to the extent that we have learned to believe as he believes, feel as he feels, and act as he acts. This is the sense in which the Father, Son, and Holy Ghost are spoken of as being one God. The intent of scripture is not to suggest three manifestations of the same God, but rather three persons who are one in thought and deed. To the extent that we do not believe, feel, or act as Christ would, we are not one with him, and thus the Lord would say of us, "Ye are not mine."

Revelations of the Restoration, p. 286) and if ye are not one ye are not mine. (There is great power in unity. Harold B. Lee said: If we are not united, we are not his. Here unity is the test of divine ownership as thus expressed. **If we would be united in love and fellowship and harmony, this Church would convert the world, who would see in us the shining example of these qualities which evidence that divine ownership. Likewise, if in that Latter-day Saint home the husband and wife are in disharmony, bickering, and divorce is threatened, there is an evidence that one or both are not keeping the commandments of God. If we, in our wards and our branches, are divided, and there are factions not in harmony, it is but an evidence that there is something wrong. If two persons are at variance, arguing on different points of doctrine, no reasonable, thinking persons would say that both were speaking their different opinions by the Spirit of the Lord. . . . If it is so important, then, that this people be a united people, we might well expect that upon this principle the powers of Satan would descend for their greatest attack. We might well expect, also, that if there be those of apostate mind among us, they would be inclined to ridicule and to scorn this principle of oneness and unity as being narrow-minded or as being unprogressive. We would likewise expect that those who are enemies would also seek to fight against that principle. . . .** CR, Apr 1950, p. 97-98)

28 And again, I say unto you that the enemy in the secret chambers seeketh your ^alives. (Elder Joseph F. Smith: The hatred of the wicked always has and always will follow the Priesthood and the Saints. The devil will not lose sight of the power of God vested in man—the Holy Priesthood. He fears it, he hates it, and will never cease to stir up the hearts of the debased and corrupt in anger and malice towards those who hold this power, and to persecute the Saints, until he is bound. (At St. George, Utah, April 2, 1877, JD19:24))

29 Ye hear of ^awars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. (This is the earliest allusion to the Civil War. Bruce R. McConkie: **Nor are the days of our greatest sorrows and our deepest sufferings all behind us. They too lie ahead. We shall yet face greater perils, we shall yet be tested with more severe trials, and we shall yet weep more tears of sorrow than we have ever known before. The way ahead is dark and dreary and dreadful. There will yet be martyrs; the doors in Carthage shall again enclose the**

innocent. We have not been promised that the trials and evils of the world will entirely pass us by. If we, as a people, keep the commandments of God; if we take the side of the Church on all issues, both religious and political; if we take the Holy Spirit for our guide; if we give heed to the words of the apostles and prophets who minister among us—then, from an eternal standpoint, all things will work together for our good. Our view of the future shall be undimmed, and, whether in life or in death, we shall see our blessed Lord return to reign on earth. We shall see the New Jerusalem coming down from God in heaven to join with the Holy City we have built. We shall mingle with those of Enoch’s city while together we worship and serve the Lord forever. CR, Apr 1980, p. 98-100.)

30 I tell you these things because of your prayers; wherefore, ^atreasure up ^bwisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but **if ye are prepared ye shall not fear.** (President Ezra Taft Benson: What are some of the calamities for which we are to prepare? In section 29 the Lord warns us of “a great hailstorm sent forth to destroy the crops of the earth.” (D&C 29:16.) In section 45 we read of “an overflowing scourge; for a desolating sickness shall cover the land.” (D&C 45:31.) In section 63 the Lord declares he has “decreed wars upon the face of the earth. ...” (D&C 63:33.) In Matthew, chapter 24, we learn of “famines, and pestilences, and earthquakes. ...” (Matt. 24:7.) The Lord declared that these and other calamities shall occur. These particular prophecies seem not to be conditional. The Lord, with his foreknowledge, knows that they will happen. Some will come about through man’s manipulations; others through the forces of nature and nature’s God, but that they will come seems certain. **Prophecy is but history in reverse—a divine disclosure of future events. Yet, through all of this, the Lord Jesus Christ has said: “... if ye are prepared ye shall not fear.” (D&C 38:30.)** What, then, is the Lord’s way to help us prepare for these calamities? The answer is also found in section 1 of the Doctrine and Covenants, wherein he says: “Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; “And also gave commandments to others. ...” (D&C 1:17–18.) He has also said: “Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.” (D&C 1:37.) Here then is the key—look to the prophets for the words of God, that will show us how to prepare for the calamities which are to come. For the Lord, in that same section, states: “What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.” (D&C 1:38.) CR, Oct 1973, p. 89)

31 And that ye might escape the power of the ^aenemy, and be gathered unto me a righteous people, without ^bspot and blameless—

32 Wherefore, for this cause I gave unto you the ^acommandment that ye should go to the ^bOhio; and there I will give unto you my ^claw; and there you shall be ^dendowed with power from on high; **(The endowment is an ordinance of protection and blessing normally given in a temple. A partial endowment was given in the Kirtland Temple, but the full endowment was not revealed until the Saints were in Nauvoo. The elders of Israel—like their ancient counterparts—were not to go to the nations of the earth until they had received this heavenly endowment (Luke 24:49; Acts 1:4, 8; D&C 95:8-9). Revelations of the Restoration, 287-88. Even today, missionaries do not go out until they are endowed.)**

33 And from thence, whosoever I will shall go forth among ^aall nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be ^bsaved, and I will ^clead them whithersoever I will, and **no power shall ^dstay my hand.**

34 And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and **they shall be ^aappointed by the ^bvoice of the church;** (Common consent. Those who

serve in positions of authority over others in the Church do so only with the consent of those over whom they preside (D&C 26:2; 28:12). Revelations of the Restoration, p. 288)

35 And they shall look to the poor and the needy, and administer to their ^arelief that they shall not suffer; and send them forth to the place which I have commanded them;

36 And this shall be their work, to govern the affairs of the property of this ^achurch.

37 And they that have farms that cannot be sold, let them be left or rented as seemeth them good.

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

39 And if ye seek the ^ariches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the ^briches of the earth are mine to give; but beware of ^cpride, lest ye become as the ^dNephites of old. (George Q. Cannon: There is something in the human heart of that character that when human beings are prospering they are apt to be lifted up in pride and to forget the cause or the source of their prosperity; they are apt to forget God, who is the fountain of all their blessings, and to give glory to themselves. It requires a constant preaching of the word of God, a constant pleading with the people, a constant outpouring of the Spirit of God upon the people to bring them to a true sense of their real condition. With all the experience the Latter-day Saints have had, who is there among us that cannot perceive this tendency? Why, it is constantly bringing itself into notice. It becomes in some instances quite offensive, because those who are humble feel the effects of it. Those who are poor, needy and destitute, not gifted with ability to accumulate the things of this world, feel it, and very frequently their hearts are grieved because of it. **There is this tendency we have to contend with as a people and as individuals, and it is something we should constantly bear in mind, that God has sent us here and given unto us a mission on the earth, not to accumulate riches, not to become worldly-minded, not to pile up the things of this world which are perishable, to the injury of ourselves or to our detriment in our progress in the things of the kingdom of God. Is it right that we should take care of ourselves as a people and as individuals? Certainly. Is it right that we should be prudent, that we should take care of those gifts and blessings which God has given unto us, that we should husband our resources, that we should be economical, and not extravagant? Certainly; this is right, this is proper, we should be culpable if we were not so. But with this there is also something else required, and that is, to keep constantly in view that the management and care of these things is not the object that God had in sending us here, that is not the object of our probation. God has shown unto this people repeatedly—and there is scarcely an individual member of the Church who has not had experience in it—that he can give and he can take away.** I have in my mind now many instances where men of wealth—comparatively wealthy at least—have joined this Church, and it seemed as though there was a succession of events after they joined the Church, to deprive them of all they had, to test their faith apparently, but to show them that God did not give men means for the purpose of placing their affections upon them, and then, after they were stripped, he has, in many instances, begun to bless them again, and allowed them to have means in greater abundance than ever they had before. He has done so with this people. We have been stripped of our property, reduced to the last extremity for food and for other necessary comforts, and yet God has multiplied upon us these blessings when he has sent us food, and we have had abundance. But the happiness of a people does not consist in the abundance of worldly things, that is, the abundance of food or of raiment, or of houses, carriages, horses, and costly apparel. It is true that if we are relieved from the pressure of want, if we have the wherewith to supply our necessities, we feel better, we feel a relief that we do not feel when ground down by poverty. But happiness is not entirely dependent upon these circumstances, as doubtless many of my brethren and sisters have proved. I have proved it myself to my entire satisfaction. I have been in reduced circumstances; been on missions when I did not know where to get a mouthful to eat; turned away by the people who dare not entertain me because of the anger that was kindled against us. I could stand by and weep, being a boy and away from all my friends. But I, nevertheless, was happy. I never enjoyed

myself in my life as I did then. I know that happiness does not consist in the possession of worldly things. Still it is a great relief when people can have the means necessary for the support of themselves and families. **If they possess these things and the Spirit of God with them, they are blessed.** JD, 22:100-101)

40 And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the ^alabor of his ^bhands, to prepare and accomplish the things which I have commanded.

41 And let your ^apreaching be the ^bwarning voice, every man to his neighbor, in mildness and in ^cmeekness. **(The voice of warning will always be the voice of the true messenger of the Lord. The Lord does not send out his servants to assure the world that the course they are following is acceptable to him. Their purpose is to declare repentance, the need for baptism both for the remission of sins and for entrance into the Church and kingdom of God. Those who reject this message forfeit all the knowledge and blessings that would come to those who have received an inheritance in Zion. Revelations of the Restoration, p. 289. Joseph F. Smith: The one thing now that I desire to impress upon the minds of my brethren of the Holy Priesthood is that we should live so near to the Lord, be so humble in our spirits, so tractable and pliable, under the influence of the Holy Spirit, that we will be able to know the mind and will of the Father concerning us as individuals and as officers in the Church of Christ under all circumstances. And when we live so that we can hear and understand the whisperings of the still small voice of the Spirit of God, let us do whatsoever that Spirit directs, without fear of the consequences. It does not make any difference whether it meet the minds of carpers or critics, or of the enemies of the kingdom of God, or not. Is it agreeable to the will of the Lord? Is it compatible with the spirit of the great latter-day work in which we are engaged? Is the end aimed at likely to advance the Church and to strengthen it in the earth? If its trend is in that direction, let us do it, no matter what men say or think.** (CR, October 1903, p. 86.)

42 And go ye ^aout from among the ^bwicked. Save yourselves. Be ye ^cclean that bear the vessels of the Lord. Even so. Amen. (“In ancient Israel, certain vessels (bowls, urns, vases, and other containers) and utensils were used in religious feasts and ceremonies. The vessels that were to be used in the temple had special significance and were handled only by those who were worthy and authorized and who had properly prepared themselves. In a somewhat similar manner, the Lord has indicated that his saints should come ‘out from among the wicked’ (38:42) and leave the worldliness of Babylon so they will be worthy to ‘bear the vessels of the Lord’ (see 133:5).” (Ludlow, *Companion*, 2:317.))

D&C 39

(Many are called, but few are chosen” (D&C 121:40). Such is the story of James Covell, a man called by a personal revelation through the Prophet Joseph Smith to labor in the Lord’s vineyard, and a man who failed to give heed to the counsel given him. Every call to serve in the latter-day building of Zion requires personal sacrifice. James Covell had been a minister for about forty years. He was now called to be baptized into the Lord’s Church and to preach the gospel. To accept such a call would require him to forsake many of his former beliefs, to confess to his followers that he had now found a fulness of the truth, and to move to Ohio to join the Saints. It would also require that he find another way to make a living. Shortly after the Church conference of 2 January 1831, the Prophet Joseph Smith recorded: “There was a man came to me by the name of James Covell, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any command that the Lord would give to him through me, as His servant, and I received the following: [D&C 39].” (*History of the Church*, 1:143.) Marvelous promises had been made to James Covell if he would obey the word of the Lord that had been given to him. What thoughts might have filled his mind as he contemplated leaving the ministry he had been engaged in for forty years? What sacrifices would be required of him to join the

Church and move to Ohio? Whatever his thoughts, James Covell decided to reject the revelation of God. The Prophet Joseph Smith recorded simply: "As James Covell rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation [D&C 40], explaining why he obeyed not the word" (*History of the Church*, 1:145). Institute Manual, 79)

Joseph Smith Papers – 87, 91, 93

Revelation given through Joseph Smith the Prophet to James Covell, at Fayette, New York, January 5, 1831. HC 1: 143–145. James Covell, who had been a Methodist minister for about forty years, covenanted with the Lord that he would obey any command that the Lord would give to him through Joseph the Prophet.

(Shortly after the Church conference of 2 January 1831, at which Doctrine and Covenants 38 was received in front of the entire congregation, Joseph Smith had an interview with a Baptist minister that he later described in these terms: "Not long after this conference of the 2nd of January closed, there was a man came to me by the name of James Covell, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any command that the Lord would give to him through me, as His servant, and I received the following"— **Despite his individual revelation, James Covell quickly rejected the gospel and the Prophet Joseph and returned to his former life and beliefs among the Protestants** (see D&C 40). ACD&C 1:269)

1–4, The saints have power to become the sons of God; 5–6, To receive the gospel is to receive Christ; 7–14, James Covell is commanded to be baptized and labor in the Lord's vineyard; 15–21, The Lord's servants are to preach the gospel before Second Coming; 22–24, Those who receive the gospel shall be gathered in time and in eternity.

1 HEARKEN and listen to the voice of him who is from all ^aeternity to all eternity, the Great ^bI AM, even Jesus Christ—

2 The ^alight and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not;

3 The same which came in the ^ameridian of time unto mine own, and mine own ^breceived me not;

4 But to as many as received me, gave I power to become my ^asons; and even so will I give unto as many as will receive me, power to become my sons. ("Through 'the covenant' of baptism, those who are actually born again become 'the children of Christ, his sons, and his daughters'; they are 'spiritually begotten' by him; their 'hearts are changed through faith on his name'; thus they 'are born of him and have become his sons and his daughters.' (Mosiah 5:7.) Baptism and church membership standing alone do not make men sons of Christ, but through them, as he said, men have 'power to become my sons.' (D&C 39:4; Rev. 21:7.) "Those who are sons of God (meaning the Father) are persons who, first, receive the gospel, join the true Church, obtain the priesthood, marry for eternity, and walk in obedience to the whole gospel law. They are then adopted into the family of Jesus Christ, become joint-heirs with him, and consequently receive, inherit, and possess equally with him in glorious exaltation in the kingdom of his Father (D&C 76:54-60; 84:33-41; 88:107; 132:15-25; Rom. 8:14-18; Gal. 3:26-29; 4:1-7)" (McConkie, *Doctrinal New Testament Commentary*, 1:73-74). Revelations of the Restoration, 291)

5 And verily, verily, I say unto you, he that receiveth my gospel ^areceiveth me; and he that ^breceiveth not my gospel receiveth not me. (In like manner, modern-day missionaries are not sent to all the world until they have received this same endowment in the house of the Lord. Servants of the Lord are not fully qualified to go forth to preach the gospel and build up the kingdom unless they have the gift of the Holy Ghost and have been endowed with power from on high, meaning that they have received the knowledge, powers, and blessings normally given only in the temple, the house of the Lord. Revelations

of the Restoration, 294. Elder Bruce R. McConkie explained the significance of the word *gospel* : “The *gospel* of Jesus Christ is the plan of salvation. . . . **“Literally, gospel means good tidings from God or God-story. Thus it is the glad tidings or good news concerning Christ, his atonement, the establishment of his earthly kingdom, and a possible future inheritance in his celestial presence. ‘And this is the gospel,’ the Prophet recorded by way of revelation, ‘the glad tidings, which the voice out of the heavens bore record unto us—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; That through him all might be saved whom the Father had put into his power and made by him.’ (D. & C. 76:40–42 .)”** (*Mormon Doctrine*, pp. 331–32.) In *Doctrine and Covenants* 39:5–6 , the Lord explained to James Covell that repentance, baptism, and receiving the gift of the Holy Ghost are essential if one would receive Christ. *Institute Manual*, 80)

6 And this is my ^agospel—repentance and baptism by water, and then cometh the ^bbaptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and ^cteacheth the peaceable things of the kingdom.

7 And now, behold, I say unto you, my servant ^aJames, I have looked upon thy works and I ^bknow thee. **(James Covell was almost seventy-five years old when he met Joseph Smith, and he had been a Baptist minister for about forty years. Though not yet baptized, the Lord referred to Covell as “my servant,” perhaps because of the preparatory ministry he had performed as a Baptist (see D&C 35:4), and the Lord had already blessed him greatly for his service in the past (see D&C 39:8). ACD&C 1:270)**

8 And verily I say unto thee, thine heart is now right before me at this time; and, behold, I have bestowed great ^ablessings upon thy head;

9 Nevertheless, thou hast seen great ^asorrow, for thou hast ^brejected me many times because of pride and the cares of the ^cworld. (Covell was not an investigator seeking to know the truth; he had already received a spiritual witness that the gospel was true, but it cost too much, and he rejected Christ yet again. ACD&C 1:271)

10 But, behold, the days of thy ^adeliverance are come, if thou wilt ^bhearken to my voice, which saith unto thee: Arise and be baptized, and ^cwash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known.

11 And **if** thou do this, **I have prepared thee for a greater work**. Thou shalt preach the ^afulness of my gospel, which I have sent forth in these last days, the ^bcovenant which I have sent forth to ^crecover my people, which are of the house of Israel. **(In these verses the use of the word *if* is an indication that the blessings James Covell was to receive were conditional.** President Harold B. Lee said: **“I sat in a class in Sunday School in my own ward one day, and the teacher was the son of a patriarch. He said he used to take down the blessings of his father, and he noticed that his father gave what he called ‘iffy’ blessings. He would give a blessing, but it was predicated on . . . ‘if you will cease doing that.’ And he said, ‘I watched these men to whom my father gave the “iffy” blessings, and I saw that many of them did not heed the warning that my father as a patriarch had given, and the blessings were never received because they did not comply.’** “You know, this started me thinking. I went back into the *Doctrine and Covenants* and began to read the ‘iffy’ revelations that have been given to the various brethren in the Church. If you want to have an exercise in something that will startle you, read some of the warnings that were given through the Prophet Joseph Smith to Thomas B. Marsh, Martin Harris, some of the Whitmer brothers, William E. McLellin—warnings which, had they heeded, some would not have fallen by the wayside. But because they did not heed, and they didn’t clear up their lives, they fell by the wayside, and some had to be dropped from membership in the Church.” (In *Conference Report*, Oct. 1972, p. 130; or *Ensign*, Jan. 1973, pp. 107–8 .) *Institute Manual*, 80)

12 And it shall come to pass that power shall ^arest upon thee; thou shalt have great faith, and I will be with thee and go before thy face.

13 Thou art called to ^alabor in my vineyard, and to ^bbuild up my ^cchurch, and to bring forth ^dZion, that it may rejoice upon the hills and ^eflourish.

14 Behold, verily, verily, I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio.

15 And inasmuch as my people shall assemble themselves at the Ohio, I have kept in store a ^ablessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into ^ball ^cnations.

16 Behold, verily, verily, I say unto you, that the people in Ohio call upon me in much faith, thinking I will ^astay my hand in judgment upon the nations, but I cannot ^bdeny my word.

17 Wherefore lay to with your might and call faithful laborers into my vineyard, that it may be ^apruned for the last time.

18 And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in ^ajudgment.

19 Wherefore, go forth, crying with a loud voice, saying: The kingdom of heaven is at ^ahand; crying: Hosanna! blessed be the name of the Most High God.

20 Go forth ^abaptizing with water, preparing the way before my face for the time of my ^bcoming;

21 For the time is at hand; the ^aday or the hour no man ^bknoweth; but it surely shall ^ccome.

22 And he that receiveth these things receiveth me; and they shall be ^agathered unto me in time and in eternity. (Joseph Smith wrote: "The main object [of gathering] was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. . . . It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances" (Teachings of the Prophet Joseph Smith, 308). Revelations of the Restoration, 294)

23 And again, it shall come to pass that on as many as ye shall baptize with water, ye shall lay your ^ahands, and they shall receive the ^bgift of the Holy Ghost, and shall be ^clooking forth for the signs of my ^dcoming, and shall know me.

24 Behold, **I come quickly**. Even so. Amen.

D&C 40

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Fayette, New York, January 1831. HC 1: 145. Preceding the record of this revelation, the Prophet wrote: "As James Covell rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation."

(Covell's behavior greatly puzzled Joseph Smith and Sidney Rigdon, for they had judged Covell's commitment to be genuine. Joseph recorded concerning the reception of section 40: "As James Covell rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word"—Doctrine and Covenants 40. Section 40 was the last of the revelations now recorded in the Doctrine and Covenants to be received in New York or Pennsylvania. ACD&C 1:275)

1–3, Fear of persecution and cares of the world cause rejection of the gospel.

1 **BEHOLD**, verily I say unto you, that the heart of my servant ^aJames Covell was right before me, for he **covenanted with me that he would obey my word.** (The tragedy of James Covell is that he knew what he was doing. He had received a conviction of the truth of the restored gospel and had voluntarily made a

binding covenant with God to obey any commandment given him. He was, at that time, right in his desires, but later lost his resolve, when he realized how much he would lose if he became a Latter-day Saint. Doctrine and Covenants 40 reminds us that God will hold us responsible for those proper individual promises and "deals," or covenants, that we make with him and then do not keep. ACD&C 1:276)

2 And he ^areceived the word with gladness, but straightway Satan ^btempted him; and the fear of ^cpersecution and the cares of the world caused him to ^dreject the word.

3 Wherefore he ^abroke my covenant, and it remaineth with me to do with him as seemeth me good.
Amen.

Come Follow Me Lesson 17

April 19-25

D&C 41-44

D&C 41

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, February 4, 1831. HC 1: 146–147. The Kirtland Branch of the Church at this time was rapidly increasing in numbers. Prefacing this revelation the Prophet wrote: “The members were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them . . . [and] the Lord gave unto the Church the following.”

(Doctrine and Covenants 41 is of special importance because it restored the office of bishop in the Church of Christ. Though it would not be until the Church had established itself in the Salt Lake Valley that bishops would function in wards as they do in our day, those holding the office of bishop played an important role in directing temporal affairs in this early period. This is the first of many revelations that were received in Ohio, where more sections of the Doctrine and Covenants were given than in any other location. Kirtland was designated by the Lord as the first place of gathering for the Saints in this dispensation. The Prophet Joseph Smith wrote: "The latter part of January, in company with Brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of Brother Newel K. Whitney. My wife and I lived in the family of Brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from Sister Whitney" (History of the Church, 1:145-46). Revelations of the Restoration, 296 Even before their conversion to the gospel, some of the Saints in the Kirtland area had been trying, under the leadership of Sidney Rigdon, to live primitive Christianity—the pure and original Christianity of the New Testament—by following the teachings of the New Testament and nothing else. When they read in Acts 2:44–45; 4:32–35 that the ancient Saints "were together, and had all things common," they formed a communal society called "the family" and practiced group ownership of all individual resources. They called this arrangement having "common stock." When Sidney Rigdon joined the Church, he went to Fayette and invited the Prophet to Kirtland, but Joseph sent John Whitmer instead, and Sidney stayed in Fayette to act as scribe for the Prophet. Though most of "the family" in Kirtland had since joined the Church, they were still involved in living with "common stock" when John Whitmer arrived from Fayette to preside over the community. John, seeing the problems created by common stock, wrote to the Prophet and requested that he come to Kirtland. Joseph inquired of the Lord and was told to go quickly. According to Joseph Smith's account in *History of the Church*, he and Emma, in company with Sidney Rigdon and Edward Partridge, arrived in Kirtland, Ohio, around 1 February 1831, and perhaps as early as 30 January. Emma was then six months pregnant with twins, and the Smiths moved temporarily into the home of Newel K. and Elizabeth Whitney. On his arrival, Joseph Smith found a young, enthusiastic, branch of the Church in Kirtland. His own observation was that the members were "striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of 'common stock,' which had existed in what was called 'the family,' whose members generally had embraced the everlasting Gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation." John Whitmer added the following information to Joseph's account: "About these days Joseph and Sidney arrived at Kirtland to the joy and satisfaction of the Saints. The disciples had all things common, and were going to destruction very fast as to temporal things; for they considered from reading the scripture that what belonged to a brother, belonged to any of the brethren. Therefore they would take each other's clothes and other property and

use it without leave which brought on confusion and disappointment, for they did not understand the scripture." For example, when Levi Hancock was visiting "the family," Heman Bassett, one of its members, took Levi's pocket watch and sold it. He later explained that he had thought "it was all in the family." For the Lord to give the true law of consecration to the Church and thus to correct the "common stock" ideas of the members of "the family," he needed someone to act as his agent in administering properties according to his law. Consequently, Edward Partridge was called to become the first bishop in the latter-day Church. Doctrine and Covenants 41 was the first revelation received in Ohio. Its purpose was essentially to prepare the Saints for Doctrine and Covenants 42, which was received five days later, on 9 February 1831. ACD&C 2:1-2)

1–3, The elders shall govern the Church by the spirit of revelation; 4–6, True disciples will receive and keep the Lord's law; 7–12, Edward Partridge is named as a bishop unto the Church.

1 HEARKEN and ^ahear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all ^b blessings, ye that hear me; and ye that hear me not will I ^c curse, that have ^d professed my ^e name, with the heaviest of all cursings.

2 Hearken, O ye elders of my church whom I have called, behold I give unto you a commandment, that ye shall assemble yourselves together to ^a agree upon my word; (According to the law of common consent (see D&C 26:2), the elders must collectively agree to accept their responsibilities under the law of the Church by their sustaining vote. ACD&C 2:3)

3 And by the prayer of your faith ye shall receive my ^a law, that ye may know how to govern my ^b church and have all things right before me.

4 And I will be your ^a ruler when I ^b come; and behold, I come quickly, and ye shall see that my law is kept.

5 He that ^a receiveth my ^b law and ^c doeth it, the same is my disciple; and he that saith he receiveth it and ^d doeth it not, the same is not my disciple, and shall be ^e cast out from among you;

6 For it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to ^a dogs, or the ^b pearls to be cast before swine. (The word *meet* has an archaic meaning of "right, fitting, appropriate, or proper." **Because the Church was about to receive the law of consecration, it was not right that those who would not make the sacrifices of discipleship should reap the rewards of faithful members' consecration. Right now in the Church we have room for "inactive" members. But when the Church as a whole begins again to live the law of consecration institutionally instead of individually as we now do, and we begin to establish Zion, there will quickly be no more middle ground for the passive and lukewarm to stand upon. Since Zion is a community of Saints who are of one heart and one mind, who dwell in righteousness, and have no poor among them, the less active who will not dwell in righteousness, or who are not of one heart and one mind with the Saints, must either repent or leave—otherwise Zion cannot be established. Diversity is not necessarily a virtue in Zion, nor is Zion a pluralistic society. There will certainly be diversity of races and to a degree a diversity of cultures, of personalities, of interests, and of wants. But there will be no diversity of values, ethics, morals, or of religious beliefs and doctrine, for Zion will be of one heart and one mind in these essentials and will dwell in righteousness according to one law—the heart and mind of the Savior, which is the law of the Church.** ACD&C 2:4-5)

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

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

9 And again, I have called my servant ^a Edward Partridge; and I give a commandment, that he should be **appointed by the voice of the church,** (This verse reveals how a bishop is called in the Church.

Even though the Lord revealed to the Prophet who should be the bishop, Edward Partridge could not be ordained until the collective voice of the Church sustained him, according to the law of common consent (see D&C 26) and the express instructions of the Lord. Only then, after being designated by revelation, called by those in authority, and sustained publicly by the voice of the membership, could Edward be ordained. Today the procedure is essentially the same. A stake president seeks revelation to nominate a person to be bishop and sends that nomination to the First Presidency, who, in consultation with the Quorum of the Twelve, seek the Lord's approval and then issue a call through the stake president. After a public, sustaining vote of the ward members, the stake presidency, with approval of the First Presidency, ordains the individual to the office of bishop and sets him apart to preside over a particular ward. ACD&C 2:5-6) and ordained a ^bbishop unto the church, to leave his merchandise and to ^cspend all his time in the labors of the church; (The duties of a bishop were not revealed at this time. As the restoration of priesthood offices unfolded, responsibilities and instructions concerning bishops were received. The office to which Edward Partridge was called would be somewhat equivalent to that of presiding bishop of the Church today. The presiding bishop was responsible for overseeing the Lord's storehouses for the poor, a function considered to be full-time employment. In addition he was "appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children" (D&C 58:17) within the law of consecration. Further, he was to judge members of the Church with the assistance of two counselors. The Lord instructed that Edward Partridge, as the presiding bishop, was to live in Zion, which was later identified as Jackson County, Missouri. He was responsible for the purchase of lands that were given as inheritances to the Saints and for church buildings, specifically the temple. See commentary on Doctrine and Covenants 68:15-18; 72:9-11; 107:15. Edward Partridge was the second person called to full-time service in the kingdom. Earlier, the Prophet Joseph Smith was called to devote all of his labors in Zion and told that he should receive his support from the Church (D&C 24:3, 7). By appointment Bishop Partridge was to oversee the Lord's storehouse for the poor and "be employed in doing this business" (D&C 51:14). It was by this means that he was to provide for the needs of his own family. Revelations of the Restoration, 298-99)

10 To see to all things as it shall be appointed unto him in my laws in the day that I shall give them.

11 And this because his heart is pure before me, for he is like unto ^aNathanael of old, in whom there is no ^bguile.

12 These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your ^asouls in the day of judgment. Even so. Amen.

D&C 42

(When Joseph Smith arrived in Kirtland, Ohio, from Fayette, New York, he found the Saints there willing to serve the Lord but, of course, unskilled in the doctrines and policies of the Church. He first had to bring closure to the communal "family" and end its system of common stock. Then he had to put a stop to a sort of spiritual hysteria he found among some of the Kirtland Saints. These excesses were of the sort that happen when people insist on increasing the intensity of their religious experience but lack the Spirit of God: false spirits and human deceivers are only too happy to accommodate them. Before the Saints could seriously prepare to establish Zion, they had to be given the law of the Church, which, besides a high personal morality, included the celestial principles of sacrifice and consecration. Those who could not accept the laws and principles given in Kirtland would probably not move on to Zion in Missouri. Joseph had been in Kirtland only about five days, since 4 February 1831, when the Lord gave Doctrine and Covenants 41 to the Church as a preliminary step to revealing the law of the Church, Doctrine and Covenants 42 (promised in D&C 38:32). As instructed in Doctrine and Covenants 41:9-10, Joseph had called Edward Partridge to be the new bishop to the Church, because a bishop would be

needed to implement and administer the social and economic policies and principles of section 42 when it came. The law of the Church would also establish standards of personal behavior by which the Saints would be judged by their new bishop, the common judge in Israel. Doctrine and Covenants 42, the law of the Church, is actually a series of laws received in three different parts on two different dates. The first part, verses 1–73, was received at the 9 February meeting of the elders, as described above. Verses 74–77 and verses 78–93 were received two weeks later on 23 February. Verses 74–77, however, were recorded separately in the *Kirtland Revelation Book*, 6 where they stand alone as a single revelation. Later, verses 1–73 appeared in the 1833 Book of Commandments as chapter 44, while verses 78–93 appeared separately as chapter 47. It also seems that some portions of Doctrine and Covenants 42 may once have been introduced by specific questions asked of the Lord, much like we see in Doctrine and Covenants 77 or 113. These questions and some other verses found in a few early copies do not now appear in section 42. All of these changes—the combining of originally separate parts and the omission of some elements—were made under the direction of Joseph Smith in the 1835 Doctrine and Covenants. (ACD&C 2:8-10)

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Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 9, 1831. HC 1: 148—154. It was received in the presence of twelve elders, and in fulfillment of the Lord’s promise previously made that the “law” would be given in Ohio; see Section 38: 32. The Prophet specifies this revelation as “embracing the law of the Church.”

1–10, The elders are called to preach the gospel, baptize converts, and build up the Church; 11–12, They must be called and ordained, and are to teach the principles of the gospel found in the scriptures; 13–17, They are to teach and prophesy by the power of the Spirit; 18–29, The saints are commanded not to kill, steal, lie, lust, commit adultery, or speak evil against others; 30–39, Laws governing the consecration of properties are set forth; 40–52, The sick are to be healed through administrations and by faith; 53–60, Scriptures govern the Church and are to be proclaimed to the world; 61–69, Site of the New Jerusalem and the mysteries of the kingdom shall be revealed; 70–73, Consecrated properties are to be used to support Church officers; 74–93, Laws governing fornication, adultery, killing, stealing, and confession of sins are set forth.

1 HEARKEN, O ye elders of my ^achurch, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God, the Savior of the world; inasmuch as ye believe on my name and keep my commandments.

2 Again I say unto you, **hearken and hear and obey the ^alaw which I shall give unto you.** (Law of consecration.)

3 For verily I say, as ye have assembled yourselves together according to the ^acommandment wherewith I commanded you, and are agreed as ^btouching this one thing, and have asked the Father in my name, even so ye shall receive. **(Even though the Lord wanted and intended to give the Church his law, he still required that they ask him for it before it would be given to them. The lesson here is the importance and efficacy of our petitions to our Heavenly Father. Even though we may need some blessing, and even though he may want to give it to us, we might not get it until we finally ask him directly in fervent prayer.** ACD&C 2:11-12)

4 Behold, verily I say unto you, I give unto you this first commandment, that ye shall ^ago forth in my name, every one of you, excepting my servants Joseph Smith, Jun., and Sidney Rigdon. (Joseph went on at least 15 missions.)

5 And I give unto them a commandment that **they shall go forth for a little season**, and it shall be ^agiven by the power of the Spirit when they shall return.

6 And ye shall go forth in the power of my Spirit, preaching my gospel, ^atwo by two, (During his mortal ministry, the Savior organized the Twelve and the Seventy to go forth two by two (Mark 6:7 and Luke 10:1). The Lord's wisdom is evident in sending forth missionaries in companionships. Such a system allows that two witnesses bear testimony of the truthfulness of the restored gospel and encourage and protect each other. Revelations of the Restoration, 301) in my name, lifting up your voices as with the sound of a ^btrump, declaring my word like unto angels of God.

7 And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand.

8 And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you ye shall ^abuild up my church in every region—

9 Until the time shall come when it shall be revealed unto you from on high, when the ^acity of the ^bNew Jerusalem shall be prepared, that ye may be ^cgathered in one, that ye may be my ^dpeople and I will be your God. (This is the first reference in the Doctrine and Covenants to the city of the New Jerusalem. Book of Mormon and biblical references teach that Saints in the latter days will gather to build a city to which the Lord will come. Further, Ether indicated that New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph" (Ether 13:6). Two months previous to receiving the law of the Church, while the Prophet Joseph Smith was engaged in the translation of the Bible, the Lord revealed, "Righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine 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" (Moses 7:62). In addition the Lord revealed in the Bible translation that Enoch and his people established a city called Zion, based on the principles of righteousness. This work laid the foundation for the laws of consecration revealed in this section which, in connection with the other laws revealed herein, are the foundation for the city of New Jerusalem. Not long after this revelation had been received, the site of the city of New Jerusalem was designated as Independence, Missouri. RR, 302)

10 And again, I say unto you, that my servant ^aEdward Partridge shall stand in the office whereunto I have ^bappointed him. (Bishop) And it shall come to pass, that if he transgress ^canother shall be appointed in his stead. Even so. Amen.

11 Again I say unto you, that it shall not be given to any one to go forth to ^apreach my gospel, or to build up my church, except he be ^bordained by some one who has ^cauthority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. (Everyone needs to be sustained and set apart to serve and the members need to know they've been called and set apart.)

12 And again, the ^aelders, priests and teachers of this church shall ^bteach the principles of my gospel, which are in the Bible and the ^cBook of Mormon, in the which is the ^dfulness of the ^egospel.

13 And they shall ^aobserve the ^bcovenants and church articles to ^cdo them, and these shall be their teachings, as they shall be ^ddirected by the Spirit. (The term covenants was probably used here to indicate the various commandments found in individual revelations of the Doctrine and Covenants. ACD&C 2:14)

14 And the Spirit shall be given unto you ^aby the prayer of faith; and if ye receive not the ^bSpirit ye shall not teach. (It is the Spirit that carries the message of the gospel teacher to the hearts of the listener. "For when a man speaketh by the power of the Holy Ghost," Nephi taught, "the power of the Holy Ghost carrieth it unto the hearts of the children of men" (2 Nephi 33:1). It naturally follows that teachers must live the gospel, or they cannot enjoy the companionship of the Spirit. The Lord indicated that those who obtain both his word and his Spirit have "the power of God unto the convincing of men" (D&C 11:21). RR 303. Teaching and learning spiritual truth can be done only spirit to spirit, as a three-cornered transaction between the spirit of the teacher, the spirit of the student, and the Spirit of the Holy Ghost. The inspiration of the Spirit is to be obtained by personally living the principles of the gospel and

keeping the commandments, and by the fervent prayer of faith. Even righteous teachers must pray for the Spirit to be with them and to confirm what they teach to their students. If we do not so live and so pray, we can *talk* but we cannot *teach*. There will be no spiritual power in our teaching; and when our students' hearts are left untouched, they may conclude it is the gospel that has no power, rather than just the teacher. Thus, those who have not the Spirit *cannot* teach by the Spirit and *should not* pretend to. The last lines in verse 14 are both a statement of fact and a commandment. President Heber J. Grant said, "No man can proclaim this Gospel by the Spirit of the Living God unless that man is living his religion." One cannot teach by the Spirit any principle one does not personally live. In order not to be dry wells, teachers must themselves be converted to and be living the principles they teach—they cannot give what they do not have. They can only talk about it. When teachers are unconverted or unworthy, the Holy Ghost will not press their teachings down into the souls of their pupils to change their lives for good. ACD&C 2:15)

15 And all this ye shall observe to do as I have ^acommanded concerning your teaching, until the fulness of my ^bscriptures is given.

16 And as ye shall lift up your voices by the ^aComforter, ye shall speak and prophesy as seemeth me good;

17 For, behold, the ^aComforter knoweth all things, and ^bbeareth record of the Father and of the Son.

18 And now, behold, I speak unto the church. ("**Unto whom much is given much is required," the Lord declared; "and he who sins against the greater light shall receive the greater condemnation" (D&C 82:3). Thus, the principles and laws revealed in this revelation have particular application to members of the Church, and not necessarily to those who have not covenanted with God in the waters of baptism to keep his commandments.** Regarding those who do not have the law given to them, the Prophet Joseph Smith taught, "**The Great Parent of the universe looks upon the whole human family with a fatherly care and paternal regard; He views them as His offspring. . . . He will judge them, 'not according to what they have not, but according to what they have,' those who have lived without law, will be judged without law, and those who have a law, will be judged by that law**" (Teachings of the Prophet Joseph Smith, 218). Cold-blooded murder is sin unto death, meaning that the murderer cannot obtain the glory of the celestial world. Such murderers, after properly suffering for their sins, will eventually find place in the telestial kingdom. They will come forth from the grave in the last resurrection following the Millennium. Although they can never be granted entrance into celestial glory, their sins can be blotted out. They can be pardoned and removed from spirit prison as long as they have not committed the unpardonable sin of blasphemy against the Holy Ghost. RR 304) **Thou shalt not ^akill; and he that ^bkills shall ^cnot have forgiveness in this world, nor in the world to come. (Just as in our civil courts acquittal means being declared innocent and receiving a pardon means "guilty, but set free," so in eternity to be forgiven means to become innocent through the Atonement, while being pardoned means "guilty, but finally set free. The Prophet Joseph Smith taught: "A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell: he got a promise that his soul should not be left in hell. . . . This is the case with murderers."** ACD&C 2:18)

19 And again, I say, thou shalt not kill; but he that ^akilleth shall ^bdie. (It has been a common practice in anti-Mormon literature to accuse the Church of "blood atonement," meaning taking the life of apostates and transgressors. Addressing this accusation, Elder Bruce R. McConkie wrote: "There simply is no such thing among us as a doctrine of blood atonement that grants a remission of sins or confers any other benefit upon a person because his own blood is shed for sins. Let me say categorically and unequivocally that this doctrine can only operate in a day when there is no separation of Church and State and when the power to take life is vested in the ruling theocracy as was the case in the day of Moses. From the day of Joseph Smith to the present there has been no single instance of so-called blood atonement under any pretext" (letter to Mr. Thomas B. McAfee, 18 October 1978). RR 305)

20 Thou shalt not steal; and he that ^astealeth and will not repent shall be ^bcast out.

21 Thou shalt not ^alie; he that lieth and will not repent shall be cast out.

22 **Thou shalt ^alove thy wife with all thy heart, and shalt ^bcleave unto her and none else.** (President Spencer W. Kimball explained: "**The words none else eliminate everyone and everything. The spouse then becomes pre- eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse**" (Miracle of Forgiveness, 250). There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts, and have desire for someone other than the wife or the husband, the Lord says in no uncertain terms: [Sec. 42:22, quoted.] And, when the Lord says all thy heart, it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: "Thou shalt love thy husband with all thy heart and shalt cleave unto him and none else." The words none else eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. We sometimes find women who absorb and hover over the children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: ". . . Thou shalt cleave unto him and none else." (IE, December 1962, 65:928.) **Where all the previous commandments concerning personal behavior have been stated as "thou shalt nots," this commandment is a "thou shalt."** "Thou shalt not" commandments may be taken to imply that what is not prohibited is allowed, but "thou shalt" commandments leave no room for guessing. In the law of the Church, all marital conditions *other* than loving "thy wife [or husband] with all thy heart" are prohibited. Men or women who have allowed themselves to fall out of love with faithful, loving spouses are in violation of the law and are under condemnation. Although biological attraction can happen spontaneously, maintaining a long-term, loving relationship in marriage usually does not. It is a goal that must be chosen and diligently pursued, a conscious decision for which husbands and wives may be held accountable. To ignore one's spouse or the relationship that exists between husband and wife is a sin. Sometimes the spouse does not respond to the expression of love, in which case the offending spouse will receive the blame, but for as long as a marriage lasts, true Saints are obligated to love their spouses and maintain a warm and loving relationship to the degree a spouse will allow. Since exaltation requires that man and wife become one not just in the "bonds of matrimony" but in heart, mind, and spirit, they *must* love one another. If they fail to do this, exaltation must be denied the offender who will not love his or her faithful spouse. Our covenant obligation to be one with our spouse is second only to our obligation to become one with the Lord. ACD&C 2:19)

23 And he that ^alooketh upon a woman to lust after her shall deny the faith, and shall not have the ^bSpirit; and if he repents not he shall be cast out. (David O. McKay: "**Tell me what you think about when you do not have to think, and I will tell you what you are.**" **Temptation does not come to those who have not thought of it before. Keep your thoughts clean, and it will be easy to resist temptations as they come.** (John A. Widtsoe, Gospel Interpretations, 1953, p. 401.))

24 Thou shalt not commit ^aadultery; and he that committeth ^badultery, and repenteth not, shall be ^ccast out.

25 But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it ^ano more, thou shalt forgive;

26 But if he doeth it ^aagain, he shall not be forgiven, but shall be cast out. (This verse has caused some concern in connection with Joseph Smith's instructions, given 25 November 1843, on the occasion of a Brother Harrison Sagers's disciplinary court before the high council of Nauvoo. Charged with seduction, he said Joseph Smith had approved his course. The Prophet said: "I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them to practice virtue and holiness before the Lord; told them that the Church had not received any

permission from me to commit fornication, adultery, or any corrupt action; but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom. I did think that the many examples that have been made manifest, such as John C. Bennett's and others, were sufficient to show the fallacy of such a course of conduct" (Smith, History of the Church, 6:81). Elder Bruce R. McConkie explained: "The Prophet Joseph Smith in these words is addressing himself to those, and those only, whose calling and election has been made sure. The words do not refer to any others, either in or out of the Church. Having received the added light and knowledge that come in being sealed up unto eternal life, those whose calling and election has been made sure are subject to greater penalties if they transgress. Adulterers, as many scriptures attest and as the practice of the Church confirms, can repent and gain full salvation" (New Witness, 231). RR 306)

27 Thou shalt not ^aspeak evil of thy neighbor, nor do him any harm.

28 Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and ^arepenteth not shall be ^bcast out.

29 If thou ^alovest me thou shalt ^bserve me and ^ckeep all my commandments. (Of course, no one keeps all the commandments all the time, so the safety valve provided in Doctrine and Covenants 46:9 should likely be understood to apply here as well: "and him that seeketh so to do." The Lord does not require absolute personal perfection at this time. The scriptures often use the words "keep all the commandments" when they actually mean *being committed* to keeping all the commandments. This leaves some room for repentance and improvement within the covenant relationship.

ACD&C 2:21)

(What are the purposes of the law of consecration?)

30 (To care for the poor) And behold, thou wilt remember the ^apoor, (The Savior commanded the Saints to become one and to be "united according to the union required by the law of the celestial kingdom" (D&C 105:4). "For if ye are not equal in earthly things," the Lord declared, "ye cannot be equal in obtaining heavenly things" (D&C 78:6). Such equality and unity lead to becoming one with God and Christ. Those who live the law of consecration learn to esteem others as themselves. Consecrating temporal property is an outward manifestation of the innermost feelings of one's heart toward others. It tutors the soul in consecrating stores of spiritual knowledge to the building up of Zion and bringing "to pass the immortality and eternal life of man" (Moses 1:39). Similarly, the Saints of Alma's day "did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants" (Mosiah 18:29). The portion of the law of consecration revealed and restored at this time was limited to consecrating personal property. Like the Saints in the days of Enoch, Melchizedek, Peter, and Nephi after the visit of the risen Lord to the Americas, the Saints of the latter days were commanded to have all things in common and to see that there were no poor among them (Moses 7:18; JST Genesis 14:33-40; Acts 2:44-45; 4:34-5:11; 4 Nephi 1:3; D&C 38:24-27). **The laws regarding consecration and stewardship of property were revealed through the Prophet Joseph Smith, line upon line. The Saints of God in all ages consecrate their time, talents, strength, properties, and monies to establish the Lord's work and kingdom in their days. As circumstances require, these Saints are called to serve missions, colonize, build temples, and magnify their callings in a host of different ways.** Revelations of the Restoration, p. 307) and ^bconsecrate of thy properties (To consecrate property is to set it aside or devote it for sacred purposes. In this case the sacred work is to provide for the poor. Consecration of property teaches the Saints that they are stewards over the earth for the Lord. The foundational principle upon which this law rests is recognition that the Lord is the creator of the earth and, therefore, all property is his. "Behold, the Lord hath created the earth that it should be inhabited," Nephi explained; "and he hath created his children that they should possess it" (1 Nephi 17:36). All worldly wealth, whether it be lands or gold, is provided for the benefit of God's children during their mortal sojourn. In

commanding his Saints to consecrate their temporal earthly goods to the building up of his kingdom, the Lord is not interested in real estate, precious ores, jewels, or houses. Rather, consecration is a godly activity, and those who devote their property, time, and talents to blessing others become more godlike. Revelations of the Restoration, p. 307-8) for their ^csupport that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. (Church members voluntarily consecrated their possessions to the Church by legal deed. To dramatize the seriousness of breaking this covenant the Lord said, "It had been better for him that he had been drowned in the depth of the sea" (D&C 54:5). The deed was a legally binding document, written and signed by both the member consecrating his property and by the bishop who received the property as the Lord's authorized agent. Thus, the covenant was binding according to both the laws of God and the laws of the land. Revelations of the Restoration, p.308)

31 And inasmuch as ye ^aimpart of your ^bsubstance unto the ^cpoor, ye will do it unto me; and they shall be ^dlaid before the ^ebishop of my church and his ^fcounselors, two of the elders, or high priests, such as he shall appoint or has appointed and ^gset apart for that purpose. (According to Orson Pratt, these words were added both here and in verse 71 by Joseph Smith several years after Doctrine and Covenants 42 was received. The words referring to a "high council" in verse 34 were also added. **In February 1831, when this revelation was first received, there were no high priests or high council in the Church, because the organization of the Church had not yet been fully revealed. Later, after these offices had been revealed, Joseph adjusted verses 31, 34, and 71 to include high priests in their proper places.** ACD&C 2:22)

32 And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the ^aconsecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made ^baccountable unto me, a ^csteward over his own property. (After consecrating his properties the member received another legal, signed document from the bishop listing the lands, furniture, tools, and so on that were being deeded to him as his personal property. This property was held as a stewardship for the Master, Jesus Christ, Lord of the earth. This arrangement recognized that we are but stewards for the Lord and are accountable to him for the use of our talents to bless the lives of others. Sufficient for himself and family. The personal property deeded to the member was to be adequate to enable him to provide for his family according to the number of children and other dependents in the household. Revelations of the Restoration, p. 308) or that which he has received by consecration, as much as is sufficient for himself and ^dfamily. (After church members consecrated their possessions, the bishop granted them stewardships, or portions, from all the properties received. The size of the stewardship depended on the circumstances and needs of the family, as determined by the bishop in consultation with the member who received it.)

33 And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a ^aresidue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants. (If members produced a surplus from their stewardships beyond what was necessary for their families, at the end of the year they gave it to the bishop to put in the bishop's storehouse. The bishop used the surplus to care for the poor, to build houses of worship, and for other worthy purposes. **In disputed cases the bishop judges what is a just want or desire and what is selfishness or extravagance.**)

34 Therefore, the residue shall be kept in my ^astorehouse, to administer to the poor and the needy, as shall be appointed by the ^bhigh council of the church, and the bishop and his council;

35 (To purchase lands, build houses of worship, and build the New Jerusalem.) And for the purpose of ^apurchasing lands for the public benefit of the church, and building houses of ^bworship, and building up of the ^cNew Jerusalem which is hereafter to be revealed— ("In this revelation the Law of Consecration is stated definitely as the law on which the New Jerusalem is to be built. This law is

given for the benefit of the poor, for the building of Zion and the work of the ministry. . . .

Through this celestial law (Consecration) the Saints are to become the covenant people of the Lord. We cannot enter into the fulness of the covenants pertaining to Zion until we have reached the point where we can live such a divine law. Those who cannot abide the law of tithing cannot partake of this law of consecration, or the higher law and they will be deprived of an inheritance when the inheritances are divided.” (Smith, *Church History and Modern Revelation*, 1:185. Institute Manual, 84)

36 That my covenant people may be gathered in one in that day when I shall ^acome to my ^btemple. (The temple in New Jerusalem.) And this I do for the salvation of my people. (If the Saints would live the law of consecration, cooperate economically, and pool resources, becoming of one heart and one mind and leaving behind the slackers, critics, and the "me-first generation," then the spiritual strength of all members and the temporal circumstances of most members would vastly improve. ACD&C 2:24)

37 And it shall come to pass, that he that sinneth and repenteth not shall be ^acast out of the church, and shall not receive again that which he has ^bconsecrated unto the poor and the needy of my church, or in other words, unto me— (The member who was excommunicated kept his personal property, but he had no claim upon the bishop’s storehouse if he became poor and needy.)

38 For inasmuch as ye ^ado it unto the least of these, ye do it unto me.

39 For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the ^ariches of those who embrace my gospel among the Gentiles (Those in the US and Canada) unto the ^bpoor of my people who are of the house of Israel. (One fulfillment of this verse is manifest in the work of building chapels and temples throughout Latin America. The Lord has proceeded to take the riches of the Gentiles (as defined by Book of Mormon writers) in the United States and Canada and consecrated them for the blessing of those whose circumstances are more humble. Revelations of the Restoration, p. 309 This phrase does not imply that those living the law of consecration will be poverty-stricken; it refers to those in Zion who produce less than they need. Even in Zion there may be needy, but their needs will be met through the consecration of new converts and the surpluses of the more productive stewards (see vv. 33–34; Romans 15:26–27).)

40 (To help the Lord’s people overcome pride.) And again, **thou shalt not be ^aproud in thy ^bheart**; let all thy ^cgarments be plain, and their ^dbeauty the beauty of the ^ework of thine own hands; (Those who have accepted the law of consecration and received a stewardship by covenant must not expend the resources of their stewardship on unnecessary extravagance such as expensive clothes. To spend thousands of dollars on clothing would be a violation of their covenant to consecrate their riches to the needy rather than enjoy the privileges of wealth. The law of consecration is not intended to subsidize the lifestyles of the rich but to put their surplus resources—beyond what is sufficient for their needs—into the hands of brother and sister Saints who do not have sufficient for their needs. The principle here is that the genuine *needs* of others must have priority over selfish *wants* (see Alma 1:27 for a parallel). ACD&C 2:25)

41 And let all things be done in ^acleanliness before me.

42 (To help the Lord’s people be industrious and avoid idleness.) **Thou shalt not be ^aidle**; for he that is idle shall not eat the ^bbread nor wear the garments of the ^claborer. (This principle has been a guiding light in the restored gospel. **The welfare program, for which the Church is renowned, is based on the dignity of working for what is received.** J. Reuben Clark testified, "From the foundation of the Church until now, idleness has been condemned as unworthy of Church members, as destructive of character, as violative of the true Christian life, as contrary to the command given to Adam as the law of this world 'In the sweat of thy brow, thou shalt eat bread'" (Conference Report, October 1936, 2-3). Revelations of the Restoration, p. 309-10) To become self-reliant in resource management, Church members should pay tithes and offerings, avoid unnecessary debt, save for the future, and satisfy all of their promised obligations. Members also should use their resources, including their time, frugally and

avoid wasting them. Handbook of Instructions, 2:258 President Gordon B. Hinckley: **I urge you to be modest in your expenditures; discipline yourselves in your purchases to avoid debt to the extent possible. Pay off debt as quickly as you can, and free yourselves from bondage. If you have paid your debts, if you have a reserve, even though it be small, then should storms howl about your head, you will have shelter for your wives and children and peace in your hearts.** CR, Oct 1998, p. 72)

43 And whosoever among you are ^asick, and have not faith to be healed, but believe, shall be ^bnourished with all tenderness, with herbs and mild ^cfood, and that not by the hand of an enemy. **(In the early 1800s herbs were the common means by which physicians ministered to the sick. Rather than being an admonition against the medicines found in nature, this revelation finds a place for both the skillful administration of herbs and the healing blessing at the hands of the priesthood.** The Book of Mormon speaks "of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases" (Alma 46:40). In the Times and Seasons the question was asked, "Who is to administer those herbs?" The answer: "We presume that nine tenths of the human family, neither understand the physiology of the human system, the nature and effects of disease, nor the medicinal properties of herbs; and under such circumstances would not be competent to administer at all. Herbs are to be used, and mild food; but those herbs are to be used by skillful hands. . . . We should judge, then, from the above, that a person who is acquainted with the physiology of the human system, and the nature and medicinal properties of herbs, is more competent to judge of those things, and to administer with judgment and skill, than the one who is ignorant, both of the organization of the human system, of the medicinal properties of herbs, and of the nature and effects of disease. "It is also evident that, if there is any danger, or wrong, in the administration of herbs, it is from their being in the hands of unskillful men, and particularly in the hands of an enemy. "On reviewing the whole subject, we cannot but regret that, as saints, we have not all faith, either to be healed, or to cast ourselves into the hands of God, and 'whether we live, live unto God, or whether we die, die unto the Lord.' But — inasmuch as all have not faith, those that are strong ought not to condemn the weak, inasmuch as they make a judicious means of those things which the Lord, in his mercy, has been pleased to provide, and appoint for the infirmities and diseases of human nature. "We are aware that this community have been a good deal imposed upon by quacks; that nostrums of all kinds have been administered by injudicious hands, producing the most deleterious effects; and that many have slept in the dust, who, if they had been let alone, would still have been in the land of the living" (Times and Seasons, 4:325-26). RR, 310-11)

44 **And the elders of the church, two or more, shall be called, and shall pray for and ^alay their ^bhands upon them in my name; and if they ^cdie they shall ^ddie unto me, and if they live they shall live unto me. (Administrations have two parts: anointings and sealings; both are accompanied by the laying on of hands. It is the practice of the Church that administering to the sick be done at the request of the sick or someone closely involved with the sick person, so that it will be done in answer to faith. Those called on to perform the ordinance should encourage the sick person to rely on the Lord's promise, "Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you" (Moroni 7:26). The sick person may be encouraged to keep the commandments so that he or she can have faith and be entitled to the blessings of the Lord. In performing the administration, one elder anoints the sick person with oil on or near the crown of the head for the restoration of health. Pure olive oil which has been consecrated for that purpose should be used. Taking consecrated oil internally, or using it for anointing or rubbing afflicted parts of the body, is not part of the ordinance of administering to the sick. After the anointing two or more elders lay their hands on the head of the sick person. One of them acts as voice to seal the anointing. The one speaking offers prayers, pronounces blessings, or gives promises as the Spirit directs.** RR 312)

45 **Thou shalt ^alive together in ^blove,** insomuch that thou shalt ^cweep for the loss of them that die, and more especially for those that have not ^dhope of a glorious resurrection.

46 And it shall come to pass that those that die in me shall not ^ataste of ^bdeath, for it shall be ^csweet unto them; (Joseph Fielding Smith explained: **"To some members of the Church the saying that those who die in the Lord shall not taste of death has been a hard saying. They have seen good faithful men and women suffer days and at times for months before they were taken. But here the Lord does not say they shall not suffer pain of body, but that they shall be free from the anguish and torment of soul which will be partaken of by the wicked, and although they may suffer in body, yet death to them will be sweet in that they will realize that they are worthy before the Lord. With reference to this phrase, Spencer W. Kimball added: "I think that means they are not going into the other world feeling resentment and reticence. After they get past a certain point they go with happiness, peace and contentment"** (Teachings of Spencer W. Kimball, 38). Those who have received a testimony of the truthfulness of the restored gospel know death to be part of the plan of an all-knowing, wise, and loving God. They look forward to reunion with loved ones in the spirit world and to embrace family and friends in the flesh following the resurrection. Moreover, at the moment of death the anticipated reunion may begin as evidenced in the accounts of those who have been greeted by angels. For example, referring to his brother Alvin, the Prophet Joseph Smith wrote, **"He was one of the soberest of men, and when he died the angel of the Lord visited him in his last moments"** (History of the Church, 5:127). With reference to the death of Heber C. Kimball, George Q. Cannon described how death is pleasant: "It was sweet with him. There was nothing repulsive, nothing dreadful or terrible in it, but on the contrary it was calm, peaceful and sweet. There were heavenly influences there, as though angels were there, and no doubt they were, prepared to escort him hence to the society of those whom he loved and who loved him dearly. I thought of the joy there would be in the spirit land, when Joseph, and Hyrum, and David, and Willard, and Jededia, and Parley would welcome him to their midst, and the thousands of others who have gone before, and like them have been faithful. What a welcome to their midst will brother Heber receive! to labor and toil with them in the spirit world in the great work in which we are engaged" (Journal of Discourses, 12:184).RR, 312-13)

47 And they that die not in me, wo unto them, for their death is bitter.

48 And again, it shall come to pass that he that hath ^afaith in me to be ^bhealed, and is not ^cappointed unto death, shall be ^dhealed. **(We labor in this life according to divine appointment, some for great lengths of time and others for shorter periods. While in jail at Liberty after repeated attempts had been made to take his life, the Prophet Joseph Smith was told by the Lord, "Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever"** (D&C 122:9). **Our faith exercised to extend the lives of loved ones is always subject to the overriding will of the Lord. If he wills to take one of his children from this life to the next, then his will prevails. The principle that men are appointed to die does not necessarily mean that each individual has a predestined moment in mortality when death is to occur. Neither does it mean that God will intervene to prevent all accidents, carelessness, or wicked choices that bring sorrow and death. The Lord indicated that death for many of his children is on a flexible time schedule. "There is a time appointed for every man, according as his works shall be"** (D&C 121:25). President Wilford Woodruff elaborated on the means by which the righteous might be appointed unto death: "The Prophet Joseph Smith held the keys of this dispensation on this side of the vail, and he will hold them throughout the countless ages of eternity. He went into the spirit world to unlock the prison doors and to preach the Gospel to the millions of spirits who are in darkness, and every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the vail, enters into the work of the ministry, and there is a thousand times more to preach there than there is here. I have felt of late as if our brethren on the other side of the vail had held a council, and that they had said to this one, and that one, 'Cease thy work on earth, come hence, we need help,' and they have called this man and that man. It has appeared so to me in seeing the many men who have been called from our midst lately. **Perhaps I may be permitted to relate a circumstance with which I am acquainted in relation to Bishop Roskelley, of Smithfield, Cache Valley. On one**

occasion he was suddenly taken very sick—near to death's door. While he lay in this condition, President Peter Maughan, who was dead, came to him and said: 'Brother Roskelley, we held a council on the other side of the veil. I have had a great deal to do, and I have the privilege of coming here to appoint one man to come and help. I have had three names given to me in council, and you are one of them. I want to inquire into your circumstances.' The Bishop told him what he had to do, and they conversed together as one man would converse with another. President Maughan then said to him: 'I think I will not call you. I think you are wanted here more than perhaps one of the others.' Bishop Roskelley got well from that hour. Very soon after, the second man was taken sick, but not being able to exercise sufficient faith, Brother Roskelley did not go to him. By and by this man recovered, and on meeting Brother Roskelley he said: 'Brother Maughan came to me the other night and told me he was sent to call one man from the ward,' and he named two men as had been done to Brother Roskelley. A few days afterwards the third man was taken sick and died. Now, I name this to show a principle. They have work on the other side of the veil; and they want men, and they call them. And that was my view in regard to Brother George A. Smith. When he was almost at death's door, Brother Cannon administered to him, and in thirty minutes he was up and ate breakfast with his family. We labored with him in this way, but ultimately, as you know, he died. But it taught me a lesson. I felt that man was wanted behind the veil. We labored also with Brother Pratt; he, too, was wanted behind the veil" (Journal of Discourses, 22:333-34). Revelations of the Restoration, p. 314-15 I am confident that there is a time to die, but I believe also that many people die before "their time" because they are careless, abuse their bodies, take unnecessary chances, or expose themselves to hazards, accidents, and sickness. God controls our lives, guides and blesses us, but gives us our agency. We may live our lives in accordance with his plan for us or we may foolishly shorten or terminate them. I am positive in my mind that the Lord has planned our destiny. Sometime we'll understand fully, and when we see back from the vantage point of the future, we shall be satisfied with many of the happenings of this life that are so difficult for us to comprehend. Spencer W. Kimball, Tragedy or Destiny, p. 9, 11)

49 He who hath faith to see shall see.

50 He who hath faith to hear shall hear.

51 The lame who hath faith to leap shall leap.

52 And they who have not faith to do these things, but believe in me, have ^apower to become my ^bsons; and inasmuch as they break not my laws thou shalt ^cbear their infirmities.

53 Thou shalt ^astand in the place of thy stewardship.

54 Thou shalt not take thy brother's ^agarment; thou shalt ^bpay for that which thou shalt receive of thy brother. (Fellowship with the Saints does not give leave to take advantage of another's goodness. "There were some of the disciples," wrote John Whitmer, "who were flattered into the Church because they thought that all things were to be common, therefore they thought to glut themselves upon the labors of others" ("Book of John Whitmer," 42). Within the covenant community of the law of consecration material goods were not communal property. Each individual received a deed to his own personal property and did not have claim on another's property for his personal use. This aberration of the true law of God was practiced by a group of Sidney Rigdon's followers who were living on the property of Isaac Morley. Soon after joining the Church in the winter of 1831, Levi Hancock traveled to Kirtland to gather with the Saints. He wrote: "The next morning brother Harvey Redfield took us to Brother Isaac Morleys who was a cooper by trade and one of the most honest patient men I ever saw. The company he maintained looked large enough to bring on a famine. I do not know if they lived on him all the time or not." While I was in the room at 'Father Morleys' as we all called him, this same Hermon Bassett came to me and took my watch out of my pocket and walked off as though it was his. I thought he would bring it back soon but was disappointed as he sold it. I asked him what he meant by selling my watch." "Oh, said he, I thought it was all in the family.' I told him I did not like such family doings and I would not bear it" (Autobiography of Levi Ward Hancock, 42). RR 315-16)

55 And if thou ^aobtainest more than that which would be for thy support, thou shalt give it into my ^bstorehouse, that all things may be done according to that which I have said.

56 Thou shalt ask, and my ^ascriptures shall be given as I have appointed, and they shall be ^bpreserved in safety; (The Lord determined that the Restoration would include the dispensing of new scripture and of perfecting scripture already available to mankind. "Question: How and in what way is the new knowledge being restored?" Answer: By revelation. Our doctrine is not handed down, in the sectarian sense; it is revealed. It is revealed directly as in the case of the Doctrine and Covenants; or by the process of translation, as in the case of the Book of Mormon; or by the process of perfecting ancient scriptures, as in the case of the Joseph Smith Translation. . . . "Question: What are the vehicles of the restoration?" Answer: First, the Book of Mormon, which was translated by the gift and power of God; second, the Doctrine and Covenants, whose contents are revealed, coupled with such inspired utterances as the King Follett Sermon; and, third, the so-called Translations, which include the book of Abraham, the book of Moses (itself part of the Inspired Version), and the whole Joseph Smith Translation of the Bible. "None of these vehicles have given us their full load. We have only about a third of the Book of Mormon; the field of revelation is without bounds or limits; and the Bible restoration has scarcely been commenced. "Question: When will we receive more of the mind and will of the Lord, and when will the great doctrinal restoration be completed?" We have a revealed answer as to when we shall receive the sealed portion of the Book of Mormon. What we have so far received is to test our faith. When we repent of all our iniquity and become clean before the Lord, and when we exercise faith in him like unto the brother of Jared, then the sealed portion of the ancient word will be translated and read from the housetops. "The same is certainly true of the brass plates and the lost portions of the Bible. What we have received so far is to test our faith. Why should the Lord give us more of the biblical word if we are indifferent to what he has already revealed? Does anyone think the Lord should give us the words of Zenos when we are ignoring the words of Isaiah? **There are revelations without end that are available to the faithful at any time they are prepared to receive them.** "As a matter of practical reality, however, the great doctrinal restoration is to be Millennial. Of that day Nephi said: Then 'the earth shall be full of the knowledge of the Lord as the waters cover the sea. Wherefore, the things of all nations shall be made known; yea, all things shall be made known unto the children of men. There is nothing which is secret save it shall be revealed; there is no work of darkness save it shall be made manifest in the light; and there is nothing which is sealed upon the earth save it shall be loosed. Wherefore, all things which have been revealed unto the children of men shall at that day be revealed; and Satan shall have power over the hearts of the children of men no more, for a long time.' (2 Nephi 30:15-18)" (McConkie, "Doctrinal Restoration," 20-21). They shall be preserved in safety. During the six-month period that the Prophet was held at Liberty Jail, his papers (among which was the New Translation of the Bible, which we call the Joseph Smith Translation) were left in the hands of his secretary, James Mulholland. Mulholland and his family discussed in private what might happen if the mob were to obtain the manuscript. They feared that Mulholland might be attacked by a mob, and that the mob would destroy the papers he possessed just for the sake of ruining them. The family also felt the manuscript would not be safe in Far West. Knowing that the life of Mulholland was in constant danger and out of concern for the safety of the papers that were left in his care, it was decided that Mulholland's sister-in-law, Ann Scott, should take care of the materials. She has written of this event in Far West as follows: "[The mob] frequently searched my father's house, and were very insulting in their deportment. They also searched other houses of the saints, including that of President Joseph Smith, who at the time was confined in Liberty Jail. Joseph's confinement in jail, coupled with the ruthless invasions of the mob, caused his scribe, Elder James Mulholland, to seek a place of safety for important church papers in his possession. Among the papers in Mulholland's keeping was the manuscript of the Inspired Translation of the Bible, the revelation on the rebellion [D&C 87], etc., etc. Brother Mulholland requested me to take charge of the papers, as he thought they would be more secure with me, because I was a woman, and the mob would not be likely to search my person. Immediately on taking possession

of the papers, I made two cotton bags of sufficient size to contain them, sewing a band around the top ends of sufficient length to button around my waist; and I carried those papers on my person in the day-time, when the mob was around, and slept with them under my pillow at night. I cannot remember the exact length of time I had those papers in my possession; but I gave them to sister Emma Smith, the prophet's wife, on the evening of her departure for Commerce" (as cited in Matthews, Plainer Translation, 99). "Emma Smith left Far West, en route to Commerce, Illinois, on February 15, 1839, and according to the report, she 'wore the bags just as Ann Scott had done'" (Matthews, Plainer Translation, 100). RR, 317-18)

57 And it is expedient that thou shouldst hold thy peace concerning them, and ^anot teach them until ye have received them in full. **(It has been claimed that the Joseph Smith Translation was never finished, but Joseph was planning to publish the manuscript during the Nauvoo period, and certainly it adds to our doctrinal and scriptural understanding. In a letter written by Joseph Smith, Sidney Rigdon, and Frederick G. Williams to the brethren in Zion and dated 2 July 1833, the Prophet said, "We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father." To this Sidney added, "Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of one way we can spend our time more to divine acceptance than in endeavoring to build up His Zion."** It is likely the word "finished" meant they had made the changes appropriate at that time. Certainly Joseph Smith did not consider 1833 the end of needed changes in the biblical text. We know that Joseph still "worked diligently on it [the Joseph Smith Translation] during the closing years of his life," and it is clear, at least to Robert J. Matthews, that "the work was not perfected" by that time. Further, "before his death" Joseph had spoken with Brigham Young "about going through the translation of the scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write," which was 2 February 1833. Thus, no specific date can be given for when the Joseph Smith Translation was "finished," or even what the word *finished* might mean in this context. Since Joseph's work is now available to us and is certainly inspired, it would seem foolish not to refer to it for information and insight in addition to that gleaned from the King James text. ACD&C 2:28-29)

58 And I give unto you a commandment that then ye shall teach them unto all men; for they shall be ^ataught unto ^ball ^cnations, kindreds, tongues and people.

59 Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my ^alaw to govern my ^bchurch;

60 And he that ^adoeth according to these things shall be saved, and he that doeth them not shall be ^bdamned if he so continue.

61 If thou shalt ask, thou shalt receive ^arevelation upon revelation, ^bknowledge upon knowledge, that thou mayest know the ^cmysteries and ^dpeaceable things—that which bringeth ^ejoy, that which bringeth life eternal.

62 Thou shalt ask, and it shall be revealed unto you in mine own due time where the ^aNew Jerusalem shall be built.

63 And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south.

64 And even now, let him that goeth to the east **teach them that shall be converted to flee to the ^awest, and this in consequence of ^bthat which is coming on the earth, and of ^csecret combinations. (Civil war is coming)**

65 Behold, thou shalt observe all these things, and great shall be thy ^areward; for unto you it is given to know the ^bmysteries of the kingdom, but unto the world it is not given to know them.

66 Ye shall observe the laws which ye have received and be faithful.

67 And ye shall hereafter receive church ^acovenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. **(Law of consecration.)**

68 Therefore, he that lacketh ^awisdom, let him ask of me, and I will give him liberally and upbraid him not. (James 1:5)

69 Lift up your hearts and rejoice, for unto you the ^akingdom, or in other words, the ^bkeys of the church have been given. Even so. Amen.

70 The priests and ^ateachers shall have their ^bstewardships, even as the members.

71 And the elders or high priests who are appointed to assist the bishop as counselors in all things, are to have their families ^asupported out of the property which is ^bconsecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned;

72 Or they are to receive a just remuneration for all their services, either a stewardship or otherwise, as may be thought best or decided by the counselors and bishop.

73 And the bishop, also, shall receive his support, or a just remuneration for all his services in the church.

74 Behold, verily I say unto you, that whatever persons among you, having put away their ^acompanions for the cause of ^bfornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you;

75 But if ye shall find that any persons have left their companions for the sake of ^aadultery, and they themselves are the offenders, and their companions are living, they shall be ^bcast out from among you.

(Adulterers who abandon their wives for an adulterous alliance are not dealt with in the same manner as those who remain with their wives and family, repenting and seeking forgiveness as previously explained in this revelation. "He that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive" (D&C 42:25). In contrast, the man or woman who leaves a spouse to live with the companion in sin has placed himself or herself in a more serious situation —complicating the ability to repent "with all his heart" and to forsake adultery. In such cases the Lord indicates that such individuals are to be excommunicated, losing their membership in the Church of Jesus Christ. RR, 321)

76 And again, I say unto you, that ye shall be ^awatchful and careful, with all inquiry, that ye receive none such among you if they are married; **(The Church must be clean, like a virtuous bride, to be acceptable to the bridegroom, Jesus Christ. The general law of the Church is that any couple, whose union was initiated by an adulterous relationship, is not to be sealed in the house of the Lord for time and eternity. The proper beginning to marriage is not abandonment of a previous marriage because of adultery. Any exceptions to this law need to be addressed directly by the First Presidency of the Church. Because adulterers are also liars and, thus, will cover their iniquity with all manner of deception, the Church is commanded to carefully examine the reasons for forsaking marriage. Time and careful inquiry will reveal the true offenders within the marriage covenant. RR, 321)**

77 And if they are not married, they shall repent of all their sins or ye shall not receive them.

78 And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church.

79 And it shall come to pass, that if any persons among you shall ^akill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land.

80 And if any man or woman shall commit ^aadultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two ^bwitnesses of the church, and not of the enemy; but if there are more than two witnesses it is better.

81 But he or she shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the ^achurch, and the church shall lift up their hands against him or her, that they may be dealt with according to the ^blaw of God.

82 And if it can be, it is necessary that the ^abishop be present also.

83 And thus ye shall do in all cases which shall come before you.

84 And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

85 And if he or she shall ^asteal, he or she shall be delivered up unto the law of the land.

86 And if he or she shall ^alie, he or she shall be delivered up unto the law of the land.

87 And if he or she do any manner of ^ainiquity, he or she shall be delivered up unto the law, even that of God.

88 And if thy ^abrother or sister ^boffend thee, thou shalt take him or her between him or her and thee alone; and if he or she ^cconfess thou shalt be ^dreconciled.

89 And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a ^ameeting, and that not before the world. **(Church disciplinary councils are conducted in private chambers. Everything that takes place in these councils is regarded with the strictest confidence. The sanctity of these councils is recognized by civil authority, and those involved are granted priest- penitent privilege, meaning that they cannot be required to divulge what took place even in a court of law. RR, 323)**

90 And if thy brother or sister offend many, he or she shall be ^achastened before many.

91 And if any one offend ^aopenly, he or she shall be rebuked openly, that he or she may be ^bashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.

92 If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.

93 And thus shall ye conduct in all things. **(These verses deal with the proper way of handling personal disputes or injuries in the Church. Personal differences are to be taken by the injured party first to the offending party. The assumption is that brothers and sisters in Zion will act in good faith to resolve their differences and remain brothers and sisters. Saints are not to begin by working through third parties or by complaining or making accusations until the offender finally hears about it and comes to them. This approach violates the law of the Church. Instead, the injured party is to go *privately* to the offender, state his or her complaint, and resolve it *confidentially*. If the offender will not confess and repent, the injured party is to take the matter to proper Church leaders, but *still* privately and confidentially, "not to the members" (v. 89). At this point the Church leaders can decide whether or not an injury can be proved. If the offense can be proved, then the offender will confess and repent or be subject to Church discipline with the possible loss of membership or fellowship. Private offenses are to be handled by the Church privately, giving the offender the opportunity to make amends to the injured and to God and not to suffer public humiliation for a private fault. "Note the caution that this remedy is to be private—';not before the world.' This is not done in order to hide the facts, but rather to increase the chance that the correction will improve the life of a brother or sister." Public offenses, however, are generally more high-handed, rebellious, and motivated by pride than private offenses. Therefore, Church discipline for public offenses is to be made public, in order that the offending individuals may be ashamed and curb their pride (see v. 91), thus giving them greater motivation for repentance. Unfortunately, for those whose pride is very great, a public rebuke will often cause them in self-justification to become dissident *former* members, and enemies of the Church. ACD&C 2:31-32)**

D&C 43

(On 6 April 1830 the Lord instructed the Saints about the channel through which revelation would come to build Zion. He said, speaking of the President of the Church, "Him have I inspired to move the cause of Zion in mighty power" (D&C 21:7). This instruction was difficult for some of the Saints to follow. Many had come from religious backgrounds that permitted any member of the congregation to proclaim doctrine for the entire assembly. Yet on the day the Church was organized, the Lord taught the principle that only one person has the right to receive revelation for the

entire Church. Even by September 1830 the Saints had not fully learned this lesson, for many believed in the revelations of Hiram Page. In February 1831 it became necessary for the Lord to further instruct the Saints on this matter. Section 43 was given in response to the activity of a Mrs. Hubble, who “came making great pretensions of revealing commandments, laws and other curious matters” (*History of the Church*, 1:154). John Whitmer recorded the following about Mrs. Hubble: “She professed to be a prophetess of the Lord, and professed to have many revelations, and knew the Book of Mormon was true, and that she should become a teacher in the church of Christ. She appeared to be very sanctimonious and deceived some who were not able to detect her in her hypocrisy; others, however, had the spirit of discernment and her follies and abominations were manifest.” (*History of the Church*, 1:154n.) Mrs. Hubble was one of many who falsely claimed revelations to guide the Church or to correct the Prophet. In a discourse in Ogden, Utah, Elder George A. Smith gave several examples of the problem and said: “There was a prevalent spirit all through the early history of this church, which prompted the Elders to suppose that they knew more than the Prophet. Elders would tell you that the Prophet was going wrong.” (In *Journal of Discourses*, 11:7.) Many members became confused and bewildered by the different claims. Under these circumstances the Prophet went to the Lord for guidance and received the revelation recorded as Doctrine and Covenants 43.)

Joseph Smith Papers – 105

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, in February 1831. HC 1: 154—156. At this time some members of the Church were disturbed by people making false claims as revelators. The Prophet inquired of the Lord and received this communication addressed to the elders of the Church. The first part deals with matters of Church polity; the latter part contains a warning that the elders are to give to the nations of the earth. (No truth of salvation stands unopposed. When the Lord calls a prophet, false prophets arise. In New York, Satan deceived Hiram Page and the Whitmer family with a counterfeit seer stone. Similarly, in Ohio, Lucifer temporarily misled new converts into accepting his imitation of a prophet. Therefore, the lessons previously learned in New York regarding false spirits needed to be taught again. See introduction to Doctrine and Covenants 28. The Prophet Joseph Smith recorded that soon after the law of the Church (D&C 42) was received, “a woman came making pretensions of revealing commandments, laws and other curious matters” (*History of the Church*, 1:154). John Whitmer identified the intruder as “a woman by the name of Hubble who professed to be a prophetess of the Lord and professed to have many revelations, and knew the Book of Mormon was true, and that she should become a teacher in the Church of Christ. She appeared to be very sanctimonious and deceived some who were not able to detect her in her hypocrisy: others however had the spirit of discernment, and her follies and abominations were made manifest” (“Book of John Whitmer,” 42). Mrs. Hubble’s sanctimonious conduct added to the difficulty of dealing with the errors introduced at this time. Ezra Booth, an early member and eventual apostate, stated as part of his attack on the Church that Mrs. Hubble, “professing to be a prophetess, made her appearance in Kirtland, and so ingratiated herself into the esteem and favor of some of the Elders that they received her as a person commissioned to act a conspicuous part in Mormonizing the world. [Sidney] Rigdon, and some others, gave her the right hand of fellowship, and literally saluted her with what they called the ‘kiss’ of charity. But [Joseph] Smith . . . declared her an imposter, and she returned to the place from whence she came. Her visit, however, made a deep impression on the minds of many, and the barbed arrow which she left in the hearts of some, is not as yet eradicated” (in Cook, *Revelations*, 61-62). We face similar ploys today, and it is essential that every member of the Church has the power of discernment and knows the spiritual laws by which spiritual counterfeiters are detected. Unlike true messengers— who always focus on the need for repentance—these self-ordained prophets and prophetesses come to tell us that all that really matters is that we love one another, thus subverting the discipline of true discipleship. These deceivers disguise false doctrine by dipping it in honey. The errors they introduce are difficult to

confront because these counterfeiters promote themselves as being more accepting and loving than those who defend the kingdom against such false intruders. The masks and costumes of false prophets may change, but the doctrine of the kingdom as reiterated in this revelation remains enduring and true. If followed, the simple guidelines revealed herein protect the Saints from deceivers, false revelators, and false spirits. Revelations of the Restoration, p. 324-25)

1—7, Revelations and commandments come only through the one appointed;

1 O HEARKEN, ye elders of my church, and give ear to the words which I shall speak unto you.

2 For behold, verily, verily, I say unto you, that ye have received a commandment for a ^alaw unto my church (Section 42), through him (Joseph Smith) whom I have appointed unto you to receive commandments and ^brevelations from my hand.

3 And this ye shall know assuredly—that there is ^anone other appointed unto you to receive ^bcommandments and revelations until he be taken, if he ^cabide in me. **(The words "none other" exclude any pretenders or deceivers that might seek to lead the Saints astray. The Lord avoids confusion in his kingdom by appointing one individual, the president of The Church of Jesus Christ of Latter-day Saints, to receive revelations and commandments for the Church. Even though other members of the First Presidency and the Quorum of Twelve Apostles are sustained as prophets, seers, and revelators, they are under the direction of the president of the Church. In his instructions on the priesthood, Joseph Smith explained, "And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses" (D&C 107:91), who was the spokesman for God to ancient Israel. Revelations of the Restoration, p. 325)**

4 But verily, verily, I say unto you, that ^anone else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead. **(Had the responsibility of being the Lord's mouthpiece been taken from the Prophet Joseph Smith, the last authorized act he would be called on to perform would have been to confer the keys of the kingdom on another. Revelations of the Restoration, p. 326)**

5 And this shall be a law unto you, that ye ^areceive not the ^bteachings of any that shall come before you as revelations or commandments;

6 And this I give unto you that you may not be ^adeceived, that you may know they are not of me. **(During his mortal ministry the Savior warned his disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15). The sanctimonious cloak of "the kiss of charity" hid the true intentions of Mrs. Hubble. Likewise, over the many years since this revelation was given, others have clothed themselves in apparel of various deceptive colors and styles. Some wear the claim of special manifestations or commissions that authorize them to perpetuate plural marriage. Others attire themselves in beguiling raiment of a commission from Enoch to set up the united order; power to translate the sealed portion of the Book of Mormon; scholarly insight to tell the "true Mormon history;" visions that reveal the feminine identity of the Holy Ghost; keys to gather the Saints to Zion; near-death experiences that make known the previously unrevealed mysteries of the post-mortal spirit world; and a host of other distractions to the true issue at hand. The Lord warned of their deception. Let this simple truth ring in the ears of all Saints: They are deceivers and are not authorized to give commandments or revelations to the Church nor to any individual member who seeks to follow the truth of the restored gospel! Deception can be avoided by following this law as revealed by the Lord to the Church, for "whoso treasureth up my word, shall not be deceived" (Joseph Smith-Matthew 1:37). Revelations of the Restoration, p. 326)**

7 For verily I say unto you, that he that is ^aordained of me shall come in at the ^bgate and be ordained as I have told you before, to teach those ^crevelations which you have received and shall receive through him

whom I have appointed. (One of the reasons they publish the photos of all of our general authorities is so we can recognize them when we see them. That will avoid deception. "He that entereth not by the door into the sheepfold," the Savior taught, "but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep" (John 10:1-2). **True servants of the Lord will always be known to the Church, having been called, sustained by the voice of the Church, and properly ordained.** Revelations of the Restoration, p. 326. Joseph F. Smith: It is not my business nor that of any other individual to rise up as a revelator, as a prophet, as a seer, as an inspired man, to give revelation for the guidance of the Church, or to assume to dictate to the presiding authorities of the Church in any part of the world, much less in the midst of Zion, where the organizations of the Priesthood are about perfect, where everything is complete even to the organization of a branch. **It is the right of individuals to be inspired and to receive manifestations of the Holy Spirit for their personal guidance, to strengthen their faith, and to encourage them in works of righteousness, in being faithful and observing and keeping the commandments which God has given unto them; it is the privilege of every man and woman to receive revelation to this end, but not further. The moment an individual rises up assuming the right to control and to dictate or to sit in judgment on his brethren, especially upon those who preside, he should be promptly checked, or discord, division and confusion would be the result.** Every man and woman in this Church should know better than to yield to such a spirit; the moment that such a feeling presents itself to them they should rebuke it, as it is in direct antagonism to the order of the Priesthood, and to the spirit and genius of this work. We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the Priesthood, which is the channel that God has appointed through which to make known His mind and will to the world. the moment that individuals look to any other source, that moment they throw themselves open to the seductive influences of Satan, and render themselves liable to become servants of the devil; they lose sight of the true order through which the blessings of the Priesthood are to be enjoyed; they step outside of the pale of the kingdom of God, and are on dangerous ground. **Whenever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent of the order and channel of the Priesthood, you may set him down as an impostor.** JD, 24:188-90. Joseph Fielding Smith: **We frequently hear discussions in our classes and between brethren to the effect that any man could be called, if the authorities should choose him, to preside over the Church and that it is not the fixed order to take the senior apostle to preside, and any member of that quorum could be appointed. The fact is that the senior apostle automatically becomes the presiding officer of the Church on the death of the President. If some other man were to be chosen, then the senior would have to receive the revelation setting himself aside.** President John Taylor has made this very plain. (See "Succession in the Priesthood," chapter 17, The Gospel Kingdom.) Says President Taylor, speaking of the time following President Young's death: "I occupied the senior position in the quorum, and occupying that position which was thoroughly understood by the quorum of the twelve, on the death of President Young, as the twelve assumed the presidency, and I was their president, it placed me in a position of president of the Church, or, as expressed in our conference meeting: 'As president of the quorum of the twelve apostles, as one of the twelve apostles, and of the presidency of The Church of Jesus Christ of Latter-day Saints.' In this manner, also, was President Brigham Young sustained at the general conference held in Nauvoo, in October following the martyrdom of the Prophet Joseph Smith." (Gospel Kingdom, p. 192.) The counselors in the presidency cease to be counselors when the President dies and take their regular place among their brethren. (CHMR, 1947, 1:173.)

8 And now, behold, I give unto you a ^acommandment, that when ye are ^bassembled together ye shall ^cinstruct and ^dedify each other, that ye may know ^ehow to act and direct my church, how to act upon the points of my law and commandments, which I have given. (*Edify* comes from the same root as *edifice* and means "to build up." **"To instruct is one thing, but to instruct and edify is something more. To edify would be to instruct by the power of the Spirit. When a person edifies or teaches by the**

Spirit, it inspires those who hear to want to do better-to in some way act on what they have been taught." Some ways the modern Church obeys this commandment to instruct and to edify each other is by having Sunday School, priesthood, and Relief Society lessons, Primary, Young Men's and Young Women's classes, sacrament meeting speakers, and the bearing of testimonies on fast Sundays. ACD&C 2:38)

9 And thus ye shall become instructed in the law of my church, and be ^asanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me—

10 That inasmuch as ye do this, glory shall be ^aadded to the kingdom which ye have received. Inasmuch as ye do it not, it shall be ^btaken, even that which ye have received.

11 ^aPurge ye out the ^biniquity which is among you; sanctify yourselves before me;

12 And if ye desire the glories of the kingdom, ^aappoint ye my servant Joseph Smith, Jun., and **uphold him before me by the prayer of faith. (Daily prayer for Church leaders ought to be part of every Saint's spiritual life "if ye desire the glories of the kingdom"! ACD&C 2:39)**

13 And again, I say unto you, that if ye desire the ^amysteries of the kingdom, provide for him food and raiment, and whatsoever thing he needeth to accomplish the work wherewith I have commanded him;

14 And if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a ^apure ^bpeople before me. (If we don't sustain our church leaders, God will find someone else to sustain them and we will be on the outside.)

15 Again I say, hearken ye elders of my ^achurch, whom I have appointed: Ye are not sent forth to be ^btaught, but to ^cteach the children of men the things which I have put into your hands by the power of my ^dSpirit; (The world has neither the power nor the knowledge to instruct the Latter-day Saints in the gospel of Jesus Christ. Babylon cannot instruct Zion in the things of God. God has called *us* to teach *them*, though in the world's eyes we may seem "weak" and "foolish" (1 Corinthians 1:27). "We are not to be taught of the world. We are the teachers of the world. . . . ACD&C 2:39)

16 And ye are to be ^ataught from on high. ^bSanctify yourselves and ye shall be ^cendowed with power, that ye may give even as I have spoken.

17 Harken ye, for, behold, the ^agreat ^bday of the Lord is nigh at hand.

18 For the day cometh that the Lord shall utter his ^avoice out of heaven; the heavens shall ^bshake and the earth shall ^ctremble, and the ^dtrump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints ^earise and live; ye sinners ^fstay and ^gsleep until I shall call again. (At the Second Coming, those who have been born again and sanctified by the gospel covenant will be resurrected to receive the Lord in their glorified flesh. ACD&C 2:40 Those who are telestial or SOPs will remain in their graves and will be fearful of the Lord's return at the end of the millennium.)

19 Wherefore gird up your loins lest ye be found among the wicked.

20 Lift up your voices and spare not. Call upon the nations to repent, both old and young, both ^abond and free, saying: **Prepare yourselves for the great day of the Lord;**

21 For if I, who am a man, do lift up my voice and call upon you to repent, and ye ^ahate me, what will ye say when the ^bday cometh when the ^cthunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

22 Yea, and again, when the ^alightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come? **(The lightnings spoken of in verse 22 do not actually speak in the sense of talking, but they will be as much a warning to the inhabitants of the earth as is the warning given by the missionaries.** According to verse 25, the Lord uses all kinds of natural phenomena, along with the efforts of His Church leaders, missionaries, angels, and even His own voice, to convince the people of the earth to repent and prepare for the future. Speaking of this method of warning the world, President Brigham Young said: **"Do you think there is calamity abroad now among the people? Not much. All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the elders ceases to be**

given, and the Lord says to them, ‘Come home; I will now preach my own sermons to the nations of the earth,’ all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. . . . You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations.” (In *Journal of Discourses*, 8:123; see also D&C 88:88–92.) In 1980, a few weeks after the eruption of Mount Saint Helens, a volcano in the Western United States, the following editorial appeared in the *Church News*: “A series of most unusual events happened within the past few weeks. Of course the most startling was the Mt. St. Helens eruption, with all its damage and toll of human life. “But while it was belching forth, a series of tornadoes swept through the middle section of the United States. More than 900 ‘freak’ storms struck America within that month. In a single day 50 tornadoes were counted in six states. The very next day 24 more tornadoes struck Iowa and Nebraska. And during this same period earthquakes shook California. . . . “It is important that we look for significance in these upheavals. Can it be that they are signs of the times? Can it be that the Lord is speaking . . . by these frightful disasters? “He said that in the latter days, He would declare His testimony by means of tempests, floods, earthquakes and epidemics. He didn’t mention volcanoes, but surely they are within His realm as much as earthquakes. Did He force Mt. St. Helens into eruption as a warning . . . to repent and recognize Him? “We have a tendency to forget our pains quickly, even as does a mother when her child is born. Little is said even now about the Arizona floods, although the debris and broken bridges remain. “Even the volcano is off the front pages. And the 50 tornadoes in one day? They got only two inches of space on the front page as part of a news summary. Not so much as a headline was given them! **“It is possible to become so hardened that we brush aside the warning voice, and even forget our sufferings. Those who lost their homes and loved ones won’t easily forget, though, even if the general public does. “Must the Lord speak in louder tones? Must He send greater disasters before we listen to His warning voice? “How much does it take to waken us to a realization that God is real, that there is an end to His patience, and that the only true security in these troubled times is through obedience to the Most High? Why fly in the face of Providence?”** (*Church News*, 21 June 1980, p. 12.) Institute Manual, 88-89)

23 And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who ^amade you.

24 O, ye nations of the earth, how often would I have gathered you together as a ^ahen gathereth her chickens under her wings, but ye ^bwould not!

25 How oft have I ^acalled upon you by the mouth of my ^bservants, and by the ^cministering of angels, and by mine own voice, and by the voice of ^dthunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of ^efamines and pestilences of every kind, and by the great sound of a ^ftrump, and by the voice of judgment, and by the voice of ^gmercy all the day long, and by the voice of glory and honor and the ^hriches of eternal life, and would have saved you with an ⁱeverlasting salvation, but ye would not!

26 Behold, the day has come, when the ^acup of the ^bwrath of mine indignation is full.

27 Behold, verily I say unto you, that these are the words of the Lord your God.

28 Wherefore, labor ye, ^alabor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth.

29 For in mine own due time will I ^acome upon the earth in ^bjudgment, and my people shall be ^credeemed and shall ^dreign with me on earth.

30 For the great ^aMillennium, of which I have spoken by the mouth of my servants, shall come.

31 For ^aSatan shall be ^bbound, (In speaking of the millennial era, Nephi said that “because of the righteousness of his [the Lord’s] people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth” (1 Nephi 22:26). President Joseph Fielding Smith taught

concerning the binding of Satan: "There are many among us who teach that the binding of Satan will be merely the binding which those dwelling on the earth will place upon him by their refusal to hear his enticings. This is not so. He will not have the privilege during that period of time to tempt any man." These two statements at first may seem to be at variance, but in reality they are not. It is true that the result of the righteousness of the Saints is that Satan cannot exert power over them. The restrictions that will come upon Satan will be a result of two important actions by the Lord: (1) He will destroy teletial wickedness from the earth at His Second Coming; and (2) He will reward the righteous by pouring out His Spirit on them to such an extent that Satan's power will be overwhelmed. Satan will not have the power to tempt or negatively influence the Lord's people. Both the righteousness of the Saints and the operation of the Lord's power are necessary to bind Satan: if the Saints do not give heed to God's word, He will not give them His Spirit. And without the Spirit, they on their own cannot withstand the force of the adversary. President George Q. Cannon explained: "We talk about Satan being bound. Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him, not to be governed by him. The Lord will not bind him and take his power from the earth while there are men and women willing to be governed by him. That is contrary to the plan of salvation. To deprive men of their agency is contrary to the purposes of our God. . . . "Satan only gains power over man through man's exercise of his own agency; and when Satan shall be bound, as the Lord says he will be for a thousand years, one of the great powers that will help bring this to pass will be man's agency. The Lord has never forced men against their will to obey Him. He never will do so. If Satan, therefore, has power with man, it is because man yields to his influence. . . . "The time is not far distant when great judgments will be poured out upon the wicked inhabitants of the earth. Every Prophet who has looked forward to our day has seen and predicted that the wicked would be destroyed. Their destruction means the destruction of Satan's power. The righteous will be left, and because of their righteousness the Lord will have mercy upon them; they, exercising their agency in the right direction, will bring down His blessings upon them to such an extent that Satan will be bound." (*Gospel Truth*, 1:86–87; see also 2 Nephi 30:18; Ether 8:26.) Satan will not only be bound by the native righteousness of the millennial Saints, but also by priesthood power that will cast him out and will not allow him the exercise of any influence. He will be *sealed* off from us by the power of God. ACD&C 2:42) and when he is loosed again he shall only reign for a ^clittle season, and then cometh the ^dend of the earth. (When the Millennium is over, Satan will be allowed once more to tempt mortals upon the earth and will have influence again for a short time. There will then be a great last battle, sometimes called the battle of Gog and Magog (see Revelation 20:8) or the battle of the great God (see D&C 88:114), in which Satan and all his servants will be defeated forever. Then the earth will be cleansed once again and will go through a process similar to death and resurrection, at the end of which it will be made a celestial world to be inhabited by all those who lived upon it who were worthy of the celestial kingdom. ACD&C 2:42)

32 And he that liveth in ^arighteousness shall be ^bchanged in the twinkling of an eye, and the earth shall pass away so as by ^cfire.

33 And the wicked shall go away into unquenchable ^afire, and their end no man knoweth on earth, nor ever shall know, until they come before me in ^bjudgment. (SOPs)

34 Hearken ye to these words. Behold, I am Jesus Christ, the ^aSavior of the world. ^bTreasure these things up in your hearts, and let the ^csolemnities of ^deternity ^erest upon your ^fminds. **(These are the sober facts of eternal life and eternal death. There will be no changes in the conditions and terms of our fate after the resurrection. There will be no additional leniency for those who intentionally were not paying attention or who could not be bothered during the days of their probation. There will be no special arrangements or second chances-not for the wealthy, the pretty, the powerful, the popular, the educated, the spoiled, or for any other class who may think themselves "special." It is up to us now to adapt ourselves to the immovable, unchangeable, nonnegotiable realities of the universe—the solemnities of eternity. ACD&C 2:43. The word *solemnity* means something very serious or sublimely important. The Lord tells the members of the Church to let the serious things of eternity—**

their covenants and the great blessings that will be given the faithful—rest upon their minds. What changes could come into the lives of mortal men and women if they continually let the eternal perspective guide them! Institute Manual, 90)

35 Be ^asober. Keep all my commandments. Even so. Amen.

D&C 44

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Kirtland, Ohio, in the latter part of February 1831. HC 1: 157. In compliance with the requirement herein set forth, the Church appointed a conference to be held early in the month of June following. (This revelation, calling for a conference of the elders of the Church, led to the expansion of missionary work. It was also at this conference that the office of high priest was restored. It would be the fourth conference of the Church since its organization a little more than one year earlier in upstate New York and the first conference in Ohio. In obedience to the Lord's command, the elders met in Kirtland on 3 through 6 June 1831. At the end of the conference, Doctrine and Covenants 52 was received, directing the elders to travel to Missouri, where they were to gather for yet another conference. The effort and sacrifice in making such a journey emphasizes the importance of the spirit and power that come when the Saints gather together. After the missionaries' arrival in Missouri, sections 57 through 59 were received, which give instructions concerning the site of the temple in the New Jerusalem and the building up of Zion. Revelations of the Restoration, 335)

1–3, Elders are to assemble in conference; 4–6, They are to organize according to the laws of the land and to care for the poor.

1 BEHOLD, thus saith the Lord unto you my servants, it is expedient in me that the elders of my church should be ^acalled together, from the east and from the west, and from the north and from the south, by letter or some other way.

2 And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my ^aSpirit upon them in the day that they assemble themselves together. (Power of conferences)

3 And it shall come to pass that they shall go forth into the regions round about, and ^apreach repentance unto the people. (Since the time of this command to gather in Kirtland, Ohio, for a Church conference, thousands of conferences have been held in the Church. Whether they are conferences of the general membership or are held on regional, mission, stake, or ward levels, the promise of receiving an outpouring of the Spirit remains the same. Revelations of the Restoration, 335)

4 And many shall be ^aconverted, insomuch that ye shall obtain ^bpower to organize yourselves ^caccording to the laws of man;

5 That your ^aenemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep my laws; that every bond may be broken wherewith the enemy seeketh to destroy my people.

6 Behold, I say unto you, that ye must ^avisit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen. (Until there was a sufficient number of Saints it would not be possible to implement the laws of consecration and stewardship that the Lord revealed. Funds were needed for legal deeds that would give the Saints lawful claim to the lands that were settled. These laws were not to be carried individually but rather as communities of covenant people. Less fortunate members were not to be neglected until such time as living the laws of consecration could provide surplus from the bishop's storehouse to provide for them. Revelations of the Restoration, 335-6)

Come Follow Me Lesson 18

April 26-May 2

D&C 45

D&C 45

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 7, 1831. HC 1: 158—163. Prefacing his record of his revelation, the Prophet states that “at this age of the Church many false reports and foolish stories were published and circulated, to prevent people from investigating the work or embracing the faith; but to the joy of the saints . . . I received the following.” (The arrival of the Prophet Joseph Smith in Kirtland, Ohio, marked the beginning of a period of rapid growth in the membership of the Church. By early June 1831, the Church had grown to about two thousand members. Among those who joined the Church at this time were Sidney Rigdon’s mother and oldest brother; Luke S. Johnson, one of the first missionaries in the Church; and Ezra Booth, who joined the Church after witnessing a miracle. Civic leaders, ministers, newspaper editors, and parishioners joined together in an effort to stop the conversion of their neighbors to the new religion. The Prophet recorded, “Many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith” (*History of the Church*, 1:158). During these trying times of slander and abuse, the Lord blessed the Saints with revelations of comfort, peace, and assurance. One of these revelations was section 45, of which the Prophet wrote, “To the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following: [D&C 45]” (*History of the Church*, 1:158). **The revelation recorded in Doctrine and Covenants 45 led the Prophet Joseph Smith to set aside the translation of the Old Testament, in which he was engaged at the time, and begin the translation of the New Testament.** Revelations of the Restoration, p. 341)

1—5, Christ is our Advocate with the Father; 6—10, The gospel is a messenger to prepare the way before the Lord; 11—15, Enoch and his brethren received by the Lord unto himself; 16—23, Christ revealed signs of his coming as given on the Mount of Olives; 24—38, The gospel shall be restored, the times of the Gentiles be fulfilled, and a desolating sickness cover the land; 39—47, Signs, wonders, and the resurrection are to attend the Second Coming; 48—53, Christ shall stand on Mount of Olives, and Jews shall see the wounds in his hands and feet; 54—59, The Lord shall reign during the Millennium; 60—62, The Prophet is instructed to begin the translation of the New Testament, through which important information would be made known; 63—75, The saints are commanded to gather and build the New Jerusalem, to which people from all nations will come.

1 HEARKEN, O ye people of my ^achurch, to whom the ^bkingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who ^cmade the heavens and all the ^dhosts thereof, and by whom all things were made which ^elive, and move, and have a being. (Jehovah is God.)

2 And again I say, hearken unto my voice, lest ^adeath shall overtake you; in an ^bhour when ye think not the summer shall be past, and the ^charvest ended, and your souls not saved. (We need to be prepared for death at all times.)

3 Listen to him who is the ^aadvocate with the Father, who is pleading your cause before him— (It is wonderful to have Jesus as our advocate.)

4 Saying: Father, behold the ^asufferings and ^bdeath of him who did no ^csin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be ^dglorified; (Father, I suffered, not for my sins, but for everyone’s.)

5 Wherefore, Father, spare these my ^abrethren that ^bbelieve on my name, that they may come unto me and have ^ceverlasting life.

6 Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called ^atoday, and harden not your hearts;

7 For verily I say unto you that I am ^aAlpha and Omega, the beginning and the end, the light and the life of the world—a ^blight that shineth in darkness and the darkness comprehendeth it not.

8 I came unto mine own, (the Jews) and mine own ^areceived me not; but unto as many as received me gave I ^bpower (priesthood) to do many ^cmiracles, and to become the ^dsons of God; (saving ordinances) and even unto them that ^ebelieved on my name gave I power to obtain eternal ^flife.

9 And even so I have sent mine ^aeverlasting ^bcovenant (testament. Another testament of Jesus Christ: The Book of Mormon.) into the world, to be a ^clight to the world, and to be a ^dstandard for my people, and for the ^eGentiles to seek to it, and to be a ^fmessenger before my face to prepare the way before me.

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

11 Wherefore, hearken ye together and let me show unto you even my ^awisdom—the wisdom of him whom ye say is the God of ^bEnoch, and his brethren, (He is mentioning Enoch, because their Zion was so good it was translated and will return to the Zion on the earth, which the Saints will build.)

12 Who were ^aseparated from the earth, and were received unto myself—a ^bcity reserved until a ^cday of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations; (The Lord promised Enoch that as part of the Restoration in the last days a holy city would be built upon the earth. "It shall be called Zion, a New Jerusalem. 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; 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 the earth shall rest" (Moses 7:62-64). Revelations of the Restoration, 339)

13 And confessed they were ^astrangers and pilgrims on the earth;

14 But obtained a ^apromise that they should find it and see it in their flesh. (As resurrected persons.)

15 Wherefore, hearken and I will reason with you, and I will ^aspeak unto you and prophesy, as unto men in days of old.

16 And I will show it plainly as I showed it unto my ^adisciples as I stood before them in the flesh, and spake unto them, saying: As ye have asked of me concerning the ^bsigns of my coming, in the day when I shall come in my ^cglory in the clouds of heaven, to fulfil the promises that I have made unto your fathers, (Most of this revelation is the Savior's retelling of one of His sermons while He was in Jerusalem. After leaving the temple, the Savior and His disciples climbed the Mount of Olives, where they had a dramatic view of the temple and Jerusalem. Here His disciples asked, "When shall these things be... and what is the sign of thy coming?" (JS-M 1:4) His lengthy answer provides one of the most detailed revelations on the signs of the times and of the Second Coming. Known as the Olivet Discourse because it was given in Matthew 24-25. Joseph Smith's inspired corrections of the Olivet Discourse are so significant that they have been included in the Pearl of Great Price. Mark and Luke also recorded portions of the discourse, though not as fully as did Matthew. The Lord's citation of the same discourse in D&C 45 begins in verse 16 with the words "As ye have asked of me." The Savior interrupts the quotation after verse 33 to make an explanatory comment but continues it in verse 35 with "Be not troubled." He seems to end the account at the end of verse 59 and begins speaking directly to Joseph Smith in verse 60. D&C Student Manual, p. 93)

17 For as ye have looked upon the long ^aabsence of your ^bspirits from your bodies to be a bondage (Brigham Young: We will take the best men we can find—when they pass through the veil they are in happiness, they are in glory, they go among the disembodied spirits; but they do not go where there are resurrected bodies, for they cannot live there: a Prophet or an Apostle cannot live there. They also go into the spiritual world to live with spirits. Do they commune with the Father and

Son? The Father communes with them as He pleases, through the means of angels, or otherwise the Son and Holy Ghost. This is the situation of the Prophet, the Apostle, and all Saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust; and those that have been faithful, probably, will now soon get their resurrected bodies. Abraham has had his body long ago, and dwells with the Father and the Son, among all the Prophets and faithful Saints who received their resurrected bodies immediately after the resurrection of the Savior. [Sec. 133:55.] They were then prepared to enter into the Father's rest and be crowned with glory and eternal lives, but they were not prepared before. No spirit of Saint or sinner, of the Prophet or him that kills the Prophet, is prepared for their final state: All pass through the veil from this state and go into the world of spirits; and there they dwell, waiting for their final destiny. (JD, August 15, 1852, 6:293-94.), I will show unto you how the day of redemption shall come, and also the ^crestoration of the ^dscattered Israel. (The ancient kingdom of Israel will be reestablished again. Both the Northern Kingdom and the kingdom of Judah were destroyed and their citizens scattered among all of the nations of the earth. The Lord promised the house of Israel that he would not forsake them but would gather and restore them as a nation in the last days. The priesthood is to preside over this gathering, which will first bring hearts and souls to Christ and then lead the house of Israel to promised lands of inheritance. Revelations of the Restoration, p. 341)

18 And now ye ^abehold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall.

19 But, verily I say unto you, that ^adesolation shall come upon this generation as a thief in the night, and this people shall be destroyed and ^bscattered among all nations. (Did those in Jerusalem know that destruction was soon? Yes. Will we know when the Second Coming is about to occur? Yes.)

20 And this ^atemple which ye now see shall be thrown down that there shall not be left one stone upon another.

21 And it shall come to pass, that this ^ageneration of Jews shall not pass away until every desolation which I have told you concerning them shall come ^bto pass.

22 Ye say that ye know that the ^aend of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; (Bruce R. McConkie: **"The end of the world is the end of unrighteousness or of worldliness as we know it, and this will be brought about by 'the destruction of the wicked.'** (Jos. Smith 1:4.) **When our world ends and the millennial era begins, there will be a new heaven and a new earth. (Isa. 65:17-25; D. & C. 101:23-24.) Lust, carnality, and sensuousness of every sort will cease, for it will be the end of the world."** (Mormon Doctrine, pp. 767-768.))

23 And in this ye say truly, for so it is; but these things which I have told you shall not ^apass away until all shall be fulfilled.

24 And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be ^ascattered among all ^bnations;

25 But they shall be ^agathered again; but they shall remain until the times of the ^bGentiles be fulfilled. (The Lord indicated that in the latter days the restored gospel would "go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews" (D&C 90:9). The Second Coming ushers in the time when the Jewish nation will once again receive opportunity to hear the gospel and enter into the covenant of God on a priority basis. When the emphasis changes, and the fulness of the gospel is brought to the Jews instead of to the Gentile nations, it may be said that the times of the Gentiles is fulfilled. Before that change in emphasis occurs, the Savior prophesied, the Jews will again gather in preparation to receive their King. **"Judah must return," explained the Prophet Joseph Smith, "Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance"** (Teachings of the Prophet Joseph Smith, 286). Luke's account of the Olivet Discourse indicates that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke

21:24). After centuries of non-Jewish domination of the holy city, war brought Jerusalem under Jewish control in 1967. The Six-day War, which began 5 June 1967, was a turning point in history. The holy city was annexed, and shortly thereafter the state of Israel declared Jerusalem to be its capital. The miracle of the rebuilding of Jerusalem by the Jews has been under the direction of the Almighty. The Prophet Joseph Smith directed Orson Hyde to travel to Jerusalem to dedicate the land for the return of the Jews. Elder Hyde knelt on the Mount of Olives and fulfilled this assignment 24 October 1841. Since that time Jews have been stirred in spirit to return to the land of their forefathers. This is not to say that the Lord condones the bloodshed that has occurred in the Jewish redemption of the land of Palestine. Applicable to the Jewish nation are the words of the Lord to the Saints concerning the establishment of Zion in Jackson County, Missouri: "Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance" (D&C 63:29-31). The events cited have transpired over a number of years. There is yet more to take place. The fulfilling of the times of the Gentiles is not to be measured in a particular moment; rather it will take place naturally and gradually over an extended period of time, the dawn of which is not far from us. Revelations of the Restoration, p. 346-47)

26 And in ^athat day shall be heard of ^bwars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall ^cfail them, and they shall say that Christ ^ddelayeth his coming until the end of the earth.

27 And the ^alove of men shall wax cold, and ^biniquity shall abound.

28 And when the times of the ^aGentiles is come in, a ^blight shall break forth among them that sit in darkness, and it shall be the fulness of my ^cgospel;

29 But they ^areceive it not; for they perceive not the light, and they turn their ^bhearts from me because of the ^cprecepts of men.

30 **And in that generation shall the ^atimes of the Gentiles be fulfilled.** (Joseph Fielding Smith: **We all know that from the time of destruction of Jerusalem in the year 70 A.D. until near the close of World War I, Jerusalem was trodden down of the Gentiles, and during all of that time the Jews were scattered and almost without privileges in the Holy Land. The Lord said they should remain scattered among the nations until the times of the Gentiles were fulfilled. Moroni said the times of the Gentiles were about to be fulfilled. Today we are living in the transition period: the day of the Gentiles has come in, and the day of Judah and the remnant of down-trodden Israel is now at hand. The sign for the fulfillment of this prophecy has been given.** (DNCS, October 31, 1931, p. 6.) The times of the Gentiles commenced shortly after the death of our Redeemer. The Jews soon rejected the Gospel and it was then taken to the Gentiles. The times of the Gentiles have continued from that time until now. The Lord said: "But many that are first shall be last; and the last shall be first." In that day the Gospel was given first to the Jews and then taken to the Gentiles. In this dispensation it was taken first to the Gentiles and afterwards it will go to the Jews. CHMR, 1:196. **In the Olivet Discourse, the Savior gave four signs to indicate when the times of the Gentiles were over. Three are given in Section 45, and one is given in Luke's account of the great discourse. 1. The Jews will be gathered back to the land of Jerusalem.** Elder George Q. Morris said: I think perhaps we may well now not continue saying the Jews are going to gather in Jerusalem. I think now we may well say they have gathered. The ultimate returns will come later as they develop this land and are joined by others. This statement by a writer is very interesting: "Strangely enough when the State of Israel was reborn in 1948, it was a nation of 600,000, the same number which the Bible reports that Moses led out of bondage in Egypt. It now numbers some two million, the same number which it is said populated the ancient Kingdom of Solomon, when Israel was in all its glory." That is why we may now say that the Jews have returned to Palestine. On a land one-tenth the size of Utah they have nearly a half million more people than we have in our whole Church. They have about 258 people for each square mile in Palestine, which is a dense

population. We have about ten a square mile in Utah. CR, Apr 1960, p. 100-01. 2. **It will be in a time of great social turmoil.** One need only follow current events as reported in the news media for a day or two to see turmoil like the Savior described. 3. **The Gentiles will for the most part reject the gospel.** President Joseph Fielding Smith said: "And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my Gospel," the Lord said in this revelation. The meaning is that when the time had come for the restoration of the Gospel—in the times of the Gentiles—that it would not be received because the hearts of the people are turned away by the precepts of men. However, in that generation this should happen, the times of the Gentiles should be fulfilled. CHMR, 1:196. 4. **Jerusalem will no longer be "trodden down of the Gentiles."** Again President Smith said: When we consider the words of the Savior to his disciples, that the Jews should be scattered and "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled," we have a fair understanding of the meaning of this (30th) verse in this revelation. Jerusalem was trodden down of the Gentiles from the day of its destruction until the close of the year 1917, when it was freed from Turkish rule by General Edmund H. Allenby of the British forces. After the war Palestine became a British mandate, and Great Britain by proclamation declared that country to be a refuge for the Jews who were invited to return. The first Governor of the land, after the war and the first Jewish ruler in that land since the time of Christ, was Sir Herbert Samuel, a British subject. From that time until now Palestine has been a refuge for the downtrodden Jews, and they have been returning to the land of their fathers by the hundreds of thousands. This is a very interesting subject which cannot be discussed in any degree commensurate with its importance at this time. It is very significant however, that, Jerusalem is no longer trodden down by the Gentiles and the Jews are again gathering there. This is the sign given by our Lord, for the end of the times of the Gentiles. We are now in the transition period and shortly the day of the Jew will dawn and the Gospel will be taken to them and to the remnants on this land. CHMR, 1:196-97. When Joseph Fielding Smith wrote those words in 1947, Israel had not yet been made a state; they were still under the British mandate. But **on 15 May 1948, Israel became an independent nation and declared Jerusalem to be her capital.** In the war that followed this declaration, the Jews could maintain control of western Jerusalem only. East Jerusalem became part of the state of Jordan. In general conference in 1966, Elder Smith, now President of the Quorum of the Twelve, said: Jesus said the Jews would be scattered among all nations and Jerusalem would be trodden down by the Gentiles until the times of the Gentiles were fulfilled. (Luke 21:24.) The prophecy in Section 45, verses 24-29, of the Doctrine and Covenants regarding the Jews was literally fulfilled. Jerusalem, which was trodden down by the Gentiles, is no longer trodden down but is made the home for the Jews. They are returning to Palestine, and by this we may know that the times of the Gentiles are near their close. CR, Apr 1966, p. 13. **During the Six-Day War of 1967, Israel conquered the West Bank, including Jerusalem, and for the first time since the city fell to the legions of Titus in A.D. 70, Jerusalem came completely under the control of a Jewish government.** D&C Student Manual, p. 93-94)

31 And there shall be men standing in that ^ageneration, that shall not pass until they shall see an overflowing ^bscourge; for a desolating ^csickness shall cover the land.

32 But my disciples shall ^astand in holy places, and shall not be moved (What is meant by the word "moved?" It can mean not shaken emotionally, or upset. We shall be firm. **Clearly, the Lord ordained the stakes of Zion to be the holy places in which the Saints will stand in preparation for the Second Coming. The Lord gave further direction "that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth" (D&C 115:6).** There is strength in the organization of a stake. Stake presidents and bishops are ordained and set apart with keys to guide the Saints in righteousness. Further, members of the Church are organized into quorums and Relief Societies, in which they better learn the doctrines of the kingdom and their individual duties. Zion is built up one stake at a time. As members are sanctified and receive the blessings of

the temple, Zion puts on her beautiful garments. Thus, each stake in Zion may become a holy place for a defense against wickedness and tribulations of the latter days. Revelations of the Restoration, p. 348. Homes and Temples are also holy places.); but among the wicked, men shall lift up their voices and ^bcurse God and die.

33 And there shall be ^aearthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the ^bsword, one against another, and they will kill one another.

34 And now, when I the Lord had spoken these words unto my disciples, they were troubled.

35 And I said unto them: **Be not ^atroubled.** (This is not a suggestion, but a commandment. Have confidence that God is in control and watching over you, so 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.

36 And when the ^alight shall begin to break forth, it shall be with them like unto a parable which I will show you—

37 Ye look and behold the ^afigtrees, 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; (We can read the signs of the times.)

38 Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

39 And it shall come to pass that he that ^afeareth me shall be ^blooking forth for the great ^cday of the Lord to ^dcome, even for the ^esigns of the coming of the ^fSon of Man.

40 And they shall see signs and ^awonders, for they shall be shown forth in the heavens above, and in the earth beneath.

41 And they shall behold blood, and ^afire, and vapors of ^bsmoke.

42 And before the day of the Lord shall come, the ^asun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

43 And the ^aremnant shall be gathered unto this place;

44 And then they shall look for me, and, behold, I will come; and they shall see me in the ^aclouds of heaven, clothed with power and great ^bglory; with all the holy angels; and he that ^cwatches not for me shall be cut off.

45 But before the arm of the Lord shall fall, an angel shall sound his ^atrump, and the ^bsaints that have slept shall ^ccome forth to meet me in the ^dcloud. **(The resurrection of the just will begin before the destruction of the wicked takes place. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then they who are alive, shall be caught up together into the clouds with them who remain [the dead], to meet the Lord in the air" (JST 1 Thessalonians 4:16).** Revelations of the Restoration, p. 352)

46 Wherefore, if ye have slept in ^apeace blessed are you; for as you now behold me and know that I am, even so shall ye ^bcome unto me and your souls shall ^clive, and your redemption shall be perfected; and the saints shall come forth from the ^dfour quarters of the earth.

47 Then shall the ^aarm of the Lord fall upon the nations.

48 And then shall the Lord set his foot upon this ^amount, and it shall cleave in twain, and the earth shall ^btremble, and reel to and fro, and the ^cheavens also ^dshall shake.

49 And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall ^amourn, and they that have ^blaughed shall see their ^cfolly.

50 And calamity shall cover the ^amocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and ^bcast into the ^cfire.

51 And then shall the ^aJews ^blook upon me and say: What are these ^cwounds in thine hands and in thy feet?

52 Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was ^awounded in the house of my friends. I am he who was lifted up. I am Jesus that was

^bcrucified. I am the ^cSon of God. (Charles A. Callis: Orson Pratt and Charles W. Penrose declared that prior to the glorious coming of the Son of God, the Jews are going to be beleaguered by the nations who threaten the very existence of the Jewish race. Then, according to Zechariah, down through the gates of heaven shall come the Lord Jesus Christ, the Captain and King for whom the Jews have wept and prayed so long, and he shall set his feet upon the Mount of Olives, and the Mount shall cleave asunder, and the Jews shall escape destruction. The God of heaven shall then, with the armies of heaven, have judgment upon the wicked, and the wicked shall be destroyed. When Jesus stands before the Jews, they will see the wounds in his hands and, recognizing their Lord and God, they shall say: ". . . What are these wounds in thine hands?" And then Jesus shall break the hearts of the Jews by saying: "Those with which I was wounded in the house of my friends." (Zech. 13:6.) And that nation then, and not until then, shall be born in a day. By the authorized servants of God they shall receive baptism of repentance; they shall receive the gift of the Holy Ghost, and become the children of God their Father and the servants of the great Jehovah. At that time, a fountain shall be opened up unto the Jews and the inhabitants of Jerusalem, a fountain for the cleansing of sin and iniquity, and that fountain shall be as it always has been, the Lord Jesus Christ. (CR, October 1945, p. 81.) Parley P. Pratt: "Zechariah, in his 14th chapter, has told us much concerning the great battle and overthrow of the nations who fight against Jerusalem, and he has said, in plain words, that the Lord shall come at the very time of the overthrow of that army, yes, in fact, even while they are in the act of taking Jerusalem, and have already succeeded in taking one-half the city, and spoiling their houses, and ravishing their women. Then, behold their long-expected Messiah, suddenly appearing, shall stand upon the Mount of Olives, a little east of Jerusalem, to fight against those nations and deliver the Jews. Zechariah says the Mount of Olives shall cleave in twain, from east to west, and one-half of the mountain shall remove to the north, while the other half falls off to the south, suddenly forming a very great valley, into which the Jews shall flee for protection from their enemies as they fled from the earthquake in the days of Uzziah, king of Judah, while the Lord cometh and all the saints with him. Then will the Jews behold that long, long-expected Messiah, coming in power to their deliverance, as they always looked for Him. He will destroy their enemies, and deliver them from trouble at the very time they are in the utmost consternation, and about to be swallowed up by their enemies. But what will be their astonishment when they are about to fall at the feet of their Deliverer, and acknowledge Him their Messiah! They discover the wounds which were once made in His hands, feet, and sides; and, on inquiry, at once recognize Jesus of Nazareth the King of the Jews, the man so long rejected. Well did the Prophet say, they shall mourn and weep, every family apart, and their wives apart. But, thank heaven, there will be an end to their mourning; for He will forgive their iniquities and cleanse them from uncleanness. Jerusalem shall be a holy city from that time forth, and all the land shall be turned as a plain from Geba to Rimmon, and she shall be lifted up and inhabited in her place, and men shall dwell there, and there shall be no more utter destruction of Jerusalem; 'And in that day there shall be one Lord, and his name one, and He shall be king over all the earth.' (Zech. 14:9). Voice of Warning, p. 32-33)

53 And then shall they ^aweep because of their iniquities; then shall they ^blament because they ^cpersecuted their ^dking. (Among the more mysterious passages of the Old Testament are the writings of the prophet Zechariah. For reasons unknown, the Savior's illumination of Zechariah's prophecies is not found in the New Testament accounts of the Olivet Discourse. The clarity of Doctrine and Covenants 45, then, is of immense value to understanding the conversion of the Jewish remnant spoken of in Zechariah. This is the great day when the Savior will reclaim the outcasts of Judah and accomplish his glorious plan for their redemption. It is his Spirit that now prompts many to gather to their ancient homeland. And it is the spirit of the devil that inspires the wicked to assemble against Jerusalem to destroy the gathered Jewish remnant. The spirit of messianic anticipation will once again fill the hearts of the persecuted and hopeful nation. In glory and great power the Lord will descend to save them from destruction at the hands of their enemies. And, undoubtedly, they will

see the unexpected wounds in the Messiah's hands, feet, and side, and ask, in fulfillment of Zechariah's words, "What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zechariah 13:6). **"Then the Jews who have only partly believed in Christ and who have not been willing to accept him as their Redeemer, will be converted and forgiven on their repentance and a nation will be born in a day"** (Smith, Church History and Modern Revelation, 1:197). Isaiah gloried in the day of Jewish redemption, when finally the scales of tradition will fall from their eyes allowing them to be enlightened. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isaiah 66:5-8). In that day the righteous Jews will be as their ancient counterpart, Saul of Tarsus, when the Lord appeared to him on the road to Damascus. They too will turn from the traditions of their fathers by which means "that wicked one cometh and taketh away light and truth" (D&C 93:39). The Lord promised: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 12:10; 13:1). Revelations of the Restoration, p. 353-54)

54 And then shall the ^aheathen nations be ^bredeemed, and they that ^cknew no ^dlaw shall have part in the ^efirst ^fresurrection; and it shall be ^gtolerable for them. (Orson F. Whitney: All down the ages men bearing the authority of the Holy Priesthood, patriarchs, prophets, apostles, and others, have officiated in the name of the Lord, doing the things that he required of them; and outside the pale of their activities other good and great men, not bearing the Priesthood but possessing profundity of thought, great wisdom, and a desire to uplift their fellows, have been sent by the Almighty into many nations, to give them not the fulness of the Gospel, but that portion of truth that they were able to receive and wisely use. Such men as Confucius, the Chinese philosopher; Zoroaster, the Persian sage; Gautama or Buddha, of the Hindus; Socrates and Plato, of the Greeks; these all had some of the light that is universally diffused, and concerning which we have this day heard. They were servants of the Lord in a lesser sense, and were sent to those pagan or heathen nations to give them the measure of truth that a wise Providence had allotted to them. (CR, April 1921, p. 33.))

55 And ^aSatan shall be ^bbound, that he shall have no place in the hearts of the children of men.

56 And at that day, when I shall come in my ^aglory, shall the parable be fulfilled which I spake concerning the **ten ^bvirgins**.

57 For they that are wise and have received the ^atruth, and have taken the **Holy Spirit** for their ^bguide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the ^cfire, but shall abide the day. (Wilford Woodruff: The parable of the ten virgins is intended to represent the second coming of the Son of Man, the coming of the Bridegroom to meet the bride, the Church, the Lamb's wife, in the last days; and I expect that the Savior was about right when he said, in reference to the members of the Church, that five of them were wise and five were foolish; for when the Lord of heaven comes in power and great glory to reward every man according to the deeds done in the body, if he finds one-half of those professing to be members of his Church prepared for salvation, it will be as many as can be expected, judging by the course that many are pursuing. (JD, September 12, 1875, 18:110.) President Spencer W. Kimball: I believe that the Ten Virgins represent the people of the Church of Jesus Christ and not the rank and file of the world. All of the virgins, wise and foolish, had accepted the invitation to the wedding supper; they had knowledge of the program and had been warned of the important day to come. They were not the gentiles or the heathens or the pagans, nor were they

necessarily corrupt and reprobate, but they were knowing people who were foolishly unprepared for the vital happenings that were to affect their eternal lives. They had the saving, exalting gospel, but it had not been made the center of their lives. They knew the way but gave only a small measure of loyalty and devotion. I ask you: What value is a car without an engine, a cup without water, a table without food, a lamp without oil? Rushing for their lamps to light their way through the blackness, half of them found them empty. They had cheated themselves. They were fools, these five unprepared virgins. Apparently, the bridegroom had tarried for reasons that were sufficient and good. Time had passed, and he had not come. They had heard of his coming for so long, so many times, that the statement seemingly became meaningless to them. Would he ever come? So long had it been since they began expecting him that they were rationalizing that he would never appear. Perhaps it was a myth. Hundreds of thousands of us today are in this position. Confidence has been dulled and patience worn thin. It is so hard to wait and be prepared always. But we cannot allow ourselves to slumber. The Lord has given us this parable as a special warning. At midnight, the vital cry was made, "Behold, the bridegroom cometh; go ye out to meet him." Then all the virgins arose and trimmed their lamps. Even the foolish ones trimmed their lamps, but their oil was used up and they had none to refill the lamps. They hastened to make up for lost time. Now, too late, they were becoming conscious of the tragedy of unpreparedness. They had been taught. They had been warned all their lives. At midnight! Precisely at the darkest hour, when least expected, the bridegroom came. **When the world is full of tribulation and help is needed, but it seems the time must be past and hope is vain, then Christ will come. The midnights of life are the times when heaven comes to offer its joy for man's weariness. But when the cry sounds, there is no time for preparation. The lamps then make patterns of joy on the hillside, and the procession moves on toward the house of banqueting, and those without lamps or oil are left in darkness. When they have belatedly sought to fulfill the requirements and finally reach the hall, the door is shut. In the daytime, wise and unwise seemed alike; midnight is the time of test and judgment—and of offered gladness. The foolish asked the others to share their oil, but spiritual preparedness cannot be shared in an instant. The wise had to go, else the bridegroom would have gone unwelcomed. They needed all their oil for themselves; they could not save the foolish. The responsibility was each for himself. This was not selfishness or unkindness. The kind of oil that is needed to illuminate the way and light up the darkness is not shareable. How can one share obedience to the principle of tithing; a mind at peace from righteous living; an accumulation of knowledge? How can one share faith or testimony? How can one share attitudes or chastity, or the experience of a mission? How can one share temple privileges? Each must obtain that kind of oil for himself. The foolish virgins were not averse to buying oil. They knew they should have oil. They merely procrastinated, not knowing when the bridegroom would come. In the parable, oil can be purchased at the market. In our lives the oil of preparedness is accumulated drop by drop in righteous living. Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures—each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity—these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps. Midnight is so late for those who have procrastinated.** Faith Precedes the Miracle, p. 253-56)

58 And the ^aearth shall be given unto them for an ^binheritance; and they shall ^cmultiply and wax strong, and their ^dchildren shall ^egrow up without ^fsin unto ^gsalvation. (Millennial righteousness.)

59 For the Lord shall be in their ^amidst, and his ^bglory shall be upon them, and he will be their ^cking and their ^dlawgiver.

60 And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, until the ^aNew ^bTestament be translated, and in it all these things shall be made known;

61 Wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to

come. (John A. Widtsoe: The eighth Article of Faith declares that "We believe the Bible to be the word of God as far as it is translated correctly." This implies that there are mistranslations in the Bible. Moreover, the Prophet Joseph Smith, from the beginning of his ministry, gave some time to revising passages in the Bible which had been translated incorrectly or so rendered as to make the meaning obscure. (Joseph Smith, History of the Church, notably volume 1.) . . . The hundreds of revisions made by the Prophet Joseph Smith, some of them extensive and exhaustive, are very enlightening. Note the following as lesser examples: Genesis 3:8, King James' version, says, "They heard the voice of the Lord God walking in the garden"; the inspired version reads, "They heard the voice of the Lord God, as they were walking in the garden" (Genesis 3:13); 2 Samuel 24:16, King James' version says, "The Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand"; the inspired version reads, "For the people repented, and the Lord stayed the hand of the angel"; Exodus 10:27, King James' version, says, "But the Lord hardened Pharaoh's heart"; the inspired version reads, "But Pharaoh hardened his heart"; Luke 9:24, King James' version, says, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it"; the inspired version reads, "For whosoever will save his life, must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall save it." Latter-day Saints believe that the protecting hand of the Lord has been over the Bible, whether in the ancient manuscripts or in copies of the earliest documents. Modern scholarship and modern revelation have clarified erroneous and difficult passages. How the Bible came to be is unimportant compared with what it says. The real message of the Bible has been preserved, unimpaired, and is confirmed by every new translation. That message continues to be the greatest ever given to man. (Evidences and Reconciliations, 1943, 1:100-101.))

62 For verily I say unto you, that **great things await you**;

63 Ye hear of ^awars in foreign lands (The Lord knows the hearts of men and knew beforehand the eventual carnage that would result due to the **Civil War**. Two years following this revelation, the Prophet Joseph Smith stated, "I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation" (Teachings of the Prophet Joseph Smith, 17). Revelations of the Restoration, p. 357); but, behold, I say unto you, they are nigh, even at your ^bdoors, and not many years hence ye shall hear of wars in your own lands.

64 Wherefore I, the Lord, have said, gather ye out from the ^aeastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me. (The Church will continue to move west until they leave the USA into the wilderness to avoid Civil War.)

65 And with one heart and with one mind, gather up your riches that ye may ^apurchase an inheritance which shall hereafter be appointed unto you. (The early Saints were unable to live according to the laws and principles upon which Zion must be built. The promises and blessings offered by the Lord were not bestowed in that day due to wickedness. The timetable of the Lord in fulfillment of the promises given is somewhat dependent on us. This principle was reflected in a discourse that the Prophet Joseph Smith gave to the Relief Society sisters assembled in Nauvoo, Illinois: "**I now deliver it as a prophecy, if the inhabitants of this state, with the people of the surrounding country, will turn unto the Lord with all their hearts, ten years will not roll around before the kings and queens of the earth will come unto Zion, and pay their respects to the leaders of this people; they shall come with their millions, and shall contribute of their abundance for the relief of the poor, and the building up and beautifying of Zion**" (Teachings of the Prophet Joseph Smith, 227). Until the time arrives that we, the covenant people of the Lord, increase in numbers and are able to abide the laws of the celestial kingdom as a community, we will not see the fulfillment of these verses. Revelations of the Restoration, p. 357)

66 And it shall be called the ^aNew Jerusalem, a ^bland of ^cpeace, a city of ^drefuge, a place of ^esafety for

the saints of the Most High God;

67 And the ^aglory of the Lord shall be there, and the ^bterror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. (Zion is not limited to one city or land. Although the concept of Zion may be understood in its infant state as a city, **Isaiah prophesied that Zion "shalt break forth on the right hand and on the left"** (Isaiah 54:3). "You know there has been great discussion in relation to Zion," taught the Prophet Joseph Smith, "where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. **The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land"** (Teachings of the Prophet Joseph Smith, 362). When the early Saints "first heard the fullness of the Gospel preached by the first Elders," explained Elder Erastus Snow, "and read the revelations given through the Prophet Joseph Smith, our ideas of Zion were very limited. But as our minds began to grow and expand, why we began to look upon Zion as a great people, and the Stakes of Zion as numerous. . . . We ceased to set bounds to Zion and her Stakes" (Journal of Discourses, 25:30-31). Revelations of the Restoration, p. 358)

68 And it shall come to pass among the wicked, that every man that will not take his sword against his ^aneighbor must needs flee unto ^bZion for safety.

69 And there shall be ^agathered unto it out of every ^bnation under heaven; and it shall be the only people that shall not be at ^cwar one with another. (Orson Pratt: **By and by the Spirit of God will entirely withdraw from those Gentile nations, and leave them to themselves. Then they will find something else to do besides warring against the Saints in their midst—besides raising their sword and fighting against the Lamb of God; for then war will commence in earnest, and such a war as probably never entered into the hearts of man in our age to conceive of. No nation of the Gentiles upon the face of the whole earth but what will be engaged in deadly war, except the Latter-day Kingdom. They will be fighting one against another. And when that day comes, the Jews will flee to Jerusalem, and those nations will almost use one another up, and those of them who are left will be burned; for that will be the last sweeping judgment that is to go over the earth to cleanse it from wickedness.** (JD, July 10, 1859, 7:188.))

70 And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are ^aterrible; wherefore we cannot stand.

71 And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, (Joseph Smith: It is . . . the concurrent testimony of all the Prophets, that this gathering together of all the Saints, must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey the Gospel." The fiftieth Psalm, from the first to the fifth verse inclusive, describes the glory and majesty of that event. 1 THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. 2 Out of Zion, the ^aperfection of ^bbeauty, God hath ^cshined. 3 Our God shall come, and shall not keep silence: ^afire shall devour before him, and it shall be very tempestuous round about him. 4 He shall call to the ^aheavens from above, and to the earth, that he may ^bjudge his people. 5 Gather my ^asaints together unto me; those that have made a ^bcovenant with me by ^csacrifice. (HC 4:272, January 8, 1841.)) singing with ^asongs of everlasting ^bjoy. (Orson F. Whitney: **This Church was less than one year old when that revelation [Sec. 45:62-71] was given, and but little more than a year old when an attempt was made to carry out the divine instruction. The place for the City was revealed—Jackson County, Missouri—and the plan whereby Zion would be established was also made known. Then why—this being our mission—are we not engaged in it? Well, we are engaged in it. But why are we up here in the Rocky Mountains, instead of down in Missouri, building up Zion? Well, there are several reasons why the Latter-day Saints have not yet been able to completely carry out the terms of this prophecy. . . . The people who received these instructions had to "flee from the wrath to**

come." The main reason, however, was selfishness. . . . "There were jarrings and contentions and envyings and strifes and lustful and covetous desires among them" [Sec. 101:6]; and because of these things the Lord permitted their enemies to come upon them and drive them from the goodly land. They were a good people, better than those who persecuted them, but not good enough to carry out the high and holy purposes of Deity. Had they been in all respects what the Lord wanted them to be, and what their descendants will have to be in order to fulfil prophecy, Zion might have been redeemed in their day. But they did not prove equal to the undertaking, and consequently a next-best course had to be pursued. A great storm-cloud was gathering over this Nation and over the whole world, and on Christmas day, 1832, the prophet uttered a prediction concerning it. He said that war would be "poured out upon all nations," beginning at a certain place—South Carolina—and . . . he declared that the conflict from that time would arise over the slave question. [Sec. 130:12-13.] Twenty-eight years and a few months from that time, this prediction began to have its fulfilment, when the first gun was fired on Fort Sumter, April 12, 1861; an act precipitating the war between the North and the South. The greater part of the prophecy is, of course, in the future. Now, because of these events and their own unpreparedness, the Lord's people had to "wait for a little season for the redemption of Zion." **They were told that they must first become mighty—not only in numbers and material influence, but by the power of God, descending upon them as an endowment from on high.** [Sec. 105:9, 10 31.] And meanwhile . . . they had to "flee the wrath to come" [Sec. 124:126]—had to seek shelter from the tempest, which, when it burst, spent much of its fury upon those lands from which the Saints had been driven. Nearly twenty years before the Civil War the Prophet predicted the removal of the Saints to the Rocky Mountains, and four years later that removal began. [See Sec. 49:25 commentary.] Here they were to become a mighty people, the prospective saviors of the Nations; here they have founded stakes of Zion, preparatory to the redemption of Zion proper. That is why we are up here in the tops of the mountains, instead of down there in the State of Missouri. The tempest of war did not end with the strife between the Northern and the Southern States. That was only the beginning of the storm. God's people were warned to keep out of the way until the calamities foretold should have done their work and until the way should be prepared before them. (CR, October 1917, pp. 50-51.)

72 And now I say unto you, keep these things from going abroad unto the world until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you;
73 That when they shall know it, that they may consider these things. (You don't need to tell everything you know. Be quiet and go to work.)

74 For when the Lord shall appear he shall be ^aterrible unto them, that fear may seize upon them, and they shall stand afar off and tremble.

75 And all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen. (Joseph Smith: "Without Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed . . . we cannot stand; we cannot be saved; for God will gather out His Saints from the Gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered." (Joseph Smith, HC 2:52.) TPJS, p. 71)

Come Follow Me Lesson 19

May 3-9
D&C 46-48

D&C 46

All faithful members of the Church can receive gifts of the Spirit. God gives gifts of the Spirit for the benefit of His children. We should seek and cultivate gifts of the Spirit.

The fact that the gifts of the Spirit are mentioned in three sets of scriptures indicates how important they are to us.

(Bruce R. McConkie: From the writings of Paul (1 Cor. 12; 13; 14), and of Moroni (Moro. 10), (see below for these other scriptures) and from the revelations received by Joseph Smith (D. & C. 46), we gain a clear knowledge of spiritual gifts and how they operate. **Among others, we find the following gifts named either in these three places or elsewhere in the scriptures: the gift of knowing by revelation "that Jesus Christ is the Son of God, and that he was crucified for the sins of the world" (D. & C. 46:13), and also the gift of believing the testimony of those who have gained this revelation; the gifts of testimony, of knowing that the Book of Mormon is true, and of receiving revelations; the gifts of judgment, knowledge, and wisdom; of teaching, exhortation, and preaching; of teaching the word of wisdom and the word of knowledge; of declaring the gospel and of ministry; the gift of faith, including power both to heal and to be healed; the gifts of healing, working of miracles, and prophesy; the viewing of visions, beholding of angels and ministering spirits, and the discerning of spirits; speaking with tongues, the interpretation of tongues, the interpretation of languages, and the gift of translation; the differences of administration in the Church and the diversities of operation of the Spirit; the gift of seership, "and a gift which is greater can no man have." (Mosiah 8:16; Alma 9:21; D. & C. 5:4; 43:3-4; Rom. 12:6-8.) And these are by no means all of the gifts. In the fullest sense, they are infinite in number and endless in their manifestations. Mormon Doctrine, p. 314)**

(Marvin J. Ashton: **Let us review some of these less-conspicuous gifts: the gift of asking; the gift of listening; the gift of hearing and using a still, small voice; the gift of being able to weep; the gift of avoiding contention; the gift of being agreeable; the gift of avoiding vain repetition; the gift of seeking that which is righteous; the gift of not passing judgment; the gift of looking to God for guidance; the gift of being a disciple; the gift of caring for others; the gift of being able to ponder; the gift of offering prayer; the gift of bearing a mighty testimony; and the gift of receiving the Holy Ghost. We must remember that to every man is given a gift by the Spirit of God. It is our right and responsibility to accept our gifts and to share them. God's gifts and powers are available to all of us.** Ensign, Nov, 1987.)

Joseph Smith Papers – 125

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 8, 1831. HC 1: 163—165. In this early time of the Church, (the Church is not quite a year old at this time.) there had not yet developed a unified pattern for the conducting of Church services. However, a custom of admitting only members and earnest investigators to the sacrament meetings and other assemblies of the Church had become somewhat general. This revelation expresses the will of the Lord relative to governing and conducting meetings. (This revelation was given through the Prophet Joseph at Kirtland, Ohio, 8 March 1831. It addresses two matters of considerable importance to the infant Church. First, the

matter of who, if any, should be excluded from meetings. Second, the discerning of spirits so that the Saints might avoid the host of spiritual counterfeits common in the world. Its doctrinal significance, however, reaches far beyond these two issues in that it restores to the earth the doctrine of spiritual gifts. Revelations of the Restoration, p. 360. 3 Nephi 18: 22 And behold, ye shall ^ameet together oft; and **ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not**; 23 But ye shall ^apray for them, **and shall not cast them out**; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name. 24 Therefore, hold up your ^alight that it may shine unto the world. Behold I am the ^blight which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed.)

1—2, Elders are to conduct meetings as guided by the Holy Spirit; 3—6, Truth seekers should not be excluded from sacramental services; 7—12, Ask of God and seek the gifts of the Spirit; 13—26, An enumeration of some of these gifts; 27—33, Church leaders are given power to discern the gifts of the Spirit.

1 HEARKEN, O ye people of my church; for verily I say unto you that these things were spoken unto you for your ^aprofit and learning.

2 But notwithstanding those things which are written, it always has been given to the ^aelders of my church from the beginning, and ever shall be, to ^bconduct all meetings as they are directed and guided by the Holy Spirit. (The presiding officer in the meeting should always conduct the meeting according the promptings of the Spirit.)

3 Nevertheless ye are commanded never to ^acast any one out from your public ^bmeetings, which are held before the world.

4 Ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him ^anot ^bpartake (of the sacrament) until he makes reconciliation.

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

6 And again I say unto you, concerning your ^aconfirmation meetings, (Sec 20: members were confirmed several weeks after baptism. Confirmation meetings were different from sacrament meetings in the 1830's.) 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 ^aask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do (There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the Spirit of God, which is the spirit of revelation to every man or woman. It will reveal to them even in the simplest matters, what they shall do by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. . . . From the time we receive the Gospel, go down into the waters of baptism and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is the grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark. (CR, October 1899, p. 52.)) in all ^bholiness of heart, walking uprightly before me, ^cconsidering the end of your salvation, **(In all of our choices and decisions we might well ask, Is this in harmony with the covenants I have made, does this lead me closer to God? If our answer is in the affirmative, we have, in the language of this revelation, considered the end of our salvation.** Revelations of the Restoration, p. 362) doing all things with prayer and ^dthanksgiving, that ye may not be ^eseduced by evil ^fspirits, or doctrines of devils,

or the ^gcommandments 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 ^aseek ye earnestly the best gifts, (Well might it be asked, **Of all the gifts of the Spirit which are the "best" or the ones most to be desired? To which we readily answer, The gift or gifts most needed in your circumstances and situation. The best gift is the gift best suited to enable you to bless those with whom you have been called to labor.** To the young mother, it may be patience, love, and understanding; to the aged woman, the ability to endure; to the newly called missionary, the gift of tongues; to the bishop, the gift of discernment; to the teacher, knowledge; to the priesthood leader, the gift of administration, and so forth. Revelations of the Restoration, p. 363-64. George Q. Cannon: If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. **Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections.** If I am an angry man, it is my duty to pray for charity, which suffereth long and is kind. Am I an envious man? It is my duty to seek for charity, which envieth not. So with all the gifts of the gospel. They are intended for this purpose. No man ought to say, "Oh, I cannot help this; it is my nature." He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning His Church. He wants His Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection. (MS, April 23, 1894, 56:260-61.)) 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; (Who has rightful claim to the gifts of the Spirit? The Lord teaches us that it is those who love him and keep all of his commandments. The difficulty here is that none of us keep all of the commandments; at least we do not keep them perfectly. Attesting to the mercy and grace of heaven comes this phrase, which extends hope to all: "And him [or her] that seeketh so to do." Each of heaven's gifts is within our grasp, if we will but reach. Revelations of the Restoration, p. 364) that all may be benefited that seek or that ask of me, that ask and not for a ^asign that they may ^bconsume it upon their lusts. **(There are no private gifts, each is given that we might aid and serve others. To seek gifts for self-gratification is contrary to the Spirit from which they come and the purpose for which they have been ordained.** Similarly, Joseph F. Smith said: "Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God" (Conference Report, April 1900, 40). Revelations of the Restoration, p. 364)

10 And again, verily I say unto you, I would that ye should always remember, and always retain in your ^aminds what those ^bgifts are, that are given unto the church. (Gifts are given for the benefit of individuals and the church.)

11 For all have not every ^agift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. (Elder Orson Pratt taught that **"whenever the Holy Ghost takes up its residence in a person, it not only cleanses, sanctifies, and purifies him, in proportion as he yields himself to its influence, but also imparts to him some gift, intended for the benefit of himself and others. No one who has been born of the Spirit, and who remains sufficiently faithful, is left destitute of a spiritual gift. A person who is without a spiritual gift has not the Spirit of God dwelling in him, in a sufficient degree, to save him; he cannot be called a Saint, or a child of God; for all Saints who constitute the Church of Christ, are baptized into the same Spirit; and each one, without any exception, is made a partaker of some spiritual gift. . . . "Each member does not receive all these gifts; but they are distributed through the whole body [of the Church], according to the will and**

wisdom of the Spirit. Institute Manual, 100)

12 **To some is given one, and to some is given another, that all may be profited thereby. (Spiritual gifts are given by the Holy Ghost to those who have rightful claim upon his companionship through the waters of baptism and by the laying on of hands. Thus they are the exclusive providence of members of the Church** (v. 10). These are spiritual talents given to bless those of the household of faith and to aid in the declaration of the gospel. They find their manifestation in service to others. By contrast, the myriad of talents with which the generality of humankind have been blessed can be used in a host of ways and for a great variety of purposes. **Talents can be used in any cause, be it good or evil.**

Spiritual gifts are talents given and consecrated for the Lord's purpose. All spiritual gifts edify the soul and testify of Christ. The talents of men may or may not be used for such purposes. In the world, artists, musicians, and writers labor for different masters and for different rewards. Whereas righteousness and obedience are requisites for the use of spiritual gifts, this is not always the case with other talents. Talents may find expression without the attendant aid of the Spirit, and even in opposition to it. Certainly, there are gifted artists in many fields outside of the Church who have responded to the light of Christ and to revelation from the Holy Ghost. We would liken the expression of such gifts to the labors of the great reformers who paved the way for the Restoration. We can only suppose that their offering will find acceptance by the God of heaven. We would further suppose that such gifts, as marvelous as they may be, will in a future day be enhanced by the greater light and power that the fulness of the gospel brings with it. Revelations of the Restoration, p. 364-65)

13 **To some it is given by the ^aHoly Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. ((Testimony)** Joseph Fielding Smith: We all have a right to know the truth. It is a requirement the Lord makes of every member of the Church that he know for himself and have a testimony of the truth in his own heart and not be under the necessity of depending upon anyone else to know that Jesus Christ is the Son of God or that Joseph Smith is a prophet of God. (CR, October 1952, p. 60.) “This knowledge is placed first among the special gifts, because it is obtained only by revelation. To *believe* that Jesus of Nazareth was the Anointed One, the Messiah, and that He was crucified for the sins of the world, is not to *know* it. Knowledge is a special gift.” (Smith and Sjodahl, Commentary, p. 274.) Concerning the gift to know, President Joseph Fielding Smith counseled: “When Spirit speaks to spirit, the imprint upon the soul is far more difficult to erase. Every member of the Church should have impressions that Jesus is the Son of God indelibly pictured on his soul through the witness of the Holy Ghost.” (“The First Presidency and the Council of the Twelve,” *Improvement Era*, Nov. 1966, p. 979.)

14 **To others it is given to ^abelieve on their words, that they also might have eternal life if they continue faithful.** (For those without a testimony, believe on the testimony of another until yours is strengthened. Every member of the Church is expected to have a personal assurance or testimony that Jesus is the Christ, the Son of the living God. Such a testimony comes only by the spirit of revelation; and thus when shared with others in company with the Spirit by which it came it may have a very electrifying effect. Nevertheless, there are those who are specially gifted in the bearing of testimony, who, like the soloists in a great choir, thrill our souls and raise the level of our faith beyond that which others can do. In like manner, to some it has been given to testify with special power of the mission and ministry of the Prophet Joseph Smith, of the truthfulness of the Book of Mormon, or of some particular gospel principle in such a manner that it has a more powerful effect upon our souls than that which we normally experience when others bear like testimony. Revelations of the Restoration, p. 365)

15 **And again, to some it is given by the Holy Ghost to know the ^adifferences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his ^bmercies according to the conditions of the children of men.** (“What is meant by differences of administration? By referring to the Greek text of 1 Corinthians 12:5, where the Apostle Paul is speaking about the same thing, we may get a suitable answer. Apparently by ‘differences of administration’ is meant the distinctive varieties of service and ministration by which things are accomplished in the Church. The Lord seems to be saying

(vs. 15) that while there are diversities of services and ministers or agents, such as Apostles, High Priests, Seventies, and the like in the Church, they all depend on the same Lord and Savior, who is the head of the whole Church. One who has the gift by the Holy Ghost to know differences of administration is one who discerns correctly the services and agencies by which the Lord works.” (Sperry, *Compendium*, p. 196.)

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 ^aSpirit may be given to every man to profit withal. (The diversity of gifts found in the community of Saints suggests that there are a host of tasks that need doing and a variety of ways in which they can be done. **It is expected that all faithful Saints will labor in their callings, using the gifts that God has given them. For this reason people are called to serve in various capacities for a time when their gift or gifts are particularly needed.** We find the apostle Paul saying, "I have planted, Apollos watered" (1 Corinthians 3:6), to which it might be added, another pruned, and still another harvested, each doing that for which he was best suited. Surely, this has been true with those men called to stand at the head of the Church. Each has been endowed with the particular gifts needed during the time of his administration. **The Prophet Joseph laid the foundation of this dispensation as no other man could. Yet, perhaps he would not have been Brigham's match in leading the Saints across the plains and colonizing the Great Basin. And so it has been with one prophet after another, each specially prepared to meet the challenges of that time for which he was called.** The "diversity of operations" could also be understood to embrace different ways particular gifts are manifest. The gift of healing, for instance, finds expression in one person's ability to administer healing herbs, the ability of another to heal through a priesthood blessing, and in still another the power to say, "Rise up and walk" (Acts 3:6). Indeed, we read of one who was healed by simply touching the hem of the Master's garment (Matthew 9:20-23). *Revelations of the Restoration*, p. 366)

17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of ^a**wisdom**.

18 To another is given the word of ^a**knowledge**, that all may be taught to be wise and to have knowledge. (The question has often been asked, Are teachers born, or are they made? Some are born to teach just as others are born to a thousand other things: some to sing, others to write, still others to lead, to heal, to build, to nurture, and so on, each with talents enhanced by good training but not originating in that training. Gifts do not originate in books or in classes. True it is that such efforts may well improve a particular person's ability to do one thing or another, but they cannot grant them that ability in the first place. So it is in the realm of spiritual things. **Teaching is a spiritual gift and, as this revelation suggests, some have received it and others have not.** Teaching this principle, Moroni said, "For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit" (Moroni 10:9-10). Similarly, we might say to one it is given to teach children of Primary age, to another to teach teenagers, and to yet another to teach adults. What then happens when we are called to labor in an assignment in which we have no gift? We can but respond that if the call came from the Lord—and such calls do—and if we thrust in our sickle with all our might, he will sustain us and bless our efforts so that his purposes will be accomplished. *Revelations of the Restoration*, p. 366-67)

19 And again, to some it is given to have ^a**faith to be healed**;

20 And to others it is given to have **faith to ^aheal**. (It is expected that every member of the Church have sufficient faith to be healed and that every holder of the Melchizedek Priesthood have sufficient faith to utilize the power of that priesthood to heal those who are sick. To say that some have the gift to be healed and others the gift to heal is to say that they have power beyond that known to the generality of faithful Saints. **It is supposed among some that the higher the office one holds in the priesthood the greater the blessing they can give. This is simply not the case.** To illustrate this principle Brigham Young said that he was hounded constantly by people asking if he would come and give a blessing; "I only go occasionally, because it is the privilege of every father, who is an Elder in Israel, to have faith to heal his family, . . . and if he does not do it he is not living up to his privilege. It is just as reasonable for

him to ask me to cut his wood and maintain his family, for if he had faith himself he would save me the trouble of leaving other duties to attend to his request" (Journal of Discourses, 3:46). Revelations of the Restoration, p. 367)

21 And again, to some is given the **working of ^amiracles**;

22 And to others it is given to **^aprophecy**; (According to Elder McConkie, this is the greatest gift of the Spirit. See below for further comment.)

23 And to others the **^adiscerning of spirits**. ("Nothing is a greater injury to the children of men," said Joseph Smith, "than to be under the influence of a false spirit when they think they have the Spirit of God" (Teachings of the Prophet Joseph Smith, 205). A bishop is called to be "a judge" in Israel (D&C 64:40) and thus by virtue of his office has a special right to importune the heavens for this gift in order that he judge wisely and not be deceived by counterfeit gifts. Revelations of the Restoration, p. 367-68)

24 And again, it is given to some to **speak with ^atongues**; ("Be not so curious about tongues," the Prophet Joseph Smith counseled, "do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing" (History of the Church, 5:31-32).

25 And to another is given **the interpretation of tongues**. (The gift of tongues is given for the purpose of testifying of Christ and teaching the gospel. The interpretation of tongues is given in order that language will not be a barrier to hearing and understanding the heaven-sent message. Joseph F. Smith said: "There is perhaps no gift of the spirit of God more easily imitated by the devil than the gift of tongues. Where two men or women exercise the gift of tongues by the inspiration of the spirit of God, there are a dozen perhaps who do it by the inspiration of the devil. . . . I believe in the gifts of the Holy Spirit unto men, but I do not want the gift of tongues, except when I need it. . . . So far as I am concerned, if the Lord will give me ability to teach the people in my native tongue, or in their own language to the understanding of those who hear me, that will be sufficient gift of tongues to me. Yet if the Lord gives you the gift of tongues, do not despise it, do not reject it. For if it comes from the Spirit of God, it will come to those who are worthy to receive it, and it is all right" (Conference Report, April 1900, 41). Revelations of the Restoration, p. 368. David O. McKay: **The occasion was a conference held at Huntley, New Zealand, a thousand people assembled. Before that time I had spoken through interpreters in China, Hawaii, Holland, and other places, but I felt impressed on that occasion to speak in the English language. In substance I said, "I have never been much of an advocate of the necessity of tongues in our Church, but today I wish I had that gift. But I haven't. However, I am going to speak to you . . . in my native tongue and pray that you may have the gift of interpretation of tongues. We will ask Brother Stuart Meha, who is going to interpret for me, to make notes, and if necessary he may give us a summary of my talk afterwards."** Well, the **outpouring of the gift of tongues on that occasion was most remarkable. Following the end of my sermon Brother Sid Christy, who was a student of Brigham Young University, a Maori, who had returned to New Zealand, rushed up and said, "Brother McKay, they got your message!" Well, I knew they had by the attention and the nodding of their heads during the talk. I said, "I think they have but for the benefit of those who may not have understood or had that gift, we shall have the sermon interpreted."** While Brother Meha was interpreting that or giving a summary of it in the Maori language some of the natives, who had understood it, but who did not understand English, arose and corrected him in his interpretations. President George Albert Smith and Brother Rufus K. Hardy visited New Zealand several years after that event, and Brother Hardy, hearing of the event, brought home testimonies of those who were present, and he took the occasion to have those testimonies notarized. So it is the gift of interpretation rather than the gift of tongues, that was remarkable. (Gospel Interpretations, 1958, p. 352.))

26 And all these **^agifts come from God, for the benefit of the ^bchildren of God**. (The working of

miracles, prophecy, the discernment of spirits, and speaking in tongues are here listed as illustrations of spiritual gifts. **It is not to be supposed that these, with the other gifts mentioned in this revelation, constitute an exhaustive list of the gifts that God has chosen to give his children.** That is not the design or purpose of the revelation. The gifts of God are as diverse as are those to whom they have been given. Like fingerprints, they are individual and distinctive. **The genius of this is that it binds us together as a community of Saints, everyone having something to contribute that no one else can do as well. Each of us is in a position to bless and to be blessed. For this reason we have been commanded to "meet together often" that we might succor and strengthen each other. It is not intended in the gospel plan that we be saved separate and singly. Salvation is in many respects a community affair.** Revelations of the Restoration, p. 368-69)

27 **And unto the ^abishop of the church,** (Stephen L. Richards: The gift of discernment is essential to the leadership of the Church. I never ordain a bishop or set apart a president of a stake without invoking upon him this divine blessing, that he may read the lives and hearts of his people and call forth the best within them. The gift and power of discernment in this world of contention between the forces of good and the power of evil is essential equipment for every son and daughter of God. CR, Apr 1950, p. 163) **and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church,** are to have it given unto them to ^bdiscern all those gifts lest there shall be any among you professing and yet be not of God. (This revelation was given some years before the development of wards and stakes. The bishop referred to would be the equivalent of the presiding bishop today. In like manner, the reference to elders would be to those holding positions of presidency. The idea is that those in positions of presidency must be able to discern the legitimate gifts of God from counterfeit gifts common to false religion and to discipline and direct the proper use of the gifts given of God to the Saints. Revelations of the Restoration, p. 369) **The gift of discernment is not just to detect an evil spirit or evil intent in someone, but also to detect the good in others that they themselves may not even be aware of.)**

28 (Here is how we obtain these gifts.) **And it shall come to pass that he that asketh in ^aSpirit shall receive in Spirit;**

29 **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.** (The president of the Church not only presides over all of its members but also over all of the gifts given them of God to aid in the building of his earthly kingdom. Under the direction of the prophet countless calls are made to utilize those gifts in sharing the gospel with all the nations and peoples of the earth and in teaching and strengthening those already in the Church. Revelations of the Restoration, p. 369. D&C 107:92: Behold, here is wisdom; yea, to be a ^aseer, a ^brevelator, a translator, and a ^cprophet, having all the ^dgifts of God which he bestows upon the head of the church.)

30 (How are we to act?) He that ^aasketh in the ^bSpirit asketh according to the ^cwill of God; wherefore it is done even as he asketh. (Joseph Fielding Smith: All members of the Church should seek for the gift of prophecy, for their own guidance, which is the spirit by which the word of the Lord is understood and his purposes made known. Church History and Modern Revelation, 1:184)

31 (In whose name and by what power do these gifts come?) And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit;

32 (What must a person constantly remember to do?) And ye must give ^athanks unto God in the Spirit for whatsoever blessing ye are blessed with.

33 (What must we practice in our daily life?) And ye must practise ^avirtue and holiness before me continually. Even so. Amen.

D&C 47

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 8, 1831. HC 1: 166. Prior to this time Oliver Cowdery had acted as Church historian and recorder. John Whitmer had not sought

an appointment as historian, but, being asked to serve in this capacity, he had said that he would obey the will of the Lord in the matter. He had already served as a secretary to the Prophet in recording many of the revelations received in the Fayette, New York, area.

1—4, John Whitmer is designated to keep the history of the Church and to write for the Prophet.

(John Whitmer's reluctance to accept this calling may explain the meager results of his labors. He began his duties by his own account on 12 June 1831 and served in this capacity, though not always with exemplary diligence, until his excommunication on 10 March 1838. In those seven years he produced only a hundred pages of text, four of which have since been torn out and lost. At the time John Whitmer left the Church, he took the historical records that were in his possession with him, and they eventually became the property of the Reorganized Church of Jesus Christ of Latter Day Saints. From that source several editions of his work have been published. Doctrine and Covenants 69:2–8 also gave John additional instructions on his duties as Church historian. A Commentary on the Doctrine and Covenants, 84)

1 BEHOLD, it is expedient in me that my servant John (One of the eight witnesses) should write and keep a regular ^ahistory, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. (John was reluctant to serve in this calling.)

2 Again, verily I say unto you that he can also ^alift up his voice in meetings, whenever it shall be expedient.

3 And again, I say unto you that it shall be appointed unto him to keep the church ^arecord and history continually; for Oliver Cowdery I have appointed to another office. (Oliver was called as a missionary to the Lamanites.)

4 Wherefore, it shall be given him, inasmuch as he is faithful, by the ^aComforter, to write these things. Even so. Amen. (John Whitmer was Church historian for about seven years. Then on 10 March 1838, he lost his membership in the Church. At that time he was serving as a counselor to his brother David in the Missouri presidency. "Because he and W. W. Phelps, the other counselor, had taken personal title to the gathering site of Far West, the resentment of the Missouri members resulted in criticism and then formal suspension of that presidency from office. Declining to be called to account economically or to personally appear at high council trials," they were excommunicated (Anderson, *Investigating*, 127). When he left the Church, John Whitmer refused to surrender the history he had written. Later, when the brethren were compiling the history of the Church in Nauvoo he advised them that his history could be acquired "at a fair price." He was advised that they could get along quite well without it. In 1893, some years after his death, the Church obtained a copy of his history. His writings, which included revelations given by Joseph Smith during that seven-year period, were only eighty-five pages in length. Joseph Smith in a meeting with the Twelve some years after this revelation spoke as follows about the importance of accurate records and the writing of the history of the Church: **"If I now had in my possession, every decision which had been had upon important items of doctrine and duties since the commencement of this work, I would not part with them for any sum of money; but we have neglected to take minutes of such things, thinking, perhaps, that they would never benefit us afterwards; which, if we had them now, would decide almost every point of doctrine which might be agitated. But this has been neglected, and now we cannot bear record to the Church and to the world, of the great and glorious manifestations which have been made to us with that degree of power and authority we otherwise could, if we now had these things to publish abroad. Since the Twelve are now chosen, I wish to tell them a course which they may pursue, and be benefited thereafter, in a point of light of which they are not now aware. If they will, every time they assemble, appoint a person to preside over them during the meeting, and one or more to keep a record of their proceedings, and on the decision of every question or item, be it what it may, let such decision be written, and such**

decision will forever remain upon record, and appear an item of covenant or doctrine. An item thus decided may appear, at the time, of little or no worth, but should it be published, and one of you lay hands on it after, you will find it of infinite worth, not only to your brethren, but it will be a feast to your own souls. Here is another important item. If you assemble from time to time, and proceed to discuss important questions, and pass decisions upon the same, and fail to note them down, by and by you will be driven to straits from which you will not be able to extricate yourselves, because you may be in a situation not to bring your faith to bear with sufficient perfection or power to obtain the desired information; or, perhaps, for neglecting to write these things when God had revealed them, not esteeming them of sufficient worth, the Spirit may withdraw and God may be angry; and there is, or was, a vast knowledge, of infinite importance, which is now lost. What was the cause of this? It came in consequence of slothfulness, or a neglect to appoint a man to occupy a few moments in writing all these decisions. Here let me prophesy. The time will come, when, if you neglect to do this thing, you will fall by the hands of unrighteous men. Were you to be brought before the authorities, and be accused of any crime or misdemeanor, and be as innocent as the angels of God, unless you can prove yourselves to have been somewhere else, your enemies will prevail against you; but if you can bring twelve men to testify that you were in a certain place, at that time, you will escape their hand. Now, if you will be careful to keep minutes of these things, as I have said, it will be one of the most important records ever seen; for all such decisions will ever after remain as items of doctrine and covenants" (*History of the Church*, 2:198-99). Revelations of the Restoration, 370-72)

D&C 48

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 1831. HC 1: 166–167. The Prophet had inquired of the Lord as to the mode of procedure in procuring lands for the settlement of the saints. This was an important matter in view of the migration of members of the Church from the eastern United States, in obedience to the Lord's command that they should assemble in Ohio. See 37: 1–3; 45: 64.

(This revelation is introduced in the Book of Commandments as "A Revelation to the bishop, and the church in Kirtland, Ohio, March, 1831." It came in response to the Prophet's inquiry as to where those coming from the east should settle and how they should obtain the necessary lands (see Smith, *History of the Church*, 1:166). The revelation is interesting for both what it does and does not reveal. All are anxious to know where the city of Zion will be built. The Lord will not be rushed in answering. His response is confined to the immediate moment. Those arriving from upstate New York are instructed to purchase lands in eastern Ohio "as seemeth them good." RR, 373)

1–3, The saints in Ohio are to share their lands with their brethren; 4–6, The saints are to purchase lands, build a city, and follow the counsel of their presiding officers.

1 IT is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances.

2 And inasmuch as ye have lands, ye shall ^aimpart to the ^beastern brethren; (When the Colesville Saints arrived in Ohio, they settled in the township of Thompson, as Leman Copley had offered to let the Saints occupy his land there; at Thompson they were to be organized under the law of consecration and stewardship (D&C 54). RR, 373)

3 And inasmuch as ye have not lands, let them buy for the present time in those regions round about, as seemeth them good, for it must needs be necessary that they have places to live for the present time.

4 It must needs be necessary that ye ^asave all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to ^bpurchase ^cland for an ^dinheritance, **even the city.** (New

Jerusalem. Ether 13:3-8 had spoken of New Jerusalem, so the Saints were anxious to know of its whereabouts. They would have to wait until July 1831 to know its location.)

5 The ^aplace is not yet to be ^brevealed; but after your brethren come from the east there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed. (The place of gathering referred to in this revelation was subsequently revealed to be the land of Missouri (D&C 57:1-4). RR, 373)

6 And they shall be appointed to ^apurchase the lands, and to make a commencement to lay the foundation of the city; and then shall ye begin to be gathered with your families, every man according to his ^bfamily, according to his circumstances, and as is appointed to him **by the presidency and the bishop of the church**, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so. Amen. (As published in the Book of Commandments, this phrase read, "Bishop and elders of the church." It would be another year before the first presidency was formed (D&C 81; 90). Thus in the Doctrine and Covenants, which was published in August 1835, the Prophet changed this section to reflect that development in the organization of the Church. RR, 373)

Come Follow Me Lesson 20

May 10-16

D&C 49-50

D&C 49

Revelation given through Joseph Smith the Prophet to Sidney Rigdon, Parley P. Pratt, and Leman Copley, at Kirtland, Ohio, March 1831. HC 1: 167–169. (Some historical sources give the date of this revelation as May 1831.) Leman Copley had embraced the gospel, but still held to some of the teachings of the Shakers (United Society of Believers in Christ’s Second Appearing) to which he had formerly belonged. Some of the beliefs of the Shakers were that Christ’s second coming had already occurred and he had appeared in the form of a woman, Ann Lee; baptism by water was not considered essential; the eating of pork was specifically forbidden, and many did not eat any meat; and a celibate life was considered higher than marriage. In prefacing this revelation, the Prophet wrote, “In order to have a more perfect understanding on the subject, I inquired of the Lord, and received the following.” The revelation refuted some of the basic concepts of the Shaker group. The aforementioned brethren took a copy of the revelation to the Shaker community (near Cleveland, Ohio) and read it to them in its entirety, but it was rejected.

(About fifteen miles from Kirtland, Ohio, where the body of the Church resided, was a community of Shaking Quakers, or Shakers. They were called Shaking Quakers because their dress resembled that of the Society of Friends, or Quakers, and because their system of worship included shaking and physical contortions. One of their number, Leman Copley, joined the Church though he still held to some of his former beliefs which he persisted in teaching. In this revelation, given 7 March 1831, he along with Sidney Rigdon and Parley P. Pratt were directed to take the message of the Restoration to the Shakers. Some months previously, Elder Pratt had spent two days with them and left them seven copies of the Book of Mormon. **This revelation, which Sidney Rigdon read in its entirety to the Shakers, was given so that the missionaries might respond by the spirit of revelation to the matters of particular interest to the Shakers.** Those beliefs included the idea that Christ had already returned, doing so in the form of a woman, Ann Lee, who had died in 1784. They held that baptism and the Lord's Supper ceased with the apostolic age, that there was no vicarious atonement, nor was there to be a bodily resurrection. The eating of pork was rejected, and some of their number rejected the eating of any meat at all. They also felt that a celibate life was superior to marriage and that having children reduced their standing with God. Although this revelation (D&C 49) was rejected by the Shakers, its doctrinal announcements remain important. Also of importance is the pattern it established for missionary work. **The elders did not engage the Shakers in a doctrinal debate over the peculiar tenets of their faith but invited them to hear the word of the Lord as it was given to them. It was then for them to choose whether they would accept that word as it came to them through a living prophet or reject it. Sadly, they rejected it.** RR, 374)

1–7, Day and hour of Christ’s coming shall remain unknown until he comes; 8–14, Men must repent, believe the gospel, and obey the ordinances to gain salvation; 15–16, Marriage is ordained of God; 17–21, Eating of meat is approved; 22–28, Zion shall flourish and the Lamanites blossom as the rose before the Second Coming.

1 HEARKEN unto my word, my servants Sidney, and Parley, and Leman; for behold, verily I say unto you, that I give unto you a commandment that you shall go and ^apreach my gospel which ye have received, even as ye have received it, unto the Shakers. (Mission call to the Shakers.)

2 Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not ^aright before me and must needs repent.

3 Wherefore, I send you, my servants Sidney and Parley, to preach the gospel unto them.

4 And my servant Leman shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be ^ataught him by you my servants; and by so doing I will bless him, otherwise he shall not prosper. **(Leman Copley, a recent convert from the Shakers, is cautioned not to reason with his former colleagues on their ground. His commission now is to declare the message of the Restoration.** If he is true to the message he has been given he is assured success; if he fails to follow this counsel he is told that he will not prosper. The principle is applicable to all missionary work. **Our commission is to declare the message of the Restoration from the revelations of the Restoration. Such a course is consistently rewarded with a marvelous outpouring of the Spirit and a rich harvest of souls. Those insisting on giving credence to the restored gospel by "proving" it, as it were, from Old and New Testament texts or arguing for its credibility in some other way do not enjoy the same outpouring of the Spirit or the same power of conversion.** RR, 375 There is always a tendency to preach to those of another faith by trying to persuade them from their own point of view that the restored gospel must be true. Such an approach avoids asking investigators to give up or change any of their original beliefs, and avoids any sense of confrontation between the old and the new. This is not how the Lord wanted this mission to be undertaken. The Shakers were to be confronted with the simple truth. The missionaries were to read the message of Doctrine and Covenants 49 and command the Shakers to repent. They would teach the doctrines of the Restoration, the Book of Mormon, and the divine calling of Joseph Smith without embarrassment or apology. ACDC, 94)

5 Thus saith the Lord; for I am God, and have ^asent mine ^bOnly Begotten Son into the world for the ^credemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be ^ddamned—

6 And they have done unto the ^aSon of Man even as they listed; and he has taken his power on the ^bright hand of his ^cglory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies ^dunder his feet, which time is nigh at hand—

7 I, the Lord God, have spoken it; but the hour and the ^aday no man knoweth, neither the angels in heaven, nor shall they know until he comes. (We will not be given to know the exact time of the Lord's coming. But there will be enough signs and meetings preceding His coming that it won't be hard to guess an approximate time. In my opinion, since Christ's mortal life began and ended in the spring of the year, it is possible that His return will occur in the fall of the year, around the time of the feast of tabernacles, which celebrates the harvest. Also, the Lord does nothing except He reveals His secrets to His servants the prophets, so He will inform His prophets prior to the Second Coming so that they will know to warn the people.)

8 Wherefore, I will that all men shall repent, for all are under ^asin, except those which I have ^breserved unto myself, ^c**holy men that ye know not of.** (During his mortal ministry Christ said, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matthew 16:28; Mark 9:1; Luke 9:27). Commenting on this verse, Bruce R. McConkie said: "It is apparent that on a previous occasion, of which we have no present scriptural record, Jesus taught his disciples the truths about the doctrine of translation and promised that some of them would continue to live on earth until his Second Coming. John the Beloved is the only known one of these disciples who has continued to live without tasting death (John 21:20-24). Until the identity of any others is revealed, we have no way of knowing who they are or what mission they have been able to perform because of their translation" (*Doctrinal New Testament Commentary*, 1:396-97). RR, 376)

9 Wherefore, I say unto you that I have sent unto you mine everlasting ^acovenant, even that which was from the beginning.

10 And that which I have promised I have so fulfilled, and the ^anations of the earth shall ^bbow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid ^clow of power.

11 Wherefore, I give unto you a commandment that ye ^ago among this people, and say unto them, like unto mine apostle of old, whose name was ^bPeter:

12 ^aBelieve on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end;

13 ^aRepent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins;

14 And whoso doeth this shall receive the ^agift of the Holy Ghost, by the laying on of the ^bhands of the elders of the church.

15 And again, verily I say unto you, that whoso ^aforbiddeth to marry is not ordained of God, for ^bmarriage is ordained of God unto man. (Paul in his epistle to Timothy identified "forbidding to marry" as a sign of apostasy and a doctrine of the devil (1 Timothy 4:3). Marriage, we are assured in this text, is ordained of God. In a proclamation to the world, issued in 1995, the First Presidency and the Quorum of the Twelve asserted that "marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children" ("Family: A Proclamation to the World"). RR, 377

Was Jesus married? Consider these items: Because a Jewish man being unmarried at the age of Jesus would have been so unusual during the time in which Jesus lived, and because the New Testament does not explicitly say that he had no wife, some have suggested that this itself may be evidence that he was indeed married, otherwise the scriptures would have mentioned that he wasn't and why. **If Jesus had been a bachelor ... the Bible would surely contain some record of his being criticized for it.** To the Jews, their human Savior, would be an embodiment of the laws of God, he would typify them rather than being exempt from them. Just as Jesus was baptized "to fulfill all righteousness", and said that he had not "come to destroy," the law, "but to fulfill" it (*Matt. 3:15, 5:17*). They also expected a married Messiah, because the prophets of their Tanach (the Hebrew Bible) predicted his marital state as a feature of his life: In speaking of Israel's expectant deliverer in a passage Paul identifies as referring to Jesus, David wrote, "Kings daughters were among thy honorable women", or *wives* as the 1599 version of the Geneva Bible, and a 1636 Church of England Bible puts it (*Ps. 45:6, see Heb. 1:8*) Of him having children, Isaiah predicts, "he shall see his seed", and asks, "Who shall declare his generation?" Isaiah 53:8, see Luke 23:27-28 & Isaiah 53:10, Acts 8:33, Heb 2:16.

Whether Jesus was married: In addition to all the indications already given, it is interesting to note that **Jesus was referred to by a title only given to married teachers, that of Rabbi.** Even his detractors had no qualms about referring to him as such, and allowed him to preach in the synagogue, a practice also limited to married men (*John 1:38,49, 3:2, 6:25, 20:16*).

When Jesus was married: John in the second chapter of his book speaks of a wedding at which not only Jesus was present, but also his mother, who would have had to have traveled all the way from Nazareth especially to be there. At this event Jesus was in charge of the wine, a duty usually set aside for the groom, and if this does not make it obvious enough that it was his own wedding he was present at, we have in the sacred record that he was referred to as the bridegroom on this occasion (*John 2:1-10: 1 AND the ^athird day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, ^aWoman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the ^apurifying of the Jews, containing two*

or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.).

Who Jesus married: The association Jesus had with certain women would have been wholly inappropriate for a single man, but perfectly normal and accepted for a husband (*Matt. 27:55, Mark 15:40-41, Luke 23:27-28*). In the Greek language there is little distinction between the word woman and wife, and so therefore any (if not all) of those females who accompanied him quite possibly could have been married to him. Martha called him "Master", a title a wife would use to address her husband, and when Mary her sister was in mourning over the death of their brother, Lazarus, she sat in her home until Jesus called her out, just as was the custom that only a husband could call a woman out of her home at such a time (*John 11:28*). Not only did Christ fulfill the traditions and duties of a typical Jewish husband, but so did his wives, when they anointed him prior to his burial (*Luke 24:1,10*).

Jesus Christ never omitted the fulfillment of a single law that God had made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not do that and then say to mankind, `Follow me!` (*Joseph F. Smith, Millennial Star 62:97*)

Joseph Smith in fact stated that "Mary and Martha manifested a much closer relationship [with Jesus] than merely a believer" (*Journal of Wilford Woodruff, July 22, 1883*), later explicitly naming Mary Magdalene as his wife. The Prophet did not surmise that Jesus `must have been married,' but through the unique insight and inspiration that came with his calling could proclaim Jesus was indeed wed.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred, and feathered, and rode not on an ass, but on a rail. (*Orson Hyde, J.D. 4:259*)

One thing is certain, that there were several holy women that greatly loved Jesus - such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them - namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. (*Orson Pratt, The Seer, p. 159*)

He being married, we would expect him to have lived up to all of the God-given responsibilities that come with such a union, chief among these being the commandment to bring spirit children into the world through the means of procreation. Once again God's apostles and prophets proclaimed that this was not just a possibility that he might do so, but a necessity:

Did the Savior of the world consider it to be his duty to fulfill all righteousness? You answer, yes. Even the simple ordinance of baptism he would not pass by, for the Lord commanded it, and therefore it was righteousness to obey what the Lord had commanded, and he would fulfill all righteousness. Upon this hypothesis I will go back to the beginning, and notice the commandment that was given to our first parents in the Garden of Eden. The Lord said unto them, "Multiply and replenish the earth. ..." Our first parents, then, were commanded to multiply and replenish the earth; and if the Savior found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race, (if indeed there is any difference in the commandments of Jehovah, for they are all important, and all essential,) would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? ... (Orson Hyde, J.D. 2:79, 80, 82 - check refs)

The offspring from such a union, being the children of a perfect being, would almost certainly be uniquely endowed with an inclination towards righteousness, and a rare degree of spiritual strength, not often seen amongst other mortals. What a loss it would be to the world if they were to go unrecognized, but this is not a danger us Latter-day Saints need fear of, for the early prophets and apostles of this dispensation declared - through use of their revelatory skills - that indeed, the sons of the Messiah did walk amongst the Saints. **Joseph Smith being the first to reveal this truth, when he informed the plural wife of Elder Judge Adams, that the Apostle "was a literal descendant of Jesus Christ."** (Oliver B. Huntington Journal, p. 259) Lorenzo Snow, and his counselor George Q. Cannon, would also declare this truth more publicly:

President George Q. Cannon also spoke ... Among the other things, he said, "There are those in this audience who are descendants of the old Twelve Apostles - and shall I say it, yes, descendants of the Savior Himself. His seed is represented in this body of men. Following Pres. Cannon, President Snow arose and said that what Bro. Cannon had stated respecting the literal descendants among this company of the old apostles and the Savior himself is true - the Savior's seed is represented in this body of men. (Journal of Pres. Rudger Clawson, pp. 374-375)

Other arguments for Jesus being married.

D&C 131:1-4 states: 1 IN the ^acelestial glory there are three ^bheavens or degrees; 2 And in order to obtain the ^ahighest, a man must enter into this ^border of the ^cpriesthood [meaning the new and ^deverlasting covenant of ^emarriage]; 3 And if he does not, he cannot obtain it. 4 He may enter into the other, but that is the end of his kingdom; he cannot have an ^aincrease.

This, however, does not mean that Jesus was married during mortality, but that He would need to be sealed to a spouse in order to be exalted.

In his answer to the Sadducees who questioned him about marriage in the afterlife, Jesus responded in Matthew 22:30 – For in the resurrection they neither marry, nor are given in marriage, but are as the

angels of God in heaven. The interpretation of this verse is that sealings to spouses are to be done prior to the resurrection. Therefore, Jesus having been resurrected three days after his death, would have had to have been sealed either prior to his death, or during the time his body rested in the sepulcher prior to his resurrection. It seems most logical to assume that Jesus, being our ultimate Exemplar, would set us the pattern by being sealed Himself to a spouse while in mortality instead of waiting to be sealed to a spouse by proxy on His behalf. Although, Elder Bruce R. McConkie stated: “There is no revelation, either ancient or modern, which says there is neither marrying nor giving in marriage in heaven itself for righteous people.” DNTC 1:607.

D&C 50

(During all dispensations when the gospel has been on the earth, Satan has devised ways to counterfeit revelation. The Prophet Joseph Smith observed: “Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild, enthusiastic notions were entertained: men ran out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them; one man pursued a ball that he said he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family.” (*History of the Church*, 4:580.) John Whitmer wrote: “Some had visions and could not tell what they saw, some would fancy to themselves that they had the sword of Laban, and would wield it as expert as a light dragoon; some would act like an Indian in the act of scalping; some would slide or scoot on the floor with the rapidity of a serpent, which they termed sailing in the boat to the Lamanites, preaching the gospel. And many other vain and foolish maneuvers that are unseemingly and unprofitable to mention. Thus the devil blinded the eyes of some good and honest disciples. I write these things to show how ignorant and undiscerning children are, and how easy mankind is led astray, notwithstanding the things of God that are written concerning his kingdom.” (“Church History,” *Journal of History*, Jan. 1908, p. 55.) Elder Parley P. Pratt was also a witness to these unusual operations: “**All these things were new and strange to me, and had originated in the Church during the absence, and previous to the arrival of President Joseph Smith from New York.** “Feeling our weakness and inexperience, and lest we should err in judgment concerning the spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith, and asked him to inquire of the Lord concerning these spirits or manifestations.” (*Autobiography of Parley P. Pratt*, pp. 61–62.) Section 50 was the response to that inquiry. Institute Manual, 107)

Joseph Smith Papers – 137, 145-147

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 1831. HC 1: 170—173. The Prophet states that some of the elders did not understand the manifestations of different spirits abroad in the earth, and that this revelation was given in response to his special inquiry on the matter. So-called spiritual phenomena were not uncommon among the members, some of whom claimed to be receiving visions and revelations. (In the spring of 1831 several individuals in and around Kirtland, Ohio, claimed revelations for the guidance of the infant Church. Confusion was the result. Parley P. Pratt and other elders called on Joseph Smith to find out how members of the Church were to discern such spirits. This revelation came in response to that request. Describing these events, Parley P. Pratt said: “As I went forth among the different branches, some very strange spiritual operations were manifested, which were disgusting, rather than edifying. Some persons would seem to swoon away, and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstasies, and be

drawn into contortions, cramp, fits, etc. Others would seem to have visions and revelations, which were not edifying, and which were not congenial to the doctrine and spirit of the Gospel. In short, a false and lying spirit seemed to be creeping into the Church. All these things were new and strange to me, and had originated in the Church during our absence, and previous to the arrival of President Joseph Smith from New York. Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith, and asked him to inquire of the Lord concerning these spirits or manifestations. After we had joined in prayer in his translating room, he dictated in our presence the following revelation" (Autobiography, 48). Revelations of the Restoration, p. 379)

1—5, Many false spirits are abroad in the earth; 6—9, Wo unto the hypocrites and those who are cut off from the Church; 10—14, Elders are to preach the gospel by the Spirit; 15—22, Both preachers and hearers need to be enlightened by the Spirit; 23—25, That which doth not edify is not of God; 26—28, The faithful are possessors of all things; 29—36, Prayers of the purified are answered; 37—46, Christ is the Good Shepherd and the Stone of Israel.

1 HEARKEN, O ye elders of my church, and give ear to the ^avoice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the ^bspirits which have gone abroad in the earth.

2 Behold, verily I say unto you, that **there are many spirits which are false ^aspirits,** (Delbert L. Stapley: The Prophet Joseph Smith taught, ". . . Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God." (Teachings of the Prophet Joseph Smith, page 205.) How true this statement is, and how important to know correct Church doctrine and procedures to prevent stumbling along life's way. It is a great blessing and gift to be able to discern and choose rightly between truth and error. (CR, October 1959, p. 71.)) **which have gone forth in the earth, deceiving the world.** (The April 1842 edition of the Times and Seasons contained an article written by the Prophet titled "Try the Spirits." **Among other things, the Prophet said: "It is evident from the Apostles' writings, that many false spirits existed in their day, and had 'gone forth into the world,' and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God"** (Teachings of the Prophet Joseph Smith, 202). The world is ignorant of such things, he said, because they are known only by the Spirit. "The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God, for they were great miracles that were performed by them—a supernatural agency was developed, and great power manifested. . . . "There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost among all people. If we go among the pagans, they have their spirits; the Mohammedans, the Jews, the Christians, the Indians—all have their spirits, all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? 'Try the spirits,' says John. . . . But no one can try his own, and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth or height of a building without a rule? Test the quality of metals without a criterion, or point out the movements of the planetary systems, without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? **If Satan should appear as one in glory, who can tell his color, his signs, his appearance, his glory, or what is the manner of his manifestation?"** (Teachings of the Prophet Joseph Smith, 202-4). **In answer to this question, the Prophet said it could not be done without the priesthood and a knowledge of the laws by which spirits are governed.** Revelations of the Restoration, p. 379-80)

3 And also ^aSatan hath sought to deceive you, that he might overthrow you. **(Reed Smoot: I believe that the time will come when every ordinance of the Gospel will be imitated in some form or another by the world and this should be a testimony to every soul that Mormonism is from God. . . . I think that sooner or later the evil one will try to imitate everything in the Church of God. I sometimes think I can see into the future and see many denominations accepting parts of the revealed truth and trying to imitate perhaps one or more of the ordinances of the true Church, and I believe the world will have to ultimately acknowledge that Mormonism, as they call it, is exactly the same as the Church that Christ placed upon the earth, and that it is from God. (CR, April 1901, p. 5.))**

4 Behold, I, the Lord, have looked upon you, and have seen ^aabominations in the church that ^bprofess my name.

5 But blessed are they who are faithful and ^aendure, whether in life or in death, for they shall inherit eternal life.

6 But wo unto them that are ^adeceivers and hypocrites **(an actor, someone pretending to be spiritual that is not)**, for, thus saith the Lord, I will bring them to judgment.

7 Behold, verily I say unto you, there are ^ahypocrites among you, who have deceived some, which has given the ^badversary ^cpower; but behold ^dsuch shall be reclaimed;

8 But the ^ahypocrites shall be detected and shall be ^bcut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world.

9 Wherefore, let every man **beware** lest he do that which is not in truth and righteousness before me. (President Joseph Fielding Smith taught: “From the time of the fall of man until now Satan and his followers who were cast out of heaven, have been deceiving men. Today, as in the beginning, Lucifer is saying, ‘I am also a son of God . . . believe it or not,’ and men today believe not for the same reason that they refused to believe in the beginning. ‘Some commandments are of men,’ so the Savior informed Joseph Smith. . . . (Sec. 46:7.) Some commandments are of devils, and these are also made manifest largely through the activities of men. . . . These false spirits make themselves manifest in various ways and in all communities. Some of the most startling and prevalent forms of false manifestations are in the false gifts of tongues, and in religious meetings particularly among some sects where the worshippers fall in fits, shout, sing and pray in disorderly fashion, sometimes frothing at the mouth and their bodies partaking of unnatural contortions.” (*Church History and Modern Revelation*, 1:200.)

10 And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us ^areason together, that ye may understand;

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

12 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 ^aunderstand.

13 Wherefore, I the Lord ask you this question—unto what were ye ^aordained?

14 To preach my gospel by the ^aSpirit, even the ^bComforter which was sent forth to teach the truth. **(We should know better when a false spirit comes forth. We have been ordained to teach, not to be taught by someone else.)**

15 **And then received ye ^aspirits which ye could not understand, and received them to be of God; and in this are ye justified?**

16 Behold ye shall answer this question yourselves; nevertheless, I will be ^amerciful unto you; he that is weak among you hereafter shall be made ^bstrong.

17 Verily I say unto you, he that is ordained of me and sent forth to ^apreach the word of truth by the Comforter, in the Spirit of truth, doth he ^bpreach it by the Spirit of truth or some other way?

18 **And if it be by some other way it is not of God. (Charles W. Nibley: Now, I want to say . . . that the presidency of this Church, the Twelve Apostles, the Seventies, the leading brethren in the stakes and wards and missions, can build up this Church only by the Spirit about which I have read to you. In no other way can it be built up; assuredly not by the spirit of man. Churches may be**

established. Lodges may be organized, many organizations formed for the help and benefit of man—and many of them do much good too, and are praiseworthy; but they have not this distinctive feature that this Church has, which was revealed in the beginning and is emphasized, iterated and reiterated all through the revelations, namely, that without that Spirit of light and truth, that Spirit of the Lord, that Spirit of the Comforter, that power of the Holy Ghost, His Church cannot be built up. [Secs. 20:45; 21:12; 46:13-26; 68:3-4; 121:26-27.] If it be attempted by any other way than the Lord speaks of here in the passages which I have read, [See 93:19-20, also], then it is not of God. So . . . let us take it to heart; all of us who labor for Zion must know and understand that we must keep that influence and that power which comes from God in our hearts, the light of His Spirit burning in our souls. (CR, April 1929, pp. 90-92.)

19 And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

20 If it be some other way it is not of God.

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

22 **Wherefore, he that preacheth and he that receiveth, understand one another, and both are ^aedified and ^brejoice together.** (The teaching of gospel doctrine should always be an edifying experience. When both are edified, then it is most likely true doctrine that is being taught.)

23 **And that which doth not ^aedify** (Anciently, the verb "to edify" meant to build sacred edifices such as temples. Through the years the word edify has come to describe the process of improving character or building spirituality. **All that is of God edifies—that is, it lifts, builds, and improves**; conversely, to edify is to eschew that which demeans, belittles, or excuses. To edify is to make the body and soul of man a holy tabernacle, a temple to God. If a doctrine does not offer the opportunity to reach, to build, or to improve, it is not of God. Revelations of the Restoration, p. 383) **is not of God, and is ^bdarkness.** **(Teachers of the gospel should never say they are being the Devil's advocate. You can't teach light with darkness.** Joseph Smith: others frequently possess a spirit that will cause them to lay down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God,—a manifestation of what?—is there any intelligence communicated? are the curtains of heaven withdrawn, or the purposes of God developed? have they seen and conversed with an angel; or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel impelled by a supernatural agency, or spirit, and think that he is governed by the spirit of God: and the Jumper will jump, and enter into all kinds of extravagancies, a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers, (or Friends) moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? Surely such a heterogenous mass of confusion never can enter into the kingdom of Heaven. TPJS, p. 203-4)

24 **That which is of God is ^alight; and he that ^breceiveth ^clight, and ^dcontinueth in God, receiveth more ^elight; and that light groweth brighter and brighter until the perfect day.** **(Many in the religious world of our day profess to having been saved as a result of a particular religious experience. Their assumption is that because someone once stood in the light they will always stand in the light. This does not always prove to be the case. The greater flaw in such reasoning, however, is found in the assumption that whatever light they stood in constitutes the fulness of the light of heaven. Such an assumption would at best be foolish. Even then, to bask in gospel light is one thing; to follow the light of the gospel quite another. For those choosing to follow the light it becomes "brighter and brighter until the perfect day." Thus salvation becomes a journey rather than an event. The journey requires us to advance from grace to grace and refuses us the right to say that any**

religious experience is of itself sufficient. Revelations of the Restoration, p. 383. Joseph Smith: **We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until the mind is capable in some measure, of comprehending the propriety, justice, equality, and consistency of the same.** (HC 2:8, January 22, 1834.)

25 And again, verily I say unto you, and I say it that you may know the ^atruth, that you may chase darkness from among you;

26 He that is ^aordained of God and sent forth, the same is appointed to be the ^bgreatest, notwithstanding he is the ^cleast and the ^dservant of all.

27 Wherefore, he is possessor of all things; for all things are ^asubject unto him, both in heaven and on the earth, the life and the light, the Spirit and the ^bpower, sent forth by the will of the Father through Jesus Christ, his Son.

28 **But no man is possessor of ^aall things except he be ^bpurified and ^ccleansed from all sin.** (Joseph Smith: We believe that God condescended to speak from the heavens and declare His will concerning the human family, to give them just and holy laws, to regulate their conduct, and guide them in a direct way, that in due time He might take them to Himself, and make them joint heirs with His Son. But when this fact is admitted, that the immediate will of heaven is contained in the Scriptures, are we not bound as rational creatures to live in accordance to all its precepts? Will the mere admission, that this is the will of heaven ever benefit us if we do not comply with all its teachings? Do we not offer violence to the Supreme Intelligence of heaven, when we admit the truth of its teachings, and do not obey them? Do we not descend below our own knowledge, and the better wisdom which heaven has endowed us with, by such a course of conduct? For these reasons, if we have direct revelations given us from heaven, surely those revelations were never given to be trifled with, without the trifler's incurring displeasure and vengeance upon his own head, if there is any justice in heaven; and that there is must be admitted by every individual who admits the truth and force of God's teachings, His blessings and cursings, as contained in the sacred volume. Here, then, we have this part of our subject immediately before us for consideration: **God has in reserve a time, or period appointed in His own bosom, when He will bring all His subjects, who have obeyed His voice and kept His commandments, into His celestial rest. This rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom, enter it and enjoy its blessings. This being the fact, God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit this rest.** TPJS, p. 53-54)

29 And if ye are ^apurified and cleansed from all ^bsin, ye shall ^cask whatsoever you will in the name of Jesus and it shall be done.

30 But know this, it shall be given you what you shall ^aask; and as ye are appointed to the ^bhead, the spirits shall be subject unto you.

31 Wherefore, it shall come to pass, that if you behold a ^aspirit 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.

32 And it shall be given unto you, ^apower over that spirit; and you shall proclaim against that spirit with a loud voice that it is ^bnot of God— (We should speak out against evil and not sit still. Heber J. Grant: **I remember that some of the Elders, over in England had rented a hall on one floor of a building where spiritualistic mediums had their seances. They kept inviting the boys to come to their meetings. I told them to stay away, saying, "You cannot handle a nasty dirty stovepipe without**

soiling your hands, and you have no business to be on the devil's ground, so stay away. You know you have the truth; go on proclaiming and living it, and let them alone." Finally the boys pleaded with me to let them go. I said, "All right, you can go on one condition"—it was a night meeting—"that is that you do not eat anything that day, and that you go there fasting and praying to the Lord to prevent them from carrying on their spiritualistic operations. I rejoice in the testimony of President Wilford Woodruff. One night he was at a meeting where they had been having remarkable spiritualistic manifestations. Brother Woodruff went there and rebuked the spirits and commanded them not to operate through this medium. Finally, after they had been assembled for some time and had a Quaker meeting, the man who was the medium came down off the platform, walked through the audience to where Brother Woodruff was, shook his fist in his face and said: "You are the man who is opposing me and preventing me from doing anything here tonight." Brother Woodruff said: "Yes, I have the Priesthood of God and have rebuked the evil spirits." They pleaded with Brother Woodruff to please leave, and he did so, and they had the devil's own time, all right. (CR, April 1934, pp. 12-15.))

33 Not with ^arailing accusation, that ye be not overcome, neither with ^bboasting nor rejoicing, lest you be seized therewith. (We cannot fight darkness with darkness, evil with evil, or that which is petty with pettiness, for by so doing we concede the victory to the very influence that we oppose. Teaching this principle, Jude tells that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 1:9). In this story we find Michael, the commanding general in the army of the Lord, standing face to face with the prince of darkness to contend over the soul of Moses. Apparently, Satan claimed Moses to be under his dominion because he had killed an Egyptian taskmaster, while Michael claimed him a citizen of the kingdom of God as a great prophet and prototype of Christ. In this confrontation, Michael sets the example for all who fight in the army of the Lord by refusing to respond to the adversary in his own spirit. Revelations of the Restoration, p. 385)

34 He that receiveth of God, let him ^aaccount it of God; and let him rejoice that he is accounted of God worthy to receive.

35 And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the ^akingdom is given ^byou of the Father, and ^cpower to ^dovercome all things which are not ordained of him—

36 And behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are ^aforgiven you.

37 Let my servant Joseph Wakefield, in whom I am well pleased, (**Shortly after this statement was made, Joseph Wakefield was called on a mission with Solomon Humphrey. On this mission they baptized George A. Smith, who would become the youngest apostle to be called in this dispensation. Thereafter, Wakefield became critical of the Prophet, having seen him leave his sacred studies and play with some children. Feeling that this was incompatible with the prophetic office, Wakefield left the Church.** Revelations of the Restoration, p. 386) and my servant ^aParley P.

Pratt go forth among the churches (**branches**) and strengthen them by the word of ^bexhortation;

38 And also my servant John Corrill, (**Here John Corrill is called to labor in the Lord's vineyard. A month after this he was called to travel to Missouri with Lyman Wight (D&C 52:7). Prominent in the affairs of the Church, Corrill faltered during the Missouri persecutions and was excommunicated in 1839.** Revelations of the Restoration, p. 386) or as many of my servants as are ordained unto this office, and let them labor in the ^avineyard; and let no man hinder them doing that which I have appointed unto them—

39 Wherefore, in this thing my servant ^aEdward Partridge is not justified; nevertheless let him repent and he shall be forgiven. (**Apparently Edward Partridge was doing or had done something to interfere with the elders filling the missions to which they had been called.** Revelations of the Restoration, p. 386-87)

40 Behold, ye are little children and ye cannot ^abear all things now; ye must ^bgrow in ^cgrace and in the knowledge of the truth.

41 ^aFear not, little ^bchildren, for you are mine, and I have ^covercome the world, and you are of them that my Father hath ^dgiven me;

42 And none of them that my Father hath given me shall be ^alost. ("My sheep hear my voice," Christ said in the meridian day, "and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28). How is it then that some who were faithful cease to be so? It is true that no power can "pluck them out" of the hand of the Savior, but it is equally true that he will not prevent them from leaving should they choose to do so. While the commitment of the Father never wavers in the blessing and sustaining of his children, the commitment of his children often falters in their loyalty to him. Revelations of the Restoration, p. 387)

43 And the Father and I are ^aone. I am ^bin the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you. (Marriner W. Merrill: If we let the cares of the world envelop our minds to such an extent that we lose interest in the work of the Lord, we are in a pitiful condition. But if we place first and foremost our obligations to the Church then we have a good chance to remain in the Church and to retain our fellowship with each other. And when we have fellowship with each other, we have fellowship with the Spirit of the Lord, which will direct us in all our ways, and we will be preserved in the truth with our families. Some of our families perhaps are wayward. They do not do as we would like them to do. Is not this the case in many families? There are sons and daughters whose course does not give satisfaction to their fathers and mothers. What shall we do about it? Do the very best we can, but see to it that we have not been the cause of their lack of integrity in the work of the Lord. I believe through our faithfulness and our entreaties with the Lord we may be the means not only of saving ourselves, but those the Lord has entrusted to us as sons and daughters. The Lord is merciful and He will hear our prayers and grant our desires through our integrity for him and his work. And peradventure, through our faithfulness, our children who are wayward and who perhaps have strayed away, will come back to the fold by and by, because the Lord will hear us in their behalf. (CR, April 1900, p. 29.)

44 Wherefore, I am in your midst, and I am the ^agood ^bshepherd, and the ^cstone of Israel. He that buildeth upon this ^drock shall never ^efall.

45 And the ^aday cometh that you shall hear my voice and ^bsee me, and ^cknow that I am. (As subsequent revelation will affirm, the promise to hear the voice of the Lord and to see him is literal not figurative (D&C 67:13; 76:117-18; 84:20-22; 88:68; 93:1; 107:19). Revelations of the Restoration, p. 387. Orson F. Whitney: It is not given to every man to look upon the face of God as did Moses [Moses 1:11], as did Joseph Smith. One must be specially prepared before he can see what Joseph saw. . . . I do not expect the Lord to manifest Himself to me in the same way that He did to Joseph the Prophet. I expect Him to communicate with me through the gifts He has endowed me with, not through those with which He has endowed my brother or sister, unless they have the right to receive for me a message from Him. When the Lord speaks to me or to you, it will be in a method and manner justified by our preparation, our gifts, our powers; for we have all been endowed in some degree. (CR, April 1901, p. 60.))

46 ^aWatch, therefore, that ye may be ^bready. Even so. Amen.

Come Follow Me Lesson 21

May 17-23

D&C 51-57

D&C 51

Revelation given through Joseph Smith the Prophet, at Thompson, Ohio, May 1831. HC 1: 173—174. At this time the saints migrating from the eastern states began to arrive in Ohio, and it became necessary to make definite arrangements for their settlement. As this undertaking belonged particularly to the bishop's office, Bishop Edward Partridge sought instruction on the matter, and the Prophet inquired of the Lord. (This section was not included in the Book of Commandments. However, it is recorded in a manuscript containing forty-one revelations entitled "Kirtland Revelation Book." Verse five appears to be an inspired addition, which clarified the earlier written revelation. This revelation was first published in the 1835 edition of the Doctrine and Covenants. Revelations of the Restoration, p. 388)

(In December 1830 the Lord instructed the Saints to gather in Ohio (see D&C 37:3). In May 1831, when the Saints had begun to respond, Edward Partridge, the newly appointed bishop of the Church, felt the responsibility of caring for them when they arrived in Ohio. The basic elements of the law of consecration had been given (see D&C 42), but many situations required more detailed answers. Bishop Partridge sought help from the Prophet Joseph Smith, who inquired of the Lord and received what is now section 51 of the Doctrine and Covenants. President Joseph Fielding Smith wrote: “The Lord endeavored to teach these members, in part, at least, and train them in the great principle of consecration as a preparatory step before they should be permitted to journey to Zion, for it was in keeping with this law upon which the City of Zion was to be built. Thus these saints from the East were to be organized according to the law of God. (Sec. 51:4–6.) This land in Ohio was in this manner to be consecrated unto them ‘for a little season,’ until the Lord should provide for them otherwise, and command them to go hence. (Sec. 51:15–16.)” (*Church History and Modern Revelation*, 1:204.) The experience of Orson Pratt, who was present when Joseph Smith received this revelation at Thompson, Ohio, was reported as follows: “No great noise or physical manifestation was made; Joseph was as calm as the morning sun. But he noticed a change in his countenance that he had never noticed before, when a revelation was given to him. Joseph’s face was exceedingly white, and seemed to shine. The speaker had been present many times when he was translating the New Testament, and wondered why he did not use the Urim and Thummim, as in translating the Book of Mormon. While this thought passed through the speaker’s mind, Joseph, as if he read his thoughts, looked up and explained that the Lord gave him the Urim and Thummim when he was inexperienced in the Spirit of inspiration. But now he had advanced so far that he understood the operations of that Spirit, and did not need the assistance of that instrument.” (*Millennial Star*, 11 Aug. 1874, pp. 498–99.)

1—8, Edward Partridge is appointed to regulate stewardships and properties; 9—12, The saints are to deal honestly and receive alike; 13—15, They are to have a bishop's storehouse and to organize properties according to the Lord's law; 16—20, Ohio is to be a temporary gathering place.

1 HEARKEN unto me, saith the Lord your God, and I will speak unto my servant ^aEdward Partridge, (The Bishop) and give unto him directions; for it must needs be that he receive directions how to organize this people.

2 For it must needs be that they be ^aorganized according to my ^blaws; if otherwise, they will be cut off.

3 Wherefore, let my servant Edward Partridge, (It was the responsibility of the bishop to give each family its stewardship. Instructing the bishop in the principles that would direct his decision, the Prophet

explained in a letter to Bishop Partridge: "To condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families. **The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them"** (Smith, History of the Church, 1:364-65). Revelations of the Restoration, p. 388-89) and those whom he has chosen, (Bishop Partridge's counselors were Isaac Morley (He served as counselor in the presiding bishopric from 1831 to 1840. He remained faithful and died in Utah in 1865.) and John Corrill (He was excommunicated in 1839).) in whom I am well pleased, appoint unto this people their ^aportions, **every man ^bequal according to his family, according to his circumstances and his wants and ^cneeds.** (The basic principle of all the revelations on the United Order is that everything we have belongs to the Lord; therefore, the Lord may call upon us for any and all of the property which we have, because it belongs to Him. This, I repeat, is the basic principle. (D&C 104:14-17, 54-57: 54 And again, a commandment I give unto you concerning your stewardship which I have appointed unto you. 55 Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the ^acovenants which ye have made unto me are broken; 56 And if the properties are mine, then ye are ^astewards; otherwise ye are no stewards. 57 But, verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.) One of the places in which some of the brethren are going astray is this: There is continuous reference in the revelations to equality among the brethren, but I think you will find only one place where that equality is really described, though it is referred to in other revelations. That revelation (D&C 51:3) affirms that every man is to be "equal according to his family, according to his circumstances and his wants and needs." (See also D&C 82:17; 78:5-6) Obviously, this is not a case of "dead level" equality. It is "equality" that will vary as much as the man's circumstances, his family, his wants and needs, may vary. J. Reuben Clark, Jr., CR Oct 1942, p. 55)

4 And let my servant Edward Partridge, when he shall appoint a man his ^aportion, give unto him a writing (a legal deed) that shall secure unto him his portion, (this made the properties given to the members private property.) that he shall hold it, even this right and this inheritance in the church, (The stewardship was given with a deed of ownership so each member would be fully responsible and accountable for managing it. **The stewardship, then, was treated as private property, not common or communal property,** even though all property ultimately belongs to God. The fundamental principle of this system was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which he could alienate, or hypothecate, or otherwise treat as his own. The Church did not own all of the property, and the life under the United Order was not a communal life, as the Prophet Joseph, himself, said, (History of the Church, Volume III, p. 28). The United Order is an individualistic system, not a communal system. J. Reuben Clark, Jr., CR, Oct 1942, p. 57) until he transgresses and is not accounted worthy by the voice of the church, according to the ^blaws and ^ccovenants of the church, to belong to the church. (If anyone transgressed and was counted unworthy of membership in the Church, he also lost his standing in the society, but in that case he was to retain the property deeded to him, but have no claim on the portion set apart for the maintenance of the

poor and needy. Smith and Sjodahl, Commentary, p. 298)

5 And if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to ^aclaim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have ^bclaim on that portion that is deeded unto him. (That is, Bishop Partridge held title to the land for the Church, but members received the leased land as a stewardship. If an individual left the Church after receiving property as a stewardship, the inheritance reverted back to the hands of the Church (v. 4). It was determined, however, that this practice did not accord with the law because individuals could not be deprived of property by a religious organization. Hence, the Prophet changed the instructions concerning the implementing of the deeded land. Revelations of the Restoration, p. 391)

6 And thus all things shall be made sure, ^aaccording to the ^blaws of the land.

7 And let that which belongs to this people be appointed unto this people.

8 And the ^amoney which is left unto this people—let there be an ^bagent (The community was to be represented by an Agent, whose special duty it would be to handle the money required for food and clothing by the people. There is great wisdom manifested in the distribution of responsibilities. The Bishopric would receive the property, distribute it in "stewardships," and receive the earnings of each stewardship; the Agent would see to it that property was not unduly accumulated, but that the needs of all were supplied. Smith and Sjodahl, Commentary, p. 298) appointed unto this people, to take the ^cmoney to provide food and raiment, according to the wants of this people.

9 (To help the Lord's people be one.) And let every man deal ^ahonestly, and be alike among this people, and receive alike, that ye may be ^bone, even as I have commanded you.

10 And let that which belongeth to this people not be taken and given unto that of ^aanother church.

11 Wherefore, if another church (branch of the church) would receive money of this church, let them ^apay unto this church again according as they shall agree;

12 And this shall be done through the bishop or the agent, which shall be appointed by the ^avoice of the church.

13 And again, let the bishop appoint a ^astorehouse unto this church; (where the surplus was kept to be used for the poor and needy) and let all things both in money and in meat, which are more than is ^bneedful for the wants of this people, be kept in the hands of the bishop.

14 And let him also reserve unto ^ahimself for his own wants, and for the wants of his family, as he shall be employed in doing this business. (He now worked full time for the church and so he was able to compensate himself for his work.)

15 And thus I grant unto this people a privilege of organizing themselves according to my ^alaws.

16 And I consecrate unto them this land for a ^alittle season, until I, the Lord, shall provide for them otherwise, and command them to go hence; (The Saints would only be in Ohio long enough to build the Kirtland temple and receive the rich outpourings of the Spirit. Then they would move on.)

17 And the hour and the day is not given unto them, wherefore let them act upon this land as for years, (The work of the Lord should not be approached with tentativeness. Such an attitude inhibits both our faith and our actions. The Lord commanded the Saints to work with all their might, as if they were remaining in Ohio for years and not "a little season." The Saints from Colesville, New York, who settled the land in Thompson, followed the Lord's command. They cleared the land for farms and built homes, which were left behind when they traveled to Missouri. Revelations of the Restoration, p. 392) and this shall turn unto them for their good.

18 Behold, this shall be ^aan example unto my servant Edward Partridge, in other places, in all churches.

19 And whoso is found a ^afaithful, a ^bjust, and a wise ^csteward shall enter into the ^djoy of his Lord, and shall inherit eternal life.

20 Verily, I say unto you, I am Jesus Christ, who ^acometh quickly, in an ^bhour you think not. Even so. Amen.

D&C 52

Revelation given through Joseph Smith the Prophet, to the elders of the Church, at Kirtland, Ohio, June 7, 1831. (The correct date is most likely June 6, 1831) HC 1: 175—179. A conference had been held at Kirtland, beginning on the 3rd, and closing on the 6th of June. At this conference the first distinctive ordinations to the office of high priest were made, and certain manifestations of false and deceiving spirits were discerned and rebuked.

(Brief minutes of this conference were taken by John Whitmer, and his minutes tell us that forty-four elders attended. It was also at this conference, the first held in Ohio, that Joseph Smith ordained five brethren to the "high priesthood." They were the first ordained high priests in the restored Church. Then Lyman Wight, one of the high priests ordained by Joseph, was instructed to ordain Joseph Smith and seventeen other men to the high priesthood also. It should be remembered that Peter, James, and John had bestowed apostolic authority upon Joseph Smith and Oliver Cowdery in 1829—including the authority to ordain high priests—and it was by this apostolic authority and by his office as first elder in the Church that Joseph ordained Lyman Wight and the others as high priests. Lyman was instructed to ordain Joseph to the office of high priest *within the Church*, which had not been done by Peter, James, and John, because the Church had not yet been restored when they ordained Joseph in 1829. It must be noted that in this ordination, Lyman Wight did not bestow upon Joseph Smith any priesthood authority that Joseph didn't already hold. This same pattern of "double" ordination was also followed on 6 April 1830, when the Church was organized. On that date Joseph Smith and Oliver Cowdery ordained each other as elders in the Church, even though they already held apostolic authority from Peter, James, and John. As particular priesthood offices were created in the Church, it was necessary even for Joseph Smith to be installed therein according to the revealed pattern. Though Joseph had been an apostle of the Lord Jesus Christ since May of 1829, he became first an elder and then a high priest in the Church only as those offices came into existence, and he did it in the revealed manner. ACDC, 117-18)

1 BEHOLD, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the ^avoice of his Spirit—

2 Saying: I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, **(This is the first reference to the state of Missouri in the revelations of the Restoration.** In September 1830 the Lord had stated that no man knew the place where the city of Zion would be built but that it would be located on the "borders by the Lamanites" (D&C 28:9). **This revelation tells us it would be in Missouri. Independence, Missouri, was identified as the center place of the city of Zion in a revelation received six weeks later on 20 July 1831** (D&C 57:1-3). Revelations of the Restoration, p. 395) upon the ^aland which I will ^bconsecrate unto my people, which are a ^cremnant of Jacob, (As used in scripture, the remnant of Jacob generally refers to the twelve tribes collectively. A remnant of Jacob could be any of the various scattered parts of Jacob's family. In this instance the reference is to the descendants of Lehi, who was a rightful heir of all the promises made by God to Abraham, Isaac, and Jacob (D&C 19:27). Revelations of the Restoration, p. 395) and those who are heirs according to the ^dcovenant. (All of Abraham's seed are heirs according to the covenant. They have a right to all the promises made to their ancient father on condition of righteousness. "I give unto thee a promise," the Lord told Abraham, "that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal" (Abraham 2:11). Revelations of the Restoration, p. 395. The Lord had commanded that conferences of the Church be held every three months or as often as the Saints

assembled in conference decided (D&C 20:61). Usually the leaders of the Church decided in one conference the date and place of the next. The Lord in this revelation designated Missouri as the location of the next conference. Doctrine and Covenants Student Manual, p. 112.)

3 Wherefore, verily I say unto you, let my servants Joseph Smith, Jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of ^aMissouri. **(This was a special hardship for Joseph and his wife Emma. Emma had arrived in Kirtland six months pregnant. The Smiths had first boarded with the Whitneys, and had been in their own quarters on the Morley farm less than three months. Barely a month before this call was received, Emma had given birth to twins who both died within a few hours—her second and third babies to die at birth. Soon afterward the Smiths had adopted the Murdock twins, and now Joseph was called to leave Emma in Kirtland to the care of friends and travel to Missouri for the sake of Zion. The sacrifices required by the Lord in these early days were no less difficult for Joseph and Emma than they were for the other Saints. ACDC, 119)**

4 And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; (The revelation necessary for us to accomplish what we have been commanded to do will in most instances come as we proceed, not before. Echoing the same principle, Nephi said, "I was led by the Spirit, not knowing beforehand the things which I should do" (1 Nephi 4:6). Revelations of the Restoration, p. 396)

5 And it shall also, inasmuch as they are faithful, be made ^aknown unto them the ^bland of your inheritance.

6 And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

7 And again, verily I say unto you, let my servant Lyman Wight and my servant John Corrill take their journey speedily;

8 And also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit.

9 And let them journey from thence preaching the word by the way, saying ^anone other things than that which the ^bprophets and apostles have written, and that which is taught them by the ^cComforter through the prayer of faith. **(Teach not only from the scriptures, but also from the current prophets and apostles and also from the promptings of the Spirit.)**

10 **Let them go ^atwo by two**, and thus let them preach by the way in every congregation, baptizing by ^bwater, and the laying on of the ^chands by the water's side.

11 For thus saith the Lord, I will cut my work short in ^arighteousness, for the days come that I will send forth ^bjudgment unto victory.

12 And let my servant Lyman Wight beware, for Satan desireth to ^asift him as chaff.

13 And behold, he that is ^afaithful shall be made ruler over many things.

14 And again, **I will give unto you a **pattern** in all things, that ye may not be deceived;** for Satan is abroad in the land, and he goeth forth ^adeceiving the nations— **(The following are the traits of those who teach true doctrine.)**

15 Wherefore he that prayeth, whose spirit is ^acontrite, the same is ^baccepted of me if he obey mine ^cordinances.

16 He that ^aspeaketh, whose spirit is contrite, whose language is meek and ^bedifieth, **(We should be building each other up and not looking to tear each other down.)** the same is of God if he obey mine ordinances.

17 And again, he that trembleth under my power shall be made ^astrong, and shall bring forth fruits of praise and ^bwisdom, according to the revelations and truths which I have given you.

18 And again, he that is overcome and ^abringeth not forth fruits, even according to this pattern, is not of me.

19 Wherefore, by this pattern ye shall ^aknow the spirits in all cases under the whole heavens.

20 And the days have come; according to men's faith it shall be ^adone unto them.

21 Behold, this commandment is given unto all the elders whom I have chosen.

22 And again, verily I say unto you, let my servant ^aThomas B. Marsh and my servant ^bEzra Thayre (Ezra was not adequately prepared and so he did not go. But he was called again seven months later.) take their journey also, preaching the word by the way unto this same land.

23 And again, let my servant Isaac Morley and my servant Ezra Booth take their journey, also preaching the word by the way unto this same land.

24 And again, let my servants ^aEdward Partridge and Martin Harris take their journey with my servants Sidney Rigdon and Joseph Smith, Jun.

25 Let my servants David Whitmer and Harvey Whitlock also take their journey, and preach by the way unto this same land.

26 And let my servants ^aParley P. Pratt and ^bOrson Pratt take their journey, and preach by the way, even unto this same land.

27 And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way.

28 Let my servants Edson Fuller and Jacob Scott also take their journey.

29 Let my servants Levi W. Hancock and Zebedee Coltrin also take their journey.

30 Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey.

31 Let my servants Wheeler Baldwin and William Carter also take their journey.

32 And let my servants ^aNewel Knight and ^bSelah J. Griffin both be ordained, and also take their journey.

33 Yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's ^afoundation, neither journey in another's track.

34 He that is faithful, the same shall be kept and blessed with much ^afruit.

35 And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands;

36 Let them labor with their families, ^adeclaring none other things than the prophets and apostles, that which they have ^bseen and heard and most assuredly ^cbelieve, that the prophecies may be fulfilled.

37 In consequence of transgression, let that which was bestowed upon Heman Basset be ^ataken from him, and placed upon the head of Simonds Ryder. (Simonds left the church because Joseph misspelled his name as Rider instead of Ryder.)

38 And again, verily I say unto you, let Jared Carter be ^aordained a priest, and also George James be ordained a ^bpriest.

39 Let the residue of the elders ^awatch over the churches, and declare the word in the regions round about them; and let them ^blabor with their own hands that there be no ^cidolatry nor wickedness practised.

40 And remember in all things the ^apoor and the ^bneedy, the ^csick and the afflicted, for he that doeth not these things, the same is not my disciple.

41 And again, let my servants Joseph Smith, Jun., and Sidney Rigdon and Edward Partridge take with them a ^arecommend from the church. And let there be one obtained for my servant Oliver Cowdery also.

42 And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of ^aMissouri, which is the land of your ^binheritance, which is now the land of your enemies.

43 But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with ^ajoy and with rejoicing.

44 Behold, I am Jesus Christ, the Son of God, and I will ^alift them up at the last day. Even so. Amen.

D&C 53

Revelation given through Joseph Smith the Prophet to Algernon Sidney Gilbert, at Kirtland, Ohio, June 1831. HC 1: 179–180. At Sidney Gilbert's request, the Prophet inquired of the Lord as to Brother Gilbert's work and appointment in the Church.

(There is little information on Algernon Sidney Gilbert before he was introduced to the gospel in 1830. He was then the senior partner in the successful mercantile firm of Gilbert and Whitney in Kirtland, Ohio. Sometime after he joined the Church, he was ordained an elder and sent to Missouri to buy land and operate a small store (see D&C 57:8). When mob violence broke loose, Sidney Gilbert closed his store upon request and helped appease the mob temporarily. On 23 July 1833 he, with others, offered himself as a ransom for the Saints. (See *History of the Church*, 1:391, 394n.) He was devoted and faithful and sacrificed all of his goods during the persecutions in Missouri. In obedience to his call, Sidney Gilbert departed for Missouri with the Prophet Joseph and others on 19 June, less than two weeks later. There he served as an agent for the Church in buying land and opening another small store (see D&C 57:6–8), to be named Gilbert and Whitney, which also served as a bishops' storehouse. "He was devoted and faithful and sacrificed all of his goods during the persecutions in Missouri. He lacked confidence in his ability to preach, however, and, according to some reports, he said he 'would rather die than go forth to preach the Gospel to the Gentiles' (*History of the Church*, 2:118). Ironically, he later contracted cholera and died [29 June 1834]. Heber C. Kimball recorded in his journal that 'the Lord took him at his word.' Elder B. H. Roberts wrote of Brother Gilbert, 'The remarks in the body of the history, and this expression from Elder Kimball's journal are liable to create a misunderstanding concerning Brother Algernon Sidney Gilbert, than whom the Lord has had few more devoted servants in this dispensation' (*History of the Church*, 2:118n)." ACDC, 124-25)

1–3, Sidney Gilbert's calling and election in the Church is to be ordained an elder; 4–7, He is also to serve as a bishop's agent.

1 BEHOLD, I say unto you, my servant Sidney Gilbert, that I have heard your prayers; and you have called upon me that it should be made known unto you, of the Lord your God, concerning your ^acalling and ^belection (This does not have reference to making one's calling and election sure, but has reference to Sidney's calling in the church. This is the only time calling and election is mentioned in the Doctrine and Covenants.) in the church, which I, the Lord, have raised up in these last days. (Brother Gilbert was not among the many called at the Kirtland conference to serve as a missionary traveling to Zion (D&C 52). Naturally, when he learned that others received instructions regarding their service, he wondered where he was to serve. Hence, the Prophet recorded that "at the request of Algernon Sidney Gilbert I inquired, and obtained the following" (Smith, *History of the Church*, 1:179). By revelation Elder Gilbert was directed to accompany the Prophet as he journeyed to Zion (D&C 53:5). RR, 398)

2 Behold, I, the Lord, who was ^acrucified for the sins of the world, give unto you a commandment that you shall ^bforsake the world.

3 Take upon you mine ordination, even that of an elder, to preach faith and repentance and ^aremission of sins, according to my word, and the reception of the Holy Spirit by the laying on of ^bhands; (He was ordained an elder on 6 June 1831)

4 And also to be an ^aagent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter. (He was assigned as an agent unto the church in becoming a real estate buyer in Missouri to acquire land for stewardships and for Church buildings.)

5 And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon.

6 Behold, these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard.

7 And again, I would that ye should learn that he only is saved who ^aendureth unto the end. Even so. Amen.

D&C 54

Revelation given through Joseph Smith the Prophet to Newel Knight, at Kirtland, Ohio, June 1831. HC 1: 180–181. Members of the Church in the branch at Thompson, Ohio, were divided on questions having to do with the consecration of properties. Selfishness and greed were manifest, and Leman Copley had broken his covenant to consecrate his large farm as a place of inheritance for the saints arriving from Colesville, New York. Ezra Thayre was also involved in the controversy. As a consequence, Newel Knight (president of the branch at Thompson) and other elders had come to the Prophet asking how to proceed. The Prophet inquired of the Lord and received this revelation. See also Section 56, which is a continuation of the matter.

(Though this revelation was given to Newel Knight, it was intended for all those who were a part of the branch of the Church in Thompson, Ohio. This same group of people had joined the Church together in Colesville, New York, and had responded to the commandment to go to Ohio. Having settled in Thompson, they were directed by revelation to embrace the law of consecration and receive their stewardships as noted in section 51. Problems grew out of their effort to do so. It appears that pettiness and selfishness hindered their efforts. Although the full story has not been preserved, it appears that a recent convert from the Shakers by the name of Leman Copley, who owned a large tract of land in Thompson, became disaffected with the Church and returned to the Shakers. When he did so he demanded the return of his property and expelled the Saints who were living on it. Joseph Knight Jr. recalled, "The man was turned out of the church for bad conduct; . . . he then began to persecute us and we had to leave his farm and pay sixtety dollars damage for putting up his houses and planting his ground" (as quoted in Porter, "Colesville Branch," 383). RR, 400. Leman Copley owned 759 acres of land in Thompson, Ohio. When Leman joined the Church, he agreed at first to share his land in Thompson with the Saints who were arriving from the East. The agreement apparently was that Leman would consecrate half of his farm and sell the other half to the Church at fair terms. When Leman returned, however, from the Shaker mission that he himself had enthusiastically proposed but which was unsuccessful, he appeared to have been somewhat "shaken" himself, and he began to wonder if his former church was not right after all and the restored Church wrong. To make matters worse, when Leman returned to Thompson many of the members there, people who were living on his land through his generosity, blamed him for deceiving them with the hope of converting the Shakers and would not "own him for one of them." When Bishop Edward Partridge began to divide up Leman's farm on the principles of consecration (see D&C 42, 51) according to the earlier agreement, Leman, who had not yet legally conveyed his property to the Church, withdrew his offer. In the bitter exchanges that followed, Leman ordered the Colesville Saints off his land. He also charged them rent for the time they had lived there, despite the fact that they had planted his fields, built fences, and made other major improvements to the property. These events put the Colesville Branch in a difficult spot. Therefore, as Joseph Smith recorded, "They sent in Newel Knight and other Elders, to ask me to inquire of the Lord for them; which I did, and received the following"—Doctrine and Covenants 54. While the date recorded for Doctrine and Covenants 54, June 1831, is correct, there is some evidence that it may have been received after Doctrine and Covenants 55, which is also dated in June 1831. Sections 53 and 55 both deal with ordinances that were performed on 6 June, and therefore these revelations must be dated on or before that date. Doctrine and Covenants 52 was also received on 6 June, while Doctrine and Covenants 54 refers to events after that date; for example, the change in Newel Knight's call mentioned in Doctrine and Covenants 54:2. Thus, Doctrine and Covenants 52 was received on 6 June 1831. Sections 53 and 55 were also likely received together on 6 June, but section 54 was received after 6 June and is presently out of chronological order.)

1–6, The saints must keep the gospel covenant to gain mercy; 7–10, They must be patient in tribulation.

1 BEHOLD, thus saith the Lord, even ^aAlpha and Omega, the beginning and the end, even he who was ^bcrucified for the sins of the world—

2 Behold, verily, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office whereunto I have appointed you. (Newel thought he should be released because things weren't going well.)

3 And if your brethren desire to escape their enemies, let them repent of all their sins, and become truly ^ahumble before me and contrite.

4 And as the covenant which they made unto me has been ^abroken, even so it has become ^bvoid and of none effect.

5 And wo to him by whom this ^aoffense cometh, for it had been better for him that he had been drowned in the depth of the sea. (It's better to keep our covenants.)

6 But blessed are they who have kept the ^acovenant and observed the ^bcommandment, for they shall obtain ^cmercy.

7 Wherefore, go to now and flee the land, lest your enemies come upon you; and take your journey, and appoint whom you will to be your leader, and to pay moneys for you.

8 And thus you shall take your journey into the regions westward, unto the land of ^aMissouri, unto the borders of the Lamanites. (At least twelve families, composed of twenty-three adults and thirty-nine children, took their journey from Thompson to Missouri (Porter, "Study of the Origins," 299-303). In so doing they became the first community of Saints to travel to the land of Zion. RR, 401)

9 And after you have done journeying, behold, I say unto you, seek ye a ^aliving like unto men, until I prepare a place for you. (The Saints in Thompson were to stop living the law of consecration. They were to provide for themselves until directed otherwise.)

10 And again, be ^apatient in tribulation until I ^bcome; and, behold, I come quickly, and my ^creward is with me, and they who have ^dsought me early shall find ^erest to their souls. Even so. Amen.

D&C 55

Revelation given through Joseph Smith the Prophet to William W. Phelps, at Kirtland, Ohio, June 1831. HC 1: 184–186. William W. Phelps, a printer, and his family had just arrived at Kirtland, and the Prophet sought the Lord for information concerning him.

(About the middle of June, while we were preparing for our journey to Missouri," wrote Joseph Smith, "William W. Phelps and his family arrived among us—to do the will of the Lord," he said: so I inquired of the Lord concerning him and received the following" (*History of the Church*, 1:184-85). William Wines Phelps, born 17 February 1792, at Hanover, New Jersey, became interested in the message of the Restoration while residing in Canandaigua, New York, about twelve miles south of Palmyra. His interest in the Book of Mormon led him to purchase a copy in April of 1830. He read the book and was convinced of its truthfulness. His further investigation of the Restoration took him to Ohio with the intent of becoming a member of the Church. Previous to this time he was very involved in politics as editor of a partisan newspaper. He had sought nomination of the Anti-Mason Party for the office of lieutenant governor of the state of New York. Concerning the influence that he had in the Church, historian Bruce Van Orden observed: "Excluding Sidney Rigdon, W. W. Phelps was the most publicly well-known convert to the early Church. However, unlike Elder Rigdon, his contributions to the Kingdom of God were not for just a few years, but lasted throughout his life. As editor of *The Evening and the Morning Star* and as a frequent contributor to other Church publications (*Latter Day Saints' Messenger and Advocate*, the *Times and Seasons*, and the *Deseret News*) and also as a powerful orator, Brother Phelps was one of the most influential early exponents of LDS doctrines and practices. No one

was better educated and more articulate than he in the early days of the Church" ("By That Book," 204). RR, 402)

1–3, *W. W. Phelps is called and chosen to be baptized, ordained an elder, and preach the gospel*; 4, *He is also to write books for children in church schools*; 5–6, *He is to travel to Missouri, which will be the area of his labors*.

1 BEHOLD, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole ^aearth, **thou art called and chosen**; and after thou hast been ^bbaptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of ^chands; (The singular privilege is here accorded to W. W. Phelps, a nonmember of the Church, of having the Prophet inquire of the Lord in his behalf. This revelation comes in response to that request. W. W. Phelps is told to be baptized and receive the gift of the Holy Ghost by the laying on of hands. Thus the revelation, like many given under the hands of priesthood leaders, personalizes principles that apply to all accountable persons. The same message would be given to any honest truth seeker who in like manner sought a revelation from the Lord through the living oracle of his or her day. W. W. Phelps is then told that he will be ordained an elder and called to preach the principles he has complied with, namely faith, repentance, baptism, and the receipt of the Holy Ghost by the laying on of hands. RR, 403)

2 And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and ^aremission of sins by way of baptism in the name of Jesus Christ, the Son of the living God.

3 And on whomsoever you shall ^alay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

4 And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing ^abooks for ^bschools in this church, that little ^cchildren also may receive ^dinstruction before me as is pleasing unto me. (Bro. Phelps had been a printer.)

5 And again, verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon, that you may be ^aplanted in the land of your inheritance to do this work. **(W. W. Phelps was informed that his work would be in the soon-to-be designated site of latter-day Zion. His journey to Kirtland, Ohio, to be baptized was only the beginning of his travels. Once he put his hand to the plow there was to be no turning back. His talents were needed in Independence, Missouri, where he would become editor for the Church newspaper, *The Evening and the Morning Star*, and where he would be called to supervise the printing of the revelations to be published as the Book of Commandments (D&C 57:11). RR, 405)**

6 And again, let my servant ^aJoseph Coe also take his journey with them. (Joseph Coe was excommunicated in 1838 and remained in Kirtland.) The residue shall be made known hereafter, even as I will. Amen.

D&C 56

(After the conference of 3 June 1831, the Lord gave a revelation to the Church (D&C 52) in which a number of brethren were called in pairs to go to Missouri, preaching the gospel as they traveled, and to hold another conference in that land. But when Ezra Thayre lost the spirit of his assignment because of problems at Thompson, Ohio, and was slow in making preparations to go on his mission, Thomas B. Marsh, his assigned companion, went to Joseph Smith seeking an answer to the dilemma. The Prophet inquired of the Lord and received what is now known as section 56 (see *History of the Church*, 1:186).)

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1831. HC 1: 186–188. Ezra Thayre, who had been appointed to travel to Missouri with Thomas B. Marsh (52: 22), was unable to start on his mission when the latter was ready. Elder Thayre was not ready to depart on his journey because of his involvement in the problems at Thompson, Ohio. See heading to Section 54. The Lord answered the Prophet’s inquiry on the matter by giving this revelation. (After the death of Joseph Smith, Ezra Thayre did not accept the leadership of Brigham Young, but stayed in the east. He eventually joined the Reorganized Church.)

1–2, The saints must take up their cross and follow the Lord to gain salvation; 3–13, The Lord commands and revokes, and the disobedient are cast off; 14–17, Wo unto the rich who will not help the poor, and wo unto the poor whose hearts are not broken; 18–20, Blessed are the poor who are pure in heart, for they shall inherit the earth.

1 HEARKEN, O ye people who ^aprofess my name, (We must take His name upon us.) saith the Lord your God; for behold, mine anger is ^bkindled against the rebellious, (Verses 14-17 show how they rebelled. President Spencer W. Kimball: “A common sin is rebellion against God. This manifests itself in wilful refusal to obey God’s commandments, in rejection of the counsel of his servants, in opposition to the work of the kingdom— that is, in the deliberate word or act of disobedience to God’s will. . . . “Among Church members rebellion frequently takes the form of criticism of authorities and leaders. . . . They complain of the programs, belittle the constituted authorities, and generally set themselves up as judges. After a while they absent themselves from Church meetings for imagined offenses, and fail to pay their tithes and meet their other Church obligations. In a word, they have the spirit of apostasy, which is almost always the harvest of the seeds of criticism. . . . “Such people fail to bear testimony to their descendants, destroy faith within their own homes, and actually deny the ‘right to the priesthood’ to succeeding generations who might otherwise have been faithful in all things” (*The Miracle of Forgiveness* [1969], 42–43).) and they shall know mine arm and mine indignation, in the day of ^cvisitation and of wrath upon the nations. (Second Coming)

2 And he that will not take up his ^across and ^bfollow me, (We need to make whatever sacrifice is necessary for the building up of the kingdom of God.) and keep my commandments, the same shall not be saved. (Exalted, Celestial Kingdom)

3 Behold, I, the Lord, command; and he that will not ^aobey shall be ^bcut off (excommunicated) in mine own due time, after I have commanded and the commandment is broken.

4 Wherefore I, the Lord, command and ^arevoke, as it seemeth me good; and all this to be answered upon the heads of the ^brebellious, saith the Lord. (Commandments, even commandments dealing with the future, are not prophecies; they are not even implied prophecies. The Lord sometimes gives commandments he knows will not be obeyed, because we must be allowed to exercise our agency, both individually and collectively as a Church. "Thou shalt" or "thou shalt not" are not statements of future facts, but commandments whose blessings are conditioned upon our obedience (see D&C 58:30–33). Whenever the disobedience of some renders the obedience of others impossible or impractical, God is prepared with alternate instructions to reach his intended goals (see D&C 124:49–50). ACDC, 2:137. Elder James E. Talmage noted that “only the rebellious, those who will not obey the commandments of God are to be thus dealt with, are to have their blessings revoked; only these will forfeit the blessings to which they were entitled. In another revelation given shortly after that, Section 58, the Lord takes people to task because they were in the habit of saying—and he might well take some of us to task, for we still say it—that the Lord doesn’t keep his word, that he makes promises and fails to fulfil them.” (In Conference Report, Apr. 1921, p. 113.) The Lord further

stated that those who are not in the Church, who hinder the Lord's work, will bear that condemnation (see D&C 124:49–50). Institute Manual 117.)

5 Wherefore, I revoke the commandment which was given unto my servants ^aThomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri, and my servant Selah J. Griffin shall also go with him.

6 For behold, I revoke the commandment which was given unto my servants ^aSelah J. Griffin and Newel Knight, in consequence of the ^bstiffneckedness of my people which are in Thompson, and their rebellions.

7 Wherefore, let my servant Newel Knight remain with them; and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

8 And again, verily I say unto you, that my servant Ezra Thayre must repent of his ^apride, and of his ^bselfishness, (How do we overcome selfishness? Through service and generosity.) and obey the former commandment which I have given him concerning the place upon which he lives. (The "former commandment" concerning farms in the Kirtland, Ohio, area was recorded in the "Kirtland Revelation Book." This revelation was not chosen for publication in the Book of Commandments or in the Doctrine and Covenants. It reads as follows: "Hearken unto my words and behold I will make known unto you what ye shall do as it shall be pleasing unto me for verily I say unto you it must needs be that ye let the bargain stand that ye have made concerning those farms until it be so fulfilled behold ye are holden for the one even so likewise thine advisory is holden for the other. Wherefore it must needs be that ye pay no more money for the present time until the contract be fulfilled and let mine aged servant Joseph and his family go into the house after thine advisory is gone and let my servant Ezra board with him and let all the brethren immediately assemble together to put up an house for my servant Ezra and let my servant Fredericks family remain and let the house be prepared and their wants be supplied and when my servant Frederick returns from the west behold and lo he desireth to take his family in mine own due time unto the west let that which belongeth unto my servant Frederick be secured unto him by deed or bond and thus he willeth that the brethren reap the good thereof let mine aged servant Joseph govern the things of the farm and provide for the families and let him have help in as much as he standeth in need. Let my servant Ezra humble himself and at the conference meeting he shall be ordained unto power from on high and he shall go from thence (if he be obedient unto my commandments) and proclaim my gospel unto the western regions with my servants that must go forth even unto the borders by the Lamanites for behold I have a great work for them to do and it shall be given unto you to know what ye shall do at the conference meeting even so amen. What shall the brethren do with the monies. Ye shall go forth and seek diligently among the brethren and obtain lands and save the money that it may be consecrated to purchase lands in the west for an everlasting inheritance even so Amen" ("Kirtland Revelation Book", 91-92). It is clear from this unpublished revelation that Ezra Thayre's concern did not regard the land in Thompson, Ohio, as has been commonly thought (see heading to this section in the current edition of the Doctrine and Covenants). Rather, it involved property in Kirtland, Ohio, upon which homes were located and in which the families of Joseph Smith Sr. and Frederick G. Williams resided. RR, 407-08)

9 And if he will do this, as there shall be no divisions made upon the land, he shall be appointed still to go to the land of Missouri;

10 Otherwise he shall receive the ^amoney which he has paid, and shall leave the place, and shall be ^bcut off out of my church, saith the Lord God of hosts; (He could withdraw from the covenant, but he would be excommunicated.)

11 And though the heaven and the earth pass away, these words shall not ^apass away, but shall be fulfilled.

12 And if my servant Joseph Smith, Jun., must needs pay the money, behold, I, the Lord, will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do;

13 For according to that which they do they shall receive, even in lands for their inheritance. (What goes around comes around. Luke 6:38 ^aGive, and it shall be given unto you; good measure, **pressed** down, and shaken together, and running over, shall men give into your bosom. For with the same ^bmeasure that ye mete withal it shall be measured to you again.)

14 Behold, thus saith the Lord unto my people—you have many things to do and to repent of; for behold, your ^asins have come up unto me, and are not ^bpardoned, because you seek to ^ccounsel in your own ways. (Be humble and have a broken heart and contrite spirit.)

15 And your hearts are not satisfied. And ye obey not the truth, (Believing truth does not save, but obeying truth does.) but have ^apleasure in unrighteousness.

16 Wo unto you ^arich men, that will not ^bgive your substance to the ^cpoor, for your ^driches will canker your souls; (If we can't stop being rich so that others can stop being poor, we are not fit to inherit all that God has.) and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The ^eharvest is past, the summer is ended, and my soul is not saved! (Many are blinded by the deceitfulness of riches. Speaking to Joseph Smith, the Lord said: "There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world" (D&C 121:34-35). To a wealthy young ruler who kept the laws of God, Christ said: "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:22-25). In the Joseph Smith Translation the text reads, "It is impossible for them who trust in riches, to enter into the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God, that he should enter in" (JST Luke 18:27). Riches, like talents, are given to us to share with others. The law of consecration revealed in the restoration of the gospel helps protect the Saints from the love of riches and teaches that this world's goods are to be used "to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted" (Jacob 2:19). RR, 408-09)

17 Wo unto you ^apoor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of ^bgreediness, and who will not ^clabor with your own hands! (The poor who seek to live the law of consecration out of greed or out of a desire to not work, will not be worthy of the celestial kingdom. **The poor who have their hearts set upon the riches that they wish they possessed are also in danger of losing their souls.** King Benjamin taught, "I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give. And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received" (Mosiah 4:24-25). Revelations of the Restoration, p. 409)

18 (Solution to rebelliousness:) But blessed are the ^apoor who are pure in heart, whose hearts are broken, and whose spirits are ^bcontrite, for they shall see the ^ckingdom of God coming in power and great glory unto their deliverance; for the fatness (abundance, more than is needed) of the ^dearth shall be theirs.

19 For behold, the Lord shall come, and his ^arecompense shall be with him, and he shall ^breward every man, and the poor shall rejoice;

20 And their generations shall ^ainherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen.

D&C 57

(After the close of the June 1831 conference, a revelation was given in which several missionaries were called to go to the land of Missouri, where the Lord would reveal the center place of Zion (see D&C 52). Joseph Smith, who was called by revelation to travel with Sidney Rigdon, recorded the following after arriving in Missouri: “The meeting of our brethren [Oliver Cowdery, Peter Whitmer Jr., Ziba Peterson, and Frederick G. Williams, all of whom had gone to Missouri as missionaries], who had long awaited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were many, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity, and jealousy of a people that were nearly a century behind the times, and to feel for those who roamed about without the benefit of civilization, refinement, or religion; yea, and exclaim in the language of the Prophets: ‘When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?’ Our anxiety was soon relieved by receiving the following: [D&C 57].” (*History of the Church*, 1:189.) **Before this revelation was given, the members of the Church had read in the Book of Mormon about a New Jerusalem that would be located in America (see 3 Nephi 20:22; 21:23–24; Ether 13:1–12). Also, in September 1830 the Lord had explained that the holy city would be erected “on the borders by the Lamanites” (D&C 28:9). And finally, the Lord had promised he would reveal the exact location of the New Jerusalem (see D&C 42:62). It was therefore with great joy that Doctrine and Covenants 57 was received by the members of the Church.** Institute Manual, 118-19)

Joseph Smith Papers – 159-161

Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, July 20, 1831. HC 1: 189–190. In compliance with the Lord’s command (Section 52), the elders had journeyed from Kirtland to Missouri with many varied experiences and some opposition. In contemplating the state of the Lamanites and the lack of civilization, refinement, and religion among the people generally, the Prophet exclaimed in yearning prayer: “When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days?” Subsequently he received this revelation.

1–3, Independence, Missouri, is the place for the City of Zion and the temple; 4–7, The saints are to purchase lands and receive inheritances in that area; 8–16, Sidney Gilbert is to establish a store, W. W. Phelps is to be a printer, and Oliver Cowdery is to edit material for publication.

1 HEARKEN, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is **the land of ^aMissouri, which is the ^bland which I have appointed and ^cconsecrated for the ^dgathering of the saints.** (The land for the city of Zion, or the New Jerusalem, was set apart from the time of the creation of the earth. The land near Independence, Missouri, encompasses the area of the garden planted eastward in Eden, in which Adam and Eve were placed. We learn from Brigham Young that "our God will finish his work where he commenced it, where the centre [place] of Zion is, and where the garden of Eden was" (*Journal of Discourses*, 8:72). *Revelations of the Restoration*, p. 411)

2 **Wherefore, this is the ^aland of promise, and the ^bplace for the city of ^cZion.** (The city of Zion—the New Jerusalem to be built in Independence, Missouri—and the Jerusalem of old will be the capitals of the millennial kingdom of Christ. The latter-day city of Zion shall be blessed with the

presence of Enoch and his people, who were taken to heaven without tasting death (Moses 7:62-64). It shall expand its borders to include all of North and South America, until eventually the entire globe shall be called Zion. The Prophet Joseph Smith stated: **"You know there has been great discussion in relation to Zion— where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it"** (Teachings of the Prophet Joseph Smith, 362). Further, "when Joseph first revealed the land where the Saints should gather," Brigham Young explained, **"a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. It will all be Zion"** (Journal of Discourses, 9:138). The building up of Zion began like a seed planted in parched soil. The Prophet expressed dismay at the lack of civilization and "leanness of intellect" of the inhabitants of the surrounding regions. As the kingdom of God on earth is like the stone cut out of the mountain without hands (Daniel 2:44-45), which rolled forth until it filled the earth, so is the beginning of the establishment of Zion the commencement of a new covenant community that will likewise fill the earth, in which the citizens are the pure in heart. **A great change was and is required for the environs of Independence, Missouri, to become worthy of the divinely appointed appellation—Zion. In time, under the direction of his prophets, the city of Zion will be built upon the foundations laid at the dawn of this dispensation. It will be "Zion, because it is a place of righteousness," declared the Prophet Joseph Smith, "and all who build thereon, are to worship the true and living God—and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ"** (Teachings of the Prophet Joseph Smith, 80). Revelations of the Restoration, p. 411-12)

3 And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, **the place which is now called Independence is the ^acenter place; and a spot for the ^btemple is lying westward, upon a lot which is not far from the courthouse. (There are many stakes in Zion in which the Saints will gather. However, the Lord singled out Independence, Missouri, as the center place of the millennial kingdom. Bruce R. McConkie taught: "Let Israel gather to the stakes of Zion in all nations. Let every land be a Zion to those appointed to dwell there. Let the fulness of the gospel be for all the saints in all nations. Let no blessing be denied them. Let temples arise wherein the fulness of the ordinances of the Lord's house may be administered. But still there is a center place, a place where the chief temple shall stand, a place to which the Lord shall come, a place whence the law shall go forth to govern all the earth in that day when the Second David reigns personally upon the earth. And that center place is what men now call Independence in Jackson County, Missouri, but which in a day to come will be the Zion of our God and the City of Holiness of his people. The site is selected; the place is known; the decree has gone forth; and the promised destiny is assured"** (New Witness, 595). **The temple. Among all houses of the Lord, the temple to be built at the center place of Zion will stand supreme. It is destined to consist of a complex of twenty-four buildings, all dedicated as houses of the Lord.** The Lord revealed that the gathering to and building of the city of the New Jerusalem will have its beginning at the place of the temple (D&C 84:4). Along with the companion temple to be built in the Jerusalem of old, this is the temple in which Isaiah's words will find fulfillment: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2-3). Further, it is at the temple in the New Jerusalem that "the Lamb shall stand upon Mount Zion, and with

him a hundred and forty-four thousand, having his Father's name written on their foreheads" (D&C 133:18). The twenty-four buildings aforementioned were located on a plot map of the future city of Zion. Joseph Smith wrote: "The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither:—numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishop. **Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God.** Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, an Ensign to the Nations. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People. Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the People; for the Highest Priesthood after the Order of Aaron. Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church. Numbers 13, 14, and 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house—Holiness To The Lord" (History of the Church, 1:359). **The Prophet Joseph Smith further instructed the Saints to commence by building temple number five as the beginning of the city of Zion, which temple was very similar to that built in Kirtland, Ohio (History of the Church, 1:359-62). Whether the other buildings will be built before or after the Savior returns remains to be revealed.**

Revelations of the Restoration, p. 412-414)

4 Wherefore, it is wisdom that the land should be ^apurchased by the saints, (A parcel of land containing the temple site – 63 ¼ acres – was purchased by the Church on 19 December 1831 from Jones H. Flournoy for \$130. ACDC, 2:143) and also every tract lying in a free country, a land of liberty and of laws, guaranteeing to every man, or any westward, even unto the line running directly ^bbetween Jew (Lamanite) and Gentile (non-Lamanite); (The earth "and all things therein are mine," declared the Lord (D&C 104:14). He has rightful title to the land of Zion. However, the Saints are peacemakers, who obey the laws of the land. They are to obtain legal deed to the lands, which will enable them to build up the city of Zion as they "carefully gather together, as much in one region as can be, consistently with the feelings of the people" (D&C 105:24). **"Here we pause for a moment," wrote the Prophet Joseph Smith at a later time, "to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believed so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them: therefore we thought no harm in advising the Latter-day Saints, or 'Mormons,' as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, with money, lands, and live upon them, not infringing upon the rights of any individual, or community of people; always keeping in view the saying, 'Do unto others as you would wish others to do unto you;' following also the good injunction: 'Deal justly, love mercy, and walk humbly with thy God.'** **"These were our motives in teaching the people, or Latter-day Saints, to gather together, beginning at this place; and inasmuch as there are those who have had different views from this, we feel that it is a cause of deep regret. Be it known unto all men, that our principles concerning this thing, have not been such as have been represented by those who, we have every reason to believe, are designing and wicked men, that have said that this was our doctrine: 'To infringe upon the rights of a people who inhabit our civil and free country: such as to drive the inhabitants of Jackson County from their lands, and take possession thereof unlawfully.' Far, yea, far be such a principle from our hearts. It never entered into our minds; and we only say, that God shall reward such in that day when He shall come to make up His jewels" (History of the Church, 2:254-55). The line running directly between Jew and Gentile. "This expression," wrote Joseph Fielding Smith, ". . . has reference to the line separating the Lamanites from the settlers in Jackson County. At**

this time the United States Government had given to the Indians the lands west of the Missouri, only later to take them away again. The Lamanites, who are Israelites, were referred to as Jews, and the Gentiles were the people, many of whom were of the lawless element, living east of the river" (*Church History and Modern Revelation*, 1:206). Revelations of the Restoration, 414-15)

5 And also every tract bordering by the prairies, inasmuch as my disciples are enabled to ^abuy lands. Behold, this is wisdom, that they may ^bobtain it for an everlasting inheritance.

6 And let my servant Sidney Gilbert (**agent**) stand in the office to which I have appointed him, to receive moneys, to be an ^aagent unto the church, to buy land in all the regions round about, inasmuch as can be done in righteousness, and as wisdom shall direct.

7 And let my servant ^aEdward Partridge (**bishop**) stand in the ^boffice to which I have appointed him, and ^cdivide unto the saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him. (**counselors**)

8 And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a ^astore, that he may sell goods ^bwithout fraud, that he may obtain money to buy ^clands for the good of the saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance.

9 And also let my servant Sidney Gilbert obtain a license (**to be in compliance with the law**)—behold here is ^awisdom, and whoso readeth let him ^bunderstand—that he may send goods also unto the people, even by whom he will as clerks employed in his service;

10 And thus provide for my saints, that my gospel may be preached unto those who sit in ^adarkness and in the region and ^bshadow of death. (**Spiritual darkness.**)

11 And again, verily I say unto you, let my servant ^aWilliam W. Phelps be planted in this place, and be established as a ^bprinter unto the church.

12 And lo, if the world receive his writings—behold here is wisdom—let him obtain whatsoever he can obtain in righteousness, for the good of the saints.

13 And let my servant ^aOliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. (**Oliver presided over Phelps.**)

14 And thus let those of whom I have spoken be planted in the land of Zion, as speedily as can be, with their ^afamilies, to do those things even as I have spoken.

15 And now concerning the gathering—Let the bishop (**Partridge**) and the agent (**Gilbert**) make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. (**Reference here is particularly to members of the Colesville Branch, who traveled under the direction of Newel Knight. Obedient to the Lord's command that they relocate in Missouri (D&C 54:8), this group of Saints arrived in Independence 25 July 1831. Arrangements were made for them to settle near the Big Blue River in Jackson County, approximately twelve miles west of Independence.** Revelations of the Restoration, 416)

16 And unto the residue of both elders and members further directions shall be given hereafter. Even so. Amen.

Come Follow Me Lesson 22

May 24-30

D&C 58-59

D&C 58

Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 1, 1831. HC 1: 190–195. On the first Sabbath after the arrival of the Prophet and party in Jackson County, Missouri, a religious service was held and two members were received by baptism. During that week, members of the Colesville saints from the Thompson Branch and others arrived. Many were eager to learn the will of the Lord concerning them in the new place of gathering.

(Twelve days prior to this revelation, Joseph Smith identified the place of the New Jerusalem and the revelation was received, the Prophet dedicated the land for this purpose. Introducing this revelation, he noted that "the first Sabbath after our arrival in Jackson county, Brother W. W. Phelps preached to a western audience over the boundary of the United States, wherein were present specimens of all the families of the earth; Shem, Ham and Japheth; several of the Lamanites or Indians— representative of Shem; quite a respectable number of negroes— descendants of Ham; and the balance was made up of citizens of the surrounding country, and fully represented themselves as pioneers of the West. At this meeting two were baptized, who had previously believed in the fulness of the Gospel. "During this week the Colesville branch, building of the great temple of the latter days— that place being Independence, Missouri. Two days after this referred to in the latter part of the last revelation, and Sidney Rigdon, Sidney Gilbert and wife and Elders Morley and Booth, arrived. I received the following" (Smith, *History of the Church*, 1:190-91). Revelations of the Restoration, 417)

1–5, Those who endure tribulation shall be crowned with glory; 6–12, The saints are to prepare for the marriage of the Lamb and the Supper of the Lord; 13–18, Bishops are judges in Israel; 19–23, The saints are to obey the laws of the land; 24–29, Men should use their agency to do good; 30–33, The Lord commands and revokes; 34–43, To repent, men must confess and forsake their sins; 44–58, The saints are to purchase their inheritance and gather in Missouri; 59–65, The gospel must be preached unto every creature.

1 HEARKEN, O ye elders of my church, and give ^aear to my word, and learn of me what I will concerning you, and also concerning ^bthis land unto which I have sent you.

2 For verily I say unto you, blessed is he that ^akeepeth my commandments, whether in life or in ^bdeath; and he that is ^cfaithful in ^dtribulation, the ^ereward of the same is greater in the kingdom of heaven.

3 Ye cannot behold with your natural ^aeyes, for the present time, the design of your God concerning those things which shall come hereafter, and the ^bglory which shall follow after much tribulation.

4 For **after much ^atribulation come the ^b blessings.** Wherefore the day cometh that ye shall be ^ccrowned with much ^dglory; the hour is not yet, but is nigh at hand. (Elder George Q. Cannon suggested that **"the Saints should always remember that God sees not as man sees; that he does not willingly afflict his children, and that if he requires them to endure present privation and trial, it is that they may escape greater tribulations which would otherwise inevitably overtake them. If He deprives them of any present blessing, it is that he may bestow upon them greater and more glorious ones by and by."** (*Millennial Star*, 3 Oct. 1863, p. 634.) **Trials sometimes come to the Saints as a chastisement when they disregard the Lord's counsel (see D&C 101:1–8). Even when the Saints are living righteously, trials may come upon them because of the unrighteousness of others. Tribulation provides the Saints with opportunities for spiritual growth and character development. Such needed attributes as humility, faith, empathy, patience, courage, gratitude, and**

a repentant heart come to individuals in the refiner's fire of tribulation and persecution. Trials give Saints the opportunity to prove themselves worthy of eternal blessings by showing their commitment to God and His kingdom, and their willingness to endure privation and forsake the things of the world. This in turn helps them develop the faith necessary to obtain eternal life.

According to the *Lectures on Faith*, prepared under the direction of the Prophet Joseph Smith: "A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life." (6:7.) Elder Bruce R. McConkie explained: **"The testing processes of mortality are for all men, saints and sinners alike. Sometimes the tests and trials of those who have received the gospel far exceed any imposed upon worldly people. Abraham was called upon to sacrifice his only son. Lehi and his family left their lands and wealth to live in a wilderness. Saints in all ages have been commanded to lay all that they have upon the altar, sometimes even their very lives. As to the individual trials and problems that befall any of us, all we need say is that in the wisdom of Him who knows all things, and who does all things well, all of us are given the particular and specific tests that we need in our personal situations. It is to us, His saints, that the Lord speaks when He says: 'I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. 'For if ye will not abide in my covenant ye are not worthy of me.'** (D&C 98:14–15.) . . . "But sometimes the Lord's people are hounded and persecuted. Sometimes He deliberately lets His faithful saints linger and suffer, in both body and spirit, to prove . . . that they may be found worthy of eternal life. If such be the lot of any of us, so be it. "But come what may, anything that befalls us here in mortality is but for a small moment, and if we are true and faithful God will eventually exalt us on high. All our losses and sufferings will be made up to us in the resurrection." (In Conference Report, Oct. 1976, pp. 158–60; or *Ensign*, Nov. 1976, pp. 106, 108.) President Brigham Young taught: **"If the Saints could realize things as they are when they are called to pass through trials, and to suffer what they call sacrifices, they would acknowledge them to be the greatest blessings that could be bestowed upon them"** (*Discourses of Brigham Young*, p. 345).

5 Remember this, which I tell you before, that you may ^alay it to heart, and receive that which is to follow.

6 Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be ^aprepared to ^bbear ^ctestimony of the things which are to come; **(An important purpose for the commandment to establish Zion was not so much to establish Zion physically but to establish a *spiritual* Zion—a faithful, obedient, and consecrated people. The Saints are still establishing spiritual Zion in this way today in all the stakes of Zion throughout the world. The physical Zion will yet be built in this dispensation, and on the very ground dedicated for that purpose in 1831. But in the meantime, each of us can establish spiritual Zion in our own homes and in our own hearts by obedience and faithfulness to the Lord. When the Lord's people have at last become a righteous people, the Lord will direct them to the appropriate place. ACDC, 1:149–50)**

7 **And also that you might be honored in laying the foundation, and in bearing record of the land upon which the ^aZion of God shall stand; ("The building up of Zion is a cause that has interested the people of God in every age," explained the Prophet Joseph Smith; "it is a theme upon which**

prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory, 'the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth,' 'even in one,' when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the Spirit of God will also dwell with His people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly Priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in one common cause, to roll forth the kingdom of God, the heavenly Priesthood are not idle spectators, the Spirit of God will be showered down from above, and it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the all but insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessing which they will realize; a work that God and angels have contemplated with delight for generations past; that fired the souls of the ancient patriarchs and prophets; a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family" (*Teachings of the Prophet Joseph Smith*, 231-32). Revelations of the Restoration, 418-19)

8 And also that a feast of fat things might be prepared for the ^apoor; yea, a feast of fat things, of wine on the ^blees well refined, that the earth may know that the mouths of the prophets shall not fail; (It is a gospel feast of which the ancient prophet wrote, a meal worthy to be placed before the children of a King, even the Eternal Father. Revelations of the Restoration, 419. **The phrase "wine on the lees" is used in the King James Version of the Bible as the translation of the Hebrew *shmarim*, which literally means "dregs." When drinking wine from a cup is given a positive connotation, as it is here, the dregs mean the strongest, sweetest and most concentrated portion of the fermented product—the "fat part" (see Isaiah 25:6). These concentrated dregs, which contained the most flavor, were similar to a jelly or preserve and were considered a great delicacy. ACDC, 1:151)**)

9 Yea, a supper of the house of the Lord, well prepared, unto which all ^anations shall be invited. (This sounds like the Feast of Tabernacles or Passover feasts which all Israel was expected to attend each year. Supper may also refer to the sacrament meeting to be held at Adam-ondi-Ahman. This New Testament imagery has reference to the ushering in of the Messiah's millennial kingdom. The invitation extended by missionaries to enter into the covenant of baptism is in effect the invitation to attend the marriage feast of the Lamb. Revelations of the Restoration, 421)

10 **First, the rich and the learned, the wise and the noble;**

11 And after that cometh the day of my power; then shall the ^apoor, the lame, and the blind, and the deaf, come in unto the ^bmarriage of the Lamb, and partake of the ^csupper of the Lord, prepared for the great day to come. **(The gospel has always been taught on a priority basis. Here we are told that it is to go first to "the rich and the learned, the wise and the noble." That is, the gospel was destined to come forth in a nation that had sufficient natural resources and land to which the scattered remnants of Israel could gather and find means to provide for themselves, a place rich in the opportunity to learn and obtain wisdom, this so that it could in turn send forth missionaries by the tens and hundreds of thousands to others. In so doing, this great army of missionaries went first to the literate and comparatively rich nations of Europe, for here would be found a people capable of providing the stability and learning necessary to lay the foundations of the Church so that their**

sons and daughters could in turn go to other nations here described as the "poor, the lame, the blind, and the deaf." These, we are promised, will be lifted up, taught, and refined that they might then take their rightful place in the quorums of the priesthood and the leadership of the Church. "For it shall come to pass," declared the Lord, "that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel" (D&C 42:39). Those that accept the gospel among the rich in all nations of the world are responsible to prepare the way for chapels and temples to be built in the lands of the poor; for the Book of Mormon to be translated and published in all languages; for missionaries to travel to the far reaches of the world empowered with the authority of the priesthood to baptize and administer the ordinances of the restored gospel. They are to see that the supper of the Lord is well prepared for the lame, the blind, and the deaf. Then the day will come when the Lord himself, who ministered to the poor and afflicted, will return to reign as King in equity and righteousness. In that millennial day, all will be one, partakers of his goodness. Revelations of the Restoration, 420-21)

12 Behold, I, the Lord, have spoken it.

13 And that the ^atestimony might go forth from Zion (America will be the place from where the gospel will go forth to all the world.), yea, from the mouth of the city of the heritage of God—

14 Yea, for this cause I have sent you hither, and have selected my servant ^aEdward Partridge, and have appointed unto him his mission in this land.

15 But if he repent not of his sins, which are ^aunbelief and blindness of ^bheart, let him take heed lest he ^cfall. (During their weeks in Missouri together, "**Bishop Partridge several times strenuously opposed the measures of the Prophet, and was sharply reprov'd by the latter for his unbelief and hardness of heart.**" Despite his high calling as the bishop in Zion, if Edward had not repented of this attitude he would have fallen. Bishop Partridge was a good man with a firm testimony of the gospel, and he eventually sacrificed all he had for the kingdom. But he also had some very firm opinions about *how* Zion was to be built, opinions which were at odds with the instructions he received from Joseph Smith. These differences with the Prophet continued for some time and would eventually contribute to the loss of Zion in Jackson County, Missouri. Edward Partridge would not be the last Saint to doubt the word or plans of the prophets. ACDC, 1:152)

16 Behold his mission is given unto him, and it shall not be given again.

17 And whoso standeth in this mission is appointed to be a ^ajudge in Israel, (Bishops are judges in Israel) like as it was in ancient days, to ^bdivide the lands of the heritage of God unto his ^cchildren;

18 And to judge his people by the testimony of the just, and by the assistance of his ^acounselors, according to the laws of the kingdom which are given by the ^bprophets of God.

19 For verily I say unto you, my law shall be kept on this land.

20 Let no man think he is ^aruler; but let God rule him that judgeth, according to the counsel of his own ^bwill, or, in other words, him that counseleth or sitteth upon the judgment seat.

21 Let no man break the ^alaws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. (It is expected that Latter-day Saints will be obedient to the laws of the land. However, they are to hold forth the law received from Christ as an example to the governments of men. Hopefully, in this manner, they may influence the laws of respective nations to align more closely with the laws of God. Members of the Church are also encouraged to be actively involved in political processes, especially in areas where moral issues are concerned. "If this people live to the principles they have embraced," declared Brigham Young, "they will be capable of counseling the nations; for we build upon a just foundation, and our principles are truth, righteousness, and holiness. Let us stand by those principles until they crush out folly, . . . and we become teachers of wisdom to the nations" (Journal of Discourses, 7:66). Revelations of the Restoration, p. 422)

22 Wherefore, be ^asubject to the powers that be, ^buntil he reigns whose right it is to reign, and subdues all enemies under his feet.

23 Behold, the ^alaws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

24 And now, as I spake concerning my servant Edward Partridge, this land is the land of his ^aresidence, and those whom he has appointed for his counselors; and also the land of the residence of him whom I have appointed to keep my ^bstorehouse;

25 Wherefore, let them bring their families to this land, as they shall ^acounsel between themselves and me.

SCRIPTURE MASTERY: 26 For behold, it is not meet that I should command in all things; for he that is ^acompelled in all things, the same is a ^bslothful and not a wise servant; wherefore he receiveth no reward. (Ezra Taft Benson: **Usually the Lord gives us the overall objectives to be accomplished and some guidelines to follow, but he expects us to work out most of the details and methods. The methods and procedures are usually developed through study and prayer and by living so that we can obtain and follow the promptings of the Spirit. Less spiritually advanced people, such as those in the days of Moses, had to be commanded in many things. Today those spiritually alert look at the objectives, check the guidelines laid down by the Lord and his prophets, and then prayerfully act—without having to be commanded "in all things." This attitude prepares men for godhood.**

Sometimes the Lord hopefully waits on his children to act on their own, and when they do not, they lose the greater prize, and the Lord will either drop the entire matter and let them suffer the consequences or else he will have to spell it out in greater detail. Usually, I fear, the more he has to spell it out, the smaller is our reward. CR, Apr 1965, p. 121-22. The desire to do that which is right and proper ought to be innate to the soul. "Virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy" (D&C 88:40). To be devoid of such virtues is to be devoid of the Spirit. When we have been compelled to do a particular work, we typically do it according to the letter of the law, which "letter killeth"; but if our offering is freely given, that spirit will give it life (2 Corinthians 3:6). The virtue of all actions is in the motive behind them. Revelations of the Restoration, 423)

27 Verily I say, men should be ^aanxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; (Marvin J. Ashton: When the wise counsel "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness" (D&C 58:27) was said, the time structure referred only to now, today, and without delay. **How unwise are those who want to delay repentance until tomorrow. With each passing day the process becomes more difficult to pursue. Most of our hurts and misunderstandings could be cleared away if treated today instead of waiting for them to go away tomorrow. To live more fully each hour and to glean the most from each day is wisdom.** How unwise we are to waste our todays when they determine the significance of our tomorrows. We should wisely live a day at a time because that is all we have. While our families are available to us we should take time to develop oneness, unity, and character. Girls of today are the women of tomorrow. Boys of today are the men of tomorrow. The kind of men and women we produce for the future depends on how they are taught to use today. How fortunate a child is to be raised in a home where love, respect, honor, integrity, and commitment are appropriately displayed each day. Mothers and fathers, we invite you to enjoy the fruits of improved parent-child relationships beginning now. Mothers and fathers classified as truly wonderful by appreciative children earn that rating by daily performance rather than by threat, procrastination, or purchase. We never give our children a lift when we give them a free ride. (CR, April 1975, p. 127.))

28 For the power is in them, wherein they are ^aagents unto themselves. (As an agent unto yourself, you have the power of self-action. That is, you determine how you are going to act or what you are going to do. In the dictionary of Joseph Smith's day, agency was defined as "exerting power" or the "state of being in action." An "agent" was defined as one "entrusted with the concerns of another." The dictionary cited as examples an attorney or a minister (Webster, Dictionary, 1828, s.v. "agent"). There is no hint or intimation that the word has anything to do with choosing or the freedom of choice. Teaching this principle, Joseph Fielding Smith said: **"I have heard people say, and members of the Church too, 'I**

have a right to do as I please.' My answer is: No, you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is— when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us, in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious" (Conference Report, April 1967, 120-21). Scripture speaks of our being moral agents (D&C 101:78). A moral agent is someone who is obligated to act morally. To act morally is more than being moral. All infants are moral beings; they simply cannot do things that are wrong. They are not, however, moral agents because they do not have the power to act, the power to bring about change. The more mature the child, the greater his or her agency and ability to grow up into the power to act for himself, to make his own choices. Similarly, as we grow in intelligence—meaning light and knowledge—in obedience, and faith, our agency grows proportionately. To increase in faith and knowledge of spiritual things is at the same time to increase in agency. Thus, God becomes the perfect example of a moral agent. No one has a greater power to act in a responsible and moral manner than he does. Salvation can be granted only to moral agents, for only moral agents have the ability to distinguish between right and wrong and they alone have the capacity to be righteous. Revelations of the Restoration, p. 424) And inasmuch as men do good they shall in nowise lose their ^breward.

29 But he that ^adoeth not anything until he is commanded, and receiveth a commandment with ^bdoubtful heart, and keepeth it with slothfulness, the same is ^cdammned.

30 Who am I that ^amade man, saith the Lord, that will hold him ^bguiltless that obeys not my commandments?

31 Who am I, saith the Lord, that have ^apromised and have not fulfilled?

32 I command and men ^aobey not; I ^brevoke and they receive not the blessing.

33 Then they ^asay in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their ^breward lurketh ^cbeneath, and not from above.

34 And now I give unto you further directions concerning this land.

35 It is wisdom in me that my servant Martin Harris should be an example unto the church, in ^alaying his moneys before the bishop of the church. (Martin Harris mortgaged his farm so the Book of Mormon could be published.)

36 And also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his moneys according as the law directs. (There were many who came into Zion without agreeing to live the law of consecration which caused many problems, including their expulsion from Zion.)

37 And it is wisdom also that there should be lands purchased in Independence, for the place of the storehouse, and also for the house of the ^aprinting.

38 And other directions concerning my servant Martin Harris shall be given him of the Spirit, that he may receive his inheritance as seemeth him good;

39 And let him repent of his sins, for he seeketh the ^apraise of the world.

40 And also let my servant ^aWilliam W. Phelps stand in the office to which I have appointed him, and receive his inheritance in the land;

41 And also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. (He was being competitive not cooperative.)

SCRIPTURE MASTERY: 42 Behold, he who has ^arepented of his ^bsins, the same is ^cforgiven, and I, the Lord, remember them no more. (The power of the Atonement is infinite and eternal. Those that are cleansed in the blood of the Lamb have every vestige of sin removed from their souls. The Lord

promised: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). In essence, they are perfected in Christ, and it is as though they had never sinned. The repentant sinner may receive every blessing that the Father has prepared for his children. Revelations of the Restoration, McConkie, p. 425. **No one can ever be forgiven of any transgression until there is repentance, and one has not repented until he has bared his soul and admitted his intentions and weaknesses without excuses or rationalizations. He must admit to himself that he has grievously sinned. When he has confessed to himself without the slightest minimizing of the offense, or rationalizing its seriousness, or soft-pedaling its gravity, and admits it is as big as it really is, then he is ready to begin his repentance; and any other elements of repentance are of reduced value, until the conviction is established totally, and then repentance may mature and forgiveness may eventually come.** Spencer W. Kimball, Love Versus Lust, BYU Speeches of the Year, 5 Jan 1965, p. 10. **To forsake is more than to refrain from sinning. It includes a mighty change that leads the individual to forsake the sins in his heart as well as to change his behavior. Those who are unable to root the desire to sin out of their hearts are like Lot's wife, who was unable to forsake Sodom and continued to look back upon her previous life until she returned to meet her own destruction. Thus, those who speak of their former sins with any degree of longing or attitude of boasting are in bondage to their sins. They have not yet fully repented.** Revelations of the Restoration, 425-26)

43 **By this ye may know if a man repenteth of his sins—behold, he will ^aconfess them and ^bforsake them. (Repentance means more than simply a reformation of behavior... True repentance is based on and flows from faith in the Lord Jesus Christ. There is no other way. True repentance involves a change of heart and not just a change in behavior. The Teachings of Ezra Taft Benson, p. 71. Repentance requires both turning away from evil and turning to God. Neal A. Maxwell, CR, Nov 1991, p. 30.)**

44 And now, verily, I say concerning the residue of the elders of my ^achurch, **the time has not yet come,** for many years, for them to receive their ^binheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord.

45 For, behold, they shall ^apush the people together from the ^bends of the earth. (According to the blessing of Moses upon the tribe of Ephraim, this specific task would be Ephraim's in the latter days (see Deuteronomy 33:17). Therefore, most of the elders of the Church, the modern tribe of Ephraim, were to continue laboring in the world, making converts from every nation instead of coming immediately to build Zion (see D&C 64:36). ACDC, 1:158)

46 Wherefore, assemble yourselves together; and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that let them return to their homes.

47 Let them preach by the way, and ^abear testimony of the truth in all places, and call upon the rich, the high and the low, and the poor to repent.

48 And let them build up ^achurches, inasmuch as the inhabitants of the earth will repent.

49 And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to ^apurchase lands in ^bZion. (Newell K. Whitney was the bishop in Ohio, Edward Partridge was the bishop in Missouri.)

50 And I give unto my servant Sidney Rigdon a commandment, that he shall ^awrite a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him; (Sidney Rigdon wrote a description of the land, which was not acceptable to the Lord. Concerning Rigdon's efforts, the Lord revealed: "I, the Lord, am not pleased with my servant Sidney Rigdon; he exalted himself in his heart, and received not counsel, but grieved the Spirit; Wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office to which I have appointed him" (D&C 63:55-56). **Our present records do not contain any further description of the land written by him.** Revelations of the Restoration, 426. **As we had received a commandment for Elder Rigdon to write a description of the land of**

Zion, we sought for all the information necessary to accomplish so desirable an object. The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairie than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in part of plums, grapes, crab apple, and persimmons. The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mold, intermingled with clay and sand. It yields in abundance, wheat, corn, sweet potatoes, cotton and many other common agricultural products. Horses, cattle and hogs, though of an inferior breed, are tolerably plentiful and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver and many smaller animals here roam at pleasure. Turkeys, geese, swans, ducks, yea a variety of the feathered tribe, are among the rich abundance that grace the delightful regions of this goodly land—the heritage of the children of God. The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude, it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than the Atlantic states of the same parallel of latitude, and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundred-fold. The disadvantages here, as in all new countries, are self-evident—lack of mills and schools; together with the natural privations and inconveniences which the hand of industry, the refinement of society, and the polish of science, overcome. But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box tree together, to beautify the place of His sanctuary, that He may make the place of His feet glorious. Where for brass, He will bring gold; and for iron, He will bring silver; and for wood, brass; and for stones, iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to our consideration for the good of His people, the calculations of men and the vain glory of the world vanish, and we exclaim, "Out of Zion the perfection of beauty, God hath shined. Church History, 1:197-98)

51 And an epistle and subscription, to be presented unto all the churches to obtain moneys, to be put into the hands of the bishop, of himself or the agent, as seemeth him good or as he shall direct, to ^apurchase lands for an ^binheritance for the children of God.

52 For, behold, verily I say unto you, the Lord willeth that the disciples and the children of men should open their hearts, even to **purchase this whole region of country, as soon as time will permit.**

53 Behold, here is wisdom. Let them do this lest they ^areceive none inheritance, save it be by the shedding of blood. **(It is unacceptable to obtain the land by the shedding of blood.)**

54 And again, inasmuch as there is land obtained, let there be workmen sent forth of all kinds unto this land, to labor for the saints of God.

55 **Let all these things be done in ^aorder;** and let the privileges of the lands be made known from time to time, by the bishop or the agent of the church.

56 **And let the work of the ^agathering be not in ^bhaste, nor by flight; but let it be done as it shall be ^ccounseled by the elders of the church at the conferences, according to the knowledge which they**

receive from time to time. (Those members that gathered to Zion before they had consecrated their property and, in turn, received an inheritance from the bishop, created confusion and lacked the Spirit of the Lord necessary to build up Zion. Today, unwise zeal should not influence Saints to gather to Jackson County, Missouri. The proper course is to follow counsel from the president of the Church in gathering. Revelations of the Restoration, 426)

57 And let my servant Sidney Rigdon ^aconsecrate and ^bdedicate this land, and the spot for the ^ctemple, unto the Lord. ("On the second day of August," wrote the Prophet Joseph Smith, "I assisted the Colesville branch of the Church to lay the first log, for a house, as a foundation of Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated by Elder Sidney Rigdon for the gathering of the Saints. It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful" (*History of the Church*, 1:196). John Whitmer, in his *History of the Church*, gave further details about that date from a statement of Oliver Cowdery's: "'On the second day of August, 1831, Rigdon stood up and asked, saying, "'Do you receive this land for the land of your inheritance with thankful hearts from the Lord?' "Answer from all: 'We do.' "'Do you pledge yourselves to keep the law of God in this land which you never have kept in your own lands?' "'We do.' "'Do you pledge yourselves to see that others of your brethren who shall come hither do keep the laws of God?' "'We do.' "After prayer, he arose and said: 'I now pronounce this land consecrated and dedicated unto the Lord for a possession and inheritance for the Saints, and for all the faithful servants of the Lord to the remotest ages of time. In the name of Jesus Christ, having authority from Him. Amen'" (in Smith, *History of the Church*, 1:196, note). Whitmer also recorded that **on 3 August 1831, in obedience to these instructions, "eight elders, viz., Joseph Smith Jr., Oliver Cowdery, Sidney Rigdon, Peter Whitmer Jr., Frederick G. Williams, Wm. W. Phelps, Martin Harris, and Joseph Coe, assembled together where the Temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand: and Joseph Smith Jr. laid a stone at the northeast corner of the contemplated temple in the name of the Lord Jesus of Nazareth. After all present had rendered thanks to the great ruler of the universe, Sidney Rigdon pronounced this spot of ground wholly dedicated unto the Lord forever: Amen"** ("Book of John Whitmer," 11). Revelations of the Restoration, 426-27)

58 And let a conference meeting be called; and after that let my servants Sidney Rigdon and Joseph Smith, Jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ^aruled by the conferences. (The Lord had also previously indicated that a conference was to be held in Missouri (see D&C 52:2). Thirty-one members attended this conference, which was held on 4 August 1831 in Kaw Township at the home of Joshua Lewis, a local convert of the missionaries to the Lamanites. ACDC, 1:160)

59 And let no man return from this land except he bear ^arecord by the way, of that which he knows and most assuredly believes. (Bear your testimony of what you know.)

60 Let that which has been bestowed upon ^aZiba Peterson be taken from him; and let him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently ^bchastened for all his sins; for he confesseth them not, and he thinketh to hide them. (Ziba was one of the missionaries to the Lamanites who set out from Fayette, New York, with Oliver Cowdery ten months earlier, in October 1830 (see D&C 32:3). In April 1831, he and Oliver Cowdery traveled to Lafayette County, Missouri, and preached to the people of Lexington, baptizing forty to fifty persons. Following this rebuke issued to him on 1 August, Ziba confessed his sins at the conference held 4 August and received forgiveness. One week later, on 11 August, he married Rebecca Hooper, one of the Lafayette County converts. Ziba Peterson later became disaffected, however, and when the Saints fled Jackson County in 1833 he and his family remained behind. ACDC, 1:161)

61 Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a ^aconference upon this land.

62 And let my servant Edward Partridge direct the conference which shall be held by them.

63 And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them.

64 For, verily, the sound must go forth from this place (Zion, the center place) into all the world, and unto the uttermost parts of the earth—the gospel must be ^apreached unto every creature, with ^bsigns following them that believe. (The gospel is being taught from America to all the world.)

65 And behold the Son of Man ^acometh. Amen.

D&C 59

The Lord establishes the Sabbath. Pay devotions to God by worshipping Him in Sunday Church meetings. Pay devotions to God by partaking of the sacrament. Pay devotions to God by resting from your labors. The Lord blesses those who keep the Sabbath day holy.

What makes a temple different from other places? The Lord has sanctified it. D&C 109:13 And that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast **sanctified** it, and that it is thy house, a ^aplace of thy holiness.

What makes the Sabbath different than other days? The Lord sanctified it. Genesis 2:1-3: 1 **THUS** the heavens and the ^aearth were finished, and all the ^bhost of them. 2 And on the seventh day God ended his work which he had ^amade; and he ^brested on the seventh day from all his ^cwork which he had made. 3 And God blessed the ^aseventh day, and ^b**sanctified** it: because that in it he had ^crested from all his work which God ^dcreated and made. (This is the pattern. Work six days, rest 1 day.)

Exodus 20: 8 Remember the ^asabbath (Heb stopping, cessation, rest (from labor)) day, to keep it ^bholy. (Once each week man is commanded to cease his own labors and allow God to perform his work of sanctification on him. Resting on the Sabbath, then, implies far more than taking a nap or stopping normal activities. Mankind must enter into the Lord's work on that day.)

9 ^aSix days shalt thou ^blabour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy ^astranger (or sojourner) that *is* within thy gates:

11 For *in* ^asix days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD ^bblessed the sabbath day, and ^challowed it (or sanctified, or consecrated).

Exodus 31: 13 Speak thou also unto the children of Israel, saying, Verily my ^asabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it *is* ^aholy unto you: every one that defileth it shall surely be put to ^bdeath: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh *is* the sabbath of ^arest, holy to the LORD: whosoever doeth *any* ^bwork in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual ^acovenant. 17 *It is* a sign between me and the children of Israel for ever: for *in* ^asix days the LORD ^bmade heaven and earth, and on the ^cseventh day he ^drested, and was ^erefreshed.

Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, (On Sunday) August 7, 1831. HC 1: 196—201. Preceding his record of this revelation, the Prophet writes descriptively of the land of Zion wherein the people were then assembled. The land was consecrated, as the Lord had directed, and the site for the future temple was dedicated. The Lord makes these commandments especially applicable to the saints in Zion. (This section shows how the people of Zion behave. Keeping the Sabbath holy. The weeks preceding this revelation had been very eventful. The Prophet and his party had arrived in Jackson County, Missouri; by the spirit of revelation he had designated the site for the temple, held conferences with the Saints in the area of Independence, directed the dedication of the land of Zion for the gathering of the Saints, and the day that this revelation was received he spoke at the funeral of a dear Saint and personal friend, Polly Knight, the aged wife of Joseph Knight Sr., who had died the day before. This revelation was received on Sunday, which it identifies as the day of worship for the Saints. It restored the law of the Sabbath as it had been given to ancient Israel. It was by this ancient covenant that the Lord's people were always to be known. Revelations of the Restoration, p. 428)

1—4, The faithful saints in Zion shall be blessed; 5—8, They are to love and serve the Lord and keep his commandments; 9—19, By keeping the Lord's day holy, the saints are blessed temporally and spiritually; 20—24, The righteous are promised peace in this world and eternal life in the world to come.

1 BEHOLD, blessed, saith the Lord, are they who have come up unto this land with an ^aeye single to my glory, according to my commandments.

2 For those that live shall ^ainherit the earth, and those that ^bdie shall rest from all their labors, (Brigham Young: Is a Saint subject to the power of the Devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The Devil has power over them to distress and afflict them; they are in hell. (JD, June 12, 1859, 7:174.)) and their works shall follow them (**Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies; his spirit will enter the spirit world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.** (JD, October 8, 1859, 7:333.)); and they shall receive a ^ccrown in the ^dmansions of my Father, which I have prepared for them.

3 Yea, 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 ^astrength.

4 And they shall also be crowned with blessings from above, yea, and with ^acommandments not a few, (**This verse could have read, "with revelations not a few," because the words commandment and revelation were often used interchangeably. Thus the compilation of the Prophet's revelations was to be called the Book of Commandments (D&C 1:6), meaning the book of revelations.** Revelations of the Restoration, p. 429) and with ^brevelations in their time— (Boyd K. Packer: **Revelation continues in the Church: the prophet receiving it for the Church; the president for his stake, his mission, or his quorum; the bishop for his ward; the father for his family; the individual for himself. Many revelations have been received and are found in evidence in the onrolling work of the Lord. Perhaps one day other revelations which have been received and have been recorded will be published, and we stand in expectation that ". . . He will yet reveal many great and important things pertaining to the Kingdom of God."** (Ninth Article of Faith.) (CR, April 1974, p. 139.)) they

that are ^cfaithful and ^ddiligent before me.

5 Wherefore, I give unto them a commandment, saying thus: Thou shalt ^alove the Lord thy God with all thy ^bheart, with all thy might, mind, and strength; (Brigham Young: If I spend a minute that is not in some way devoted to building up the Kingdom of God and promoting righteousness, I regret that minute, and wish it had been otherwise spent. This proves to me that the Spirit of the Lord is with me. (JD, May 17, 1868, 12:217.)) and in the name of Jesus Christ thou shalt ^cserve him. (Bruce R. McConkie: "Our relationship with the Father is supreme, paramount, and preeminent over all others. He is the God we worship. It is his gospel that saves and exalts. He ordained and established the plan of salvation. He is the one who was once as we are now. The life he lives is eternal life, and if we are to gain this greatest of all the gifts of God, it will be because we become like him. Our relationship with the Father is one of parent and child. He is the one who gave us our agency. It was his plan that provided for a fall and an atonement. And it is to him that we must be reconciled if we are to gain salvation. He is the one to whom we have direct access by prayer, and if there were some need—which there is not—to single out one member of the Godhead for a special relationship, the Father, not the Son, would be the one to choose. Our relationship with the Son is one of brother or sister in the pre-mortal life and one of being led to the Father by him while in this mortal sphere. He is the Lord Jehovah who championed our cause before the foundations of the earth were laid. He is the God of Israel, the promised Messiah, and the Redeemer of the world. By faith we are adopted into his family and become his children. We take upon ourselves his name, keep his commandments, and rejoice in the cleansing power of his blood. Salvation comes by him. From creation's dawn, as long as eternity endures, there neither has been nor will be any act of such transcendent power and import as his atoning sacrifice. We do not have a fraction of the power we need to properly praise his holy name and ascribe unto him the honor and power and might and glory and dominion that are his. He is our Lord, our God, and our King" (Sermons and Writings, 65).)

6 Thou shalt ^alove thy ^bneighbor as thyself. Thou shalt not ^csteal; neither commit ^dadultery, nor ^ekill, nor do anything ^flike unto it. (What is "like unto" murder? Abortion. When God placed Adam and Eve in the Garden of Eden, he told them that they could eat of the fruit of all the trees except the tree of the knowledge of good and evil. Of that tree he said, "Ye shall not eat of it, neither shall ye touch it, lest ye die" (Genesis 3:3). Sin is born in the touching stage. We court or flirt with sin before we commit ourselves to it. For instance, we may seek the exact demarcation or definition of a sin so that we can push up as close to it as possible, thinking that we can touch without tasting. This becomes particularly dangerous in sexual transgression, where sins are often simulated with the idea that no offense has been given to the Spirit. This simply is not the case. Toying with sin, simulating sin, and defining sin in such a manner that one can effectually touch it while still feigning innocence are each sins which can be as harmful, or in some instances even more harmful, than the sin itself. Revelations of the Restoration, p. 431)

7 Thou shalt ^athank the Lord thy God in all things. (How do we thank God in all things? Practice by being thankful to those who do things for us.)

8 Thou shalt offer a ^asacrifice unto the Lord thy God in ^brighteousness, even that of a broken heart and a ^ccontrite (humble) spirit.

SCRIPTURE MASTERY: 9 And that thou mayest more fully keep thyself ^aunspotted from the world, thou shalt go to the house of ^bprayer (Saints are to assemble together on the Sabbath day in buildings set apart for worship of the Lord. To seek solace in nature or at home does not fulfill the command. The Saints are to gather together to partake of the sacrament and to instruct one another. Revelations of the Restoration, p. 432) and offer up thy ^csacraments (Sacraments are oaths or covenants. Revelations of the Restoration, p. 432) upon my ^dholy day; (This revelation was received on a Sunday, the first day of the week, thus settling the issue for Latter-day Saints as to what day should be for the day of worship. In the first dispensations of the gospel, the seventh day was set apart to recall that the

Lord rested on that day from his labors of creation (Genesis 2:1-3). During the Mosaic dispensation, the Lord affirmed that his people were to worship on the seventh day as a remembrance of his goodness in delivering them from their Egyptian bondage (Deuteronomy 5:12-15). Following the resurrection of Christ, the Saints were directed by revelation to observe the Sabbath on the first day of the week in remembrance of the day upon which the Lord rose from the tomb. This revelation affirms that this practice is to continue among his people. Revelations of the Restoration, p. 432-33. President Gordon B. Hinckley: Every sacrament meeting ought to be a spiritual feast and a time of spiritual refreshment. Teachings of Gordon B. Hinckley, p. 563-64. President Spencer W. Kimball: **We do not go to Sabbath meetings to be entertained or even solely to be instructed. We go to worship the Lord. It is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and truth, he may do so by attending his meetings, partaking of the sacrament, and contemplating the beauties of the gospel. If the service is a failure to you, you have failed. No one can worship for you.** Ensign, Jan 1978, p. 4-5)

10 For verily this is a ^aday appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; (Our observance of the Sabbath is a sign of our discipleship to the rest of the world. Spencer W. Kimball: **I wonder if money earned upon the Sabbath, when it is unnecessary Sabbath earning, might not also be unclean money. I realize that some people must work on the Sabbath; and when they do, if they are compelled, that is, of course, a different situation. But men and women who will deliberately use the Sabbath day to develop business propositions, to increase their holdings, to increase their income, I fear for them. I think the Lord was speaking to them when he said: "Woe unto them that call evil good. . . ."** (Isa. 5:20.) Sometimes we salve our consciences by saying that the more we get the more we can give to the worthy causes, but that, of course, is a subterfuge. **There are people who work on the Sabbath, not through compulsion, but because the income is attractive, and others who work voluntarily to get the "time and a half" that Sabbath work gives them. . . .The Savior knew that the ox gets in the mire on the Sabbath, but he knew also that no ox deliberately goes into the mire every week. . . . I know that men will never suffer, ultimately, for any seeming financial sacrifices that might be made, for he has commanded us to live his laws and then has challenged us:. . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."** (Malachi 3:10.) (CR, October 1953, pp. 54-56.)

11 Nevertheless thy ^avows shall be offered up in righteousness on all days and at all times;
12 But remember that on this, the ^aLord's day, thou shalt offer thine ^boblations (**An oblation is an offering given in service to God. It may be our time, talents, or other means.** Revelations of the Restoration, p. 433) and thy sacraments unto the Most High, ^cconfessing thy sins unto thy brethren, (The Lord exhorts his Saints that not one Sabbath day should pass without making the wrongs of the week right. Most sins would not be grievous, if attended to immediately. Public confession is appropriate when the transgression is public. If our transgression involved but one or a few people, then it would be to them that the confession would be made and to none others. If our action is an offense to the ward, our confession should in like manner be made to the ward. Transgressions that are sufficiently serious that they call in question our standing in the Church should be made to the appropriate ecclesiastical officer, normally the bishop. All sins should be confessed to our Father in Heaven. Sins not involving Church standing or other people need be confessed only to God. Revelations of the Restoration, p. 433) and before the Lord.

13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart (**This is not a commandment precluding nice meals on the Lord's day, but rather that those that prepare meals and those that receive of the bounty of the Lord recognize the hand from whom all blessings flow.** This was the practice of the meridian-day Church of whom we read, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their

meat with gladness and singleness of heart" (Acts 2:46). Revelations of the Restoration, p. 434) **that thy^a fasting may be perfect, (Each Sabbath day is a day of fasting. This has no reference to abstaining from food. Rather, it refers to abstaining from the things of the world, including the good things of the world. Similar to the fact that we must eat good food to maintain the strength of the body, yet on occasions we fast from that nourishment; likewise, the Sabbath is a day to refrain from worldly activities regardless of how wholesome they may be. To justify participating in worldly activities on the Sabbath because they are good activities is to have an imperfect fast.** The Savior's reference to doing well on the Sabbath day dealt with loosing spiritual burdens, healings by the power of God (Matthew 12:10-12; John 5:16-17, 21), and ultimately the resurrection during the great Sabbath of the earth—the Millennium. Revelations of the Restoration, p. 434. Joseph F. Smith: Now, while the law requires the Saints in all the world to fast from "even to even" and to abstain both from food and drink, it can easily be seen from the Scriptures, and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, "purity of heart and simplicity of intention," than it is to carry out the cold letter of the law. **The Lord has instituted the fast on a reasonable and intelligent basis, and none of his works are vain or unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of the fast day by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness, others are delicate in health, and others have nursing babies; of such it should not be required to fast. Neither should parents compel their little children to fast.** I have known children to cry for something to eat on fast day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord and their fellows. Better teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them. But those should fast who can, and all classes among us should be taught to save the meals which they would eat, or their equivalent, for the poor. None are exempt from this; it is required of the Saints, old and young, in every part of the Church. It is no excuse that in some places there are no poor. In such cases the fast donation should be forwarded to the proper authorities for transmission to such stakes of Zion as may stand in need. Gospel Doctrine, p. 243-44. Upon the Sabbath, even the food should be prepared "with singleness of heart"; that is to say, in simplicity. Our hearts, our desires, on that day should not be elaborate feasts, whereby some are prevented from having a Sabbath. A simple meal should suffice. To that extent every Sabbath should be a fast day, one bringing perfect joy. Our Lord, on one occasion, entered the house of Martha and Mary. Martha was cumbered about much serving, desirous of giving the Master many courses, and all in grand style. Mary was anxious to listen to the Master. To Martha's rebuke of her younger sister, our Lord gently replied, "But one thing is needful." This might well be always remembered on our Lord's day. Smith, Sjodahl, Doctrine and Covenants Commentary, p. 352) or, in other words, that thy^b joy may be full.

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

15 And inasmuch as ye do these things with^a thanksgiving, with^b cheerful^c hearts and countenances, not with^d much^e laughter, for this is sin, **(Activities that lead to excessive laughter are not appropriate on the Sabbath. The Spirit of God is available to those who are cheerful, yet thoughtful and reflective. Fits of laughter were part of the false influences thought to be bestowed by the Spirit of God in camp revivals during frontier days. Clearly, the Spirit of God does not inspire Saints to break into uncontrollable laughter. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23). Similarly, the brethren who attended the School of the Prophets were admonished to "cast away your . . . excess of laughter far from you" (D&C 88:69) and to "cease from all your light speeches, from all laughter" (D&C 88:121). Revelations of the Restoration p. 434-35) but with a glad heart and a cheerful countenance—**

16 Verily I say, that inasmuch as ye do this, the ^afulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbth upon the trees and walketh upon the earth; (President Spencer W. Kimball: The Lord uses the weather sometimes to discipline his people for the violation of his laws. He said to the children of Israel: If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach into the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: . . . neither shall the sword go through your land.” (Lev. 26:3–6.) With the great worry and suffering in the East and threats of drouth here in the West and elsewhere, we asked the people to join in a solemn prayer circle for moisture where needed. Quite immediately our prayers were answered, and we were grateful beyond expression. We are still in need and hope that the Lord may see fit to answer our continued prayers in this matter. Perhaps the day has come when we should take stock of ourselves and see if we are worthy to ask or if we have been breaking the commandments, making ourselves unworthy of receiving the blessings. But today numerous of the people of this land spend the Sabbath working, devoting the day to the beaches, to entertainment, to shows, to their weekly purchases. The Lord makes definite promises. He says: “Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.” (Lev. 26:4.) God does what he promises, and many of us continue to defile the Sabbath day. CR, Apr 1977, p. 4-5)

17 Yea, and the herb, and the ^agood things which come of the earth, whether for food or for ^braiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18 Yea, all things which come of the earth, in the season thereof, are made for the ^abenefit and the ^buse of man, both to please the eye and to ^cgladden the heart;

19 Yea, for ^afood and for raiment, for taste and for smell, to ^bstrengthen the body and to enliven the soul.

(Sabbath observance is a principle with a promise. Those living this principle are promised a richness and prosperity that will not be known to others. Similarly, the Lord blessed ancient Israel, saying, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land" (Leviticus 26:2-6). Revelations of the Restoration, p. 435)

20 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 ^aexcess, neither by extortion. (Extortion is the act of taking something by violence, by threats, by overcharge, etc., unlawfully. Smith and Sjodahl, Commentary, p. 354)

21 And in nothing doth man ^aoffend God, or against none is his ^bwrath ^ckindled, save those who ^dconfess not his hand in all things, and ^eobey not his commandments.

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

23 But learn that he who doeth the works of ^arighteousness shall receive his ^breward, even ^cpeace in this world, and ^deternal life in the world to come. (Marion G. Romney: When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values. We need constantly to deepen our understandings and sharpen our realization of what the fruits of the gospel are. The Lord has defined them as . . . peace in this world, and eternal life in the world to come. (D. & C. 59:23.) It is a bit difficult to define the "peace in this world" referred to in the revelation. But we may be assured that it is not the

ease luxury, and freedom from struggle envisioned by the world's utopian dreamers. Jesus told his apostles that it would be found by theft even in their days of tribulation. Peace I leave with you, he said, . . . my peace I give unto you. And then, by way of caution, it seems to me, he added, . . . not as the world giveth, give I unto you. (John 14:27.) The other fruit of the gospel named in the quotation—"eternal life in the world to come"—must be a glorious thing, for the Lord has said that "he that hath eternal life is rich," (D. & C. 6:7) and that the "gift of eternal life is the greatest of all the gifts of God." (D. & C. 14:7.) He who obtains it will obtain an exaltation in the celestial kingdom of our Father in heaven. This gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance. **According to the vision, a successful candidate for these blessings must qualify on three counts: First, he must have ". . . received the testimony of Jesus, and believed on his name" and been ". . . baptized after the manner of his burial"; second, he must have received "the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power"; and third, he must be "sealed by the Holy Spirit of promise." (D. & C. 76:51-53.)** The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. **It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation.** These fruits of the gospel—assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come—are within the reach of us all conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. **What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints.** A half-hearted performance is not enough. We cannot obtain these blessings and be like the rich young man who protested that he had kept the commandments from his youth up but who went away sorrowful when, in answer to the question, "What lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou, hast, and give to the poor . . . and come and follow me." (Matt. 19:21.) Evidently he could live everything but the welfare program. There can be no such reservation. We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world. Let us each day in solemn honesty confront ourselves with the rich man's question, "What lack I yet?" And thus, with utter frankness, discovering our own limitations, let us conquer them one by one until we obtain peace in this world through an assurance that we shall have eternal life in the world to come. CR, Oct 1949, p. 39-45 Spencer W. Kimball: To those who live for tomorrow, the rewards are beyond their conception. And even though some of the blessings are for future enjoyment, is it not far better to enjoy the spiritual luxuries of tomorrow, which is an eternity, rather than to revel in the physical comforts of today? Peace, joy, satisfaction, happiness, growth, contentment, all come with the righteous living of the commandments of God. The one who delights in all of the worldly luxuries of today, at the expense of spirituality, is living but for the moment. His day is coming. Retribution is sure. . . . When one realizes the vastness, the richness, the glory of that "all" [Luke 15:31] which the Lord promises to bestow upon his faithful, it is worth all it costs in patience, faith, sacrifice, sweat and tears. The blessings of eternity contemplated in this "all" bring to men immortality and everlasting life, eternal growth, divine leadership, eternal increase, perfection and with it all—Godhood. (CR, April 1952, pp. 23-24.) 24 I, the Lord, have spoken it, and the Spirit beareth record. (Law of witnesses) Amen.

BIBLE DICTIONARY

SABBATH

Instituted to commemorate God's seventh day of rest at the Creation (Ex. 20: 10-11), and also the redemption from Egyptian bondage (Deut. 5: 15). On the Sabbath the daily sacrifices were doubled; the loaves of the shewbread were changed; the people abstained from all manner of work, and it was a day of holy assembly.

The Sabbath was a holy day before the giving of the law, even from the earliest times (cf. the account of the creation - Gen. 2: 2-3; the sacredness of the number 7; the narrative of the manna - Ex. 16: 32-36; cf. v. 34); but we have no evidence of its observance in patriarchal times. This is no doubt due to the scantiness of the record, for the Sabbath is an eternal principle, and would have existed from the days of Adam, whenever the gospel was on the earth among men.

After the return from the exile Nehemiah made the observance of the Sabbath one of the chief points of his reformation (Neh. 10: 31; Neh. 13: 15-22), and the strictness with which it was kept by the Jews became a well-known fact. In course of time many regulations grew up, and were observed by the Pharisees. One of the charges frequently brought against our Lord was that of Sabbath breaking, but this was because he failed to conform to the traditions and manmade regulations concerning the Sabbath. Jesus obeyed the letter and the spirit of the Sabbath, but was not obligated to follow the traditions of the elders of the Jews.

After the ascension of Christ, the members of the Church, whether Jews or gentiles, kept holy the first day of the week (the Lord's day) as a weekly commemoration of our Lord's resurrection (Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10); and by degrees the observance of the seventh day was discontinued. (See *Lord's Day*.)

The importance of a sacred day for man to rest from his temporal labors, contemplate the world of the Lord, and assemble for public worship is a major item in a person's spiritual development. Furthermore, a decay in the national religious life always follows any tendency toward carelessness in the matter of Sabbath observance. The existence of a weekly holy day is a most important safeguard; it leaves a constant reminder to the individual of his need for spiritual sustenance and his duty before God, and serves as a witness to the world that there is such a thing as revealed religion.

The change from observing the last day of the week to the first day of the week is not so important as is the concept and principle of the Sabbath. In either case, the Sabbath was symbolic of the mighty works of God, i.e., the creation of the earth, the deliverance of Israel from Egypt, and the resurrection of Jesus from the dead.

Latter-day revelation confirms the significance of the Sabbath (or Lord's day), in D&C 59. For other references to the Sabbath see 2 Kgs. 4: 23; 2 Kgs. 11: 5-7; Isa. 1: 13; Isa. 58: 13 (If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the ^asabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words); Jer. 17: 20-27 (20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: 21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the ^asabbath day, nor bring *it* in by the gates of Jerusalem; 22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. 23 But they obeyed not, neither inclined their ear, but made their neck ^astiff, that they might not hear, nor receive

instruction. 24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; 25 Then shall there enter into the gates of this city ^akings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. 26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. 27 But if ye will not hearken unto me to hallow the ^asabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the ^bpalaces of Jerusalem, and it shall not be quenched.); Ezek. 20: 12-13, 16 (12 Moreover also I gave them my ^asabbaths, to be a sign between me and them, that they might know that I *am* the LORD that ^bsanctify them. 13 But the house of Israel ^arebelled against me in the wilderness: they walked not in my statutes, and they ^bdespised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the ^cwilderness, to consume them. 16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their ^aheart went after their idols.); Hosea 2: 11; Amos 8: 5; Matt. 12: 1-13; Mark 2: 23-28; Mark 3: 1-5; Luke 6: 1-10; Luke 13: 11-16; Luke 14: 1-5; John 5: 18; John 7: 21-24; Rom. 14: 5-6; Gal. 4: 10; Col. 2: 16.

The Ten Commandments given in the latter days. Here is a comparison of the ten commandments given in Exodus, and Sections 42 and 59 of the Doctrine and Covenants:

Exodus 20	D&C 42	D&C 59
3 Thou shalt have ^a no other ^b gods before me. (If God is not first, then all other things are affected. Nothing in life, not even such treasured things as families or even life itself, can take priority, or come before, God. His power is the only power that can save us.)		5 Thou shalt ^a love the Lord thy God with all thy ^b heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt ^c serve him. 8 Thou shalt offer a ^a sacrifice unto the Lord thy God in ^b righteousness, even that of a broken heart and a ^c contrite spirit.
4 Thou shalt ^a not make unto thee any ^b graven ^c image, or any likeness of <i>any thing</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth:		
7 Thou shalt not take the ^a name of the LORD thy God in ^b vain; for the LORD will not hold him ^c guiltless that ^d taketh his name in vain. (ie utters an oath or makes a promise using the Lord's name without valid purpose) (When a person is baptized and covenants to take the name of Christ upon himself. If he forgets that solemn oath made at baptism, he has	29 If thou ^a lovest me thou shalt ^b serve me and ^c keep all my commandments.	

<p>taken the name of the Lord in vain.)</p>		
<p>8 Remember the ^asabbath (Heb stopping, cessation, rest (from labor)) day, to keep it ^bholy. (Once each week man is commanded to cease his own labors and allow God to perform his work of sanctification on him. Resting on the Sabbath, then, implies far more than taking a nap or stopping normal activities. Mankind must enter into the Lord's work on that day.)</p>		<p>9 And that thou mayest more fully keep thyself ^aunspotted from the world, thou shalt go to the house of ^bprayer and offer up thy ^csacraments upon my ^dholy day; 12 But remember that on this, the ^aLord's day, thou shalt offer thine ^boblations and thy sacraments unto the Most High, ^cconfessing thy sins unto thy brethren, and before the Lord. 13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy ^afasting may be perfect, or, in other words, that thy ^bjoy may be full.</p>
<p>12 ¶ ^aHonour (or respect, or value) thy ^bfather and thy ^cmother: that thy ^ddays may be ^elong upon the ^fland which the LORD thy God giveth thee. (Anytime a child lives wickedly he brings shame to his parents, whether or not the parents are righteous. So, honoring parents may not always imply obeying them. In those relatively few cases where parents may ask for or encourage unrighteous behavior in their children, the individual brings dishonor to his parents if he obeys them.)</p>		
<p>13 Thou shalt not ^akill. (Heb murder)</p>	<p>18 And now, behold, I speak unto the church. Thou shalt not ^akill; and he that ^bkills shall ^cnot have forgiveness in this world, nor in the world to come.</p>	<p>6 Thou shalt not... ^ekill, nor do anything ^flike unto it.</p>
<p>14 Thou shalt not commit ^aadultery.</p>	<p>24 Thou shalt not commit ^aadultery; 22 Thou shalt ^alove thy wife with all thy heart, and shalt ^bcleave unto her and none else. 23 And he that ^alooketh upon a woman to lust after her shall deny the faith, and shall not have the ^bSpirit;</p>	<p>6 Thou shalt not ...commit ^dadultery, ... nor do anything ^flike unto it.</p>

15 Thou shalt not ^a steal.	20 Thou shalt not steal 54 Thou shalt not take thy brother's ^a garment; thou shalt ^b pay for that which thou shalt receive of thy brother.	6 Thou shalt not ^c steal... nor do anything ^f like unto it.
16 Thou shalt not bear ^a false witness against thy ^b neighbour.	21 Thou shalt not ^a lie; 27 Thou shalt not ^a speak evil of thy neighbor, nor do him any harm. 45 Thou shalt ^a live together in ^b love.	6. Thou shalt love thy neighbor as thyself.
17 Thou shalt not ^a covet (Heb desire, take pleasure in) thy neighbour's house, thou shalt not covet thy neighbour's ^b wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that <i>is</i> thy neighbour's.	23 And he that ^a looketh upon a woman to lust after her shall deny the faith, and shall not have the ^b Spirit; and if he repents not he shall be cast out.	
	40 Thou shalt not be ^a proud in thy ^b heart;	7 Thou shalt ^a thank the Lord thy God in all things. 11 Nevertheless thy ^a vows shall be offered up in righteousness on all days and at all times;
	42 Thou shalt not be ^a idle; 53 Thou shalt ^a stand in the place of thy stewardship. 55 And if thou ^a obtainest more than that which would be for thy support, thou shalt give it into my ^b storehouse, 59 Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my ^a law to govern my ^b church; 65 Behold, thou shalt observe all these things, 66 Ye shall observe the laws which ye have received and be faithful.	20 God ... hath given all these things unto man; for unto this end were they made to be used, with judgment, not to ^a excess, neither by extortion.

Come Follow Me Lesson 23

May 31-June 6

D&C 60-62

D&C 60

(The time arrived for the elders gathered in Missouri to return to Ohio. The Lord did not desire that they return with the same haste that they traveled to Missouri (D&C 58:63). The Prophet Joseph Smith recorded: "On the 8th, as there had been some inquiry among the Elders what they were to do, I received the following . . ." (*History of the Church*, 1:201).)

Joseph Smith Papers – 173-181

Revelation given through Joseph Smith the Prophet, in Jackson County, Missouri, August 8, 1831. HC 1: 201–202. On this occasion the elders who had been appointed to return to the East desired to know how they should proceed, and by what route and manner they should travel.

1–9, The elders are to preach the gospel in the congregations of the wicked; 10–14, They should not idle away their time, nor bury their talents; 15–17, They may wash their feet as a testimony against those who reject the gospel.

1 BEHOLD, thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came: Behold, it pleaseth me, that you have come up hither;

2 But with some I am not well pleased, for they will not open their ^amouths, but they hide the ^btalent which I have given unto them, because of the ^cfear of man. Wo unto such, for mine ^danger is ^ekindled against them.

3 And it shall come to pass, if they are not more faithful unto me, it shall be ^ataken away, even that which they have. (Use it or lose it.)

4 For I, the Lord, ^arule in the heavens above, and among the ^barmies of the earth; and in the day when I shall make up my ^cjewels, all men shall know what it is that bespeaketh the power of God.

5 But, verily, I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as ^aseemeth you good, it mattereth not unto me, and take your journey speedily for the place which is called St. Louis. (Apparently, the elders petitioned the Lord to know whether he desired that they construct canoes or purchase them for their return to Ohio. Our decisions in such situations do not matter to the Lord. "No answer is likely to come to a person who seeks guidance in choosing between two alternatives that are equally acceptable to the Lord," explained Elder Dallin H. Oaks. "Thus, there are times when we can serve productively in two different fields of labor. Either answer is right. Similarly, the Spirit of the Lord is not likely to give us revelations on matters that are trivial. I once heard a young woman in a testimony meeting praise the spirituality of her husband, indicating that he submitted every question to the Lord. She told how he accompanied her shopping and would not even choose between different brands of canned vegetables without making his selection a matter of prayer. That strikes me as improper. I believe the Lord expects us to use the intelligence and experience He has given us to make these kind of choices. When a member asked the Prophet Joseph Smith for advice on a particular matter, the Prophet stated: 'It is a great thing to inquire at the hands of God, or to come into His presence: and we feel fearful to approach Him on subjects that are of little or no consequence' (*History of the Church*, 1:339)" ("Revelation," 46). In a revelation given a few days later, the Lord emphasized that he expects the Saints to make some decisions "according to their judgments" (D&C 61:22). Revelations of the Restoration, 436-37. The significance of this statement could be easily missed, but is of extreme

importance. Not everything we do is a vital part of God's plan. Not every tiny detail of our lives has eternal significance. Some things just don't matter. The Lord said that as long as they "fill their mission" (D&C 61:22), it didn't matter to him whether the elders "made, or bought" a craft (D&C 60:5), whether they traveled "by water or by land" (D&C 61:22), or whether they rode on horses, mules, or in wagons (see D&C 62:7–8). Some Saints today agonize over whether God wants them to drive a Ford or a Chevy, to buy a house or rent an apartment, to study sociology in college or dental hygiene in trade school, when God *might* not care one way or the other. Often, God does care about such things, and it is important for us to be prayerful and to follow the promptings of the Spirit. But sometimes, when we get no promptings concerning the details of our lives or the many choices we face, it may be because any of the available options is equally acceptable to the Lord, or because there may be no spiritual advantage or disadvantage of any one option over any other (compare D&C 80:3). If the Lord does not prompt us one way or the other, we should not become paralyzed and unable to proceed. We should just make the best choice we can and get on with our lives. **After all, our goal is not for God to make every decision for us, but to become *like* God, with the power of independent decision and action within ourselves** (see D&C 58:26–29). ACDC 2:171)

6 And from thence let my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, take their journey for Cincinnati;

7 And in this place let them lift up their voice and declare my word with loud voices, without wrath or ^adoubting, lifting up holy hands upon them. For I am able to make you ^bholy, and your sins are ^cforgiven you. (The tone and approach taken in teaching the word of God is as important as the words uttered. The sacred responsibility of priesthood bearers is to teach the gospel as the Lord Jesus Christ taught it. The gospel is to be taught not in anger but rather with the voice of hope in the salvation made available through the atoning blood of Christ. Further, the voice of God is one of assurance, not uncertainty. Revelations of the Restoration, 437)

8 And let the residue take their journey from St. Louis, ^atwo by two, and preach the word, not in haste, among the congregations of the wicked, (Wicked is likely used here in the general sense of unredeemed by receiving the ordinances of the gospel.) until they return to the churches from whence they came.

9 And all this for the good of the ^achurches; for this intent have I sent them.

10 And let my servant ^aEdward Partridge impart of the ^bmoney which I have given him, a portion unto mine elders who are commanded to return;

11 And he that is able, let him return it by the way of the agent; and he that is not, of him it is not required.

12 And now I speak of the residue who are to come unto this land.

13 Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment, thus: **Thou shalt not ^aidle away thy time, neither shalt thou bury thy ^btalent that it may not be known.** (Revelation and inspiration from the Lord often comes as we are in the midst of doing. A common cliché states: "The Lord cannot steer a parked car!" The meaning is that we are guided as we are going about the Lord's business. It is better to get off one's knees after pleading for divine direction and to go forward full of faith that revelation will come in our moment of need than to wait on our knees unwilling to budge until the heavens resound with answers. Nephi understood this principle of revelation. Regarding his attempt to obtain the brass plates, he declared, "I was led by the Spirit, not knowing beforehand the things which I should do. Nevertheless I went forth" (1 Nephi 4:6-7). Likewise, the Lord instructed the brother of Jared that he was to propose means to light the barges of the Jaredites rather than expect God to solve the problem of crossing the ocean in darkness (Ether 2:25). Revelations of the Restoration, 437-38)

14 And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in ^ahaste, neither in ^bwrath nor with ^cstrife.

15 And shake off the ^adust of thy feet against those who receive thee not, not in their presence, lest thou ^bprovoke them, but in secret; and ^cwash thy feet, as a testimony against them in the day of judgment.

(This is a priesthood ordinance performed by General Authorities.)

16 Behold, this is sufficient for you, and the will of him who hath sent you.

17 And by the mouth of my servant Joseph Smith, Jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery. The residue hereafter. Even so. Amen.

D&C 61

Revelation given through Joseph Smith the Prophet, on the bank of the Missouri River, McIlwaine's Bend, August 12, 1831. HC 1: 202–205. On their return trip to Kirtland the Prophet and ten elders had traveled down the Missouri River in canoes. On the third day of the journey many dangers were experienced. Elder William W. Phelps, in daylight vision, saw the destroyer riding in power upon the face of the waters.

(John the Revelator saw in vision that in the last days destruction would be upon the waters (Revelation 8:8-11; 16:3-4). This same principle was revealed to the Prophet Joseph Smith and his companions as they journeyed from Independence, Missouri, to Ohio in August 1831. They traveled in canoes on the Missouri River for two days, arriving near McIlwaine's Bend. "The canoe in which the Prophet and Sidney Rigdon were riding ran into a tree lodged and bobbing in the river. The canoe was upset, and the occupants almost drowned. With this near tragedy, the party of eleven decided to . . . encamp" (Cook, *Revelations*, 96). Regarding this experience, the Prophet Joseph Smith recorded, "On the 9th, in company with ten Elders, I left Independence landing for Kirtland. We started down the river in canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at McIlwaine's Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. Revelations of the Restoration, 439)

1–12, The Lord has decreed many destructions upon the waters; 13–22, The waters were cursed by John, and the destroyer rideth upon their face; 23–29, Some have power to command the waters; 30–35, Elders are to journey two by two and preach the gospel; 36–39, They are to prepare for the coming of the Son of Man.

1 BEHOLD, and hearken unto the voice of him who has all ^apower, who is from everlasting to everlasting, even ^bAlpha and Omega, the beginning and the end.

2 Behold, verily thus saith the Lord unto you, O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I, the Lord, ^aforgive sins, and am ^bmerciful unto those who ^cconfess their sins with humble hearts;

3 But verily I say unto you, that it is not needful for this whole company of mine elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief. (This may seem at first contradictory to D&C 60:1,5, but the Lord explained that they were to hurry up and do missionary work rather than to hurry up and go home.)

4 Nevertheless, I suffered it that ye might bear record; behold, there are many dangers upon the waters, and more especially hereafter;

5 For I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters.

6 Nevertheless, all flesh is in mine hand, and he that is faithful among you shall not ^aperish by the waters. (Despite some popular belief to the contrary, Doctrine and Covenants 61 does *not* prohibit travel by water, or even swimming, for missionaries, for God is more powerful than Satan, and those who are faithful need not fear to ride even upon the wild Missouri. Even in those future times when the curse upon the waters will become more evident than it is now, the "upright in heart" will still be able to travel to Zion safely by water (vv. 16, 22). It is the unfaithful and the rebellious, like the rebellious elders on the previous day, who need to fear the power of Satan over the waters, for by their unfaithfulness, they render themselves susceptible to that power. Notice that when the elders at McIlwaine's Bend repented, they were allowed to continue their journey even upon the waters of the Missouri river (see v. 22). ACD&C 2:177)

7 Wherefore, it is expedient that my servant Sidney Gilbert and my servant ^aWilliam W. Phelps be in haste upon their errand and mission.

8 Nevertheless, I would not suffer that ye should part until you were ^achastened for all your sins, that you might be one, that you might not perish in ^bwickedness;

9 But now, verily I say, it behooveth me that ye should part. Wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome;

10 And inasmuch as they are ^afaithful they shall be preserved, and I, the Lord, will be ^bwith them.

11 And let the residue take that which is needful for clothing.

12 Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree.

13 And now, behold, for your ^agood I gave unto you a ^bcommandment concerning these things; and I, the Lord, will reason with you as with men in days of old.

14 Behold, I, the Lord, in the beginning blessed the ^awaters; but in the last days, by the mouth of my servant John, I ^bcursed the waters. (When God first created the world, both the land and the waters were blessed (see Genesis 1:10–12, 20–22). Then when Adam and Eve transgressed in the Garden of Eden, the *land* was cursed for their sakes, but the *waters* were not: "In the beginning God cursed the earth; but did he curse all things pertaining to it? No, he did not curse the water, but he blessed it." From the beginning, water was ordained to be a cleansing and a purifying element. When the earth became corrupted in the days of Noah, God purified it by bringing the waters upon it. Likewise, today sinful men and women may also be purified through baptism by immersion in water. One of Christ's most important symbolic names is the Living Water or the Water of Life. The pronouncement of the curse is past; the full effect of the curse, it seems, is in the future. ACD&C 2:178)

15 Wherefore, the days will come that no flesh shall be safe upon the waters.

16 And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

17 And, as I, the Lord, in the beginning ^acursed the land, (According to this verse, however, God has *already* removed the curse upon the land and blessed it in order that the Saints might establish Zion and enjoy its fruits. The land is no longer cursed and there is no more impediment for those Saints who will establish Zion, whether in their own hearts, in their own homes, wards, stakes, or eventually in Jackson County, Missouri. ACD&C 2: 179) even so in the last days have I ^bblessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

18 And now I give unto you a commandment that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in snares;

19 I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree. (It is not clear if this destroyer is an angel of God or a devil. On other occasions when the destroyer is mentioned in scripture, he is a servant of God. For example, at the time of the first Passover in ancient Egypt, death was sent to all households that did not have the blood of a lamb

upon their doorposts. But faithful Israelites were protected; the Lord promised them that he would "not suffer the destroyer to come in unto your houses to smite you" (Exodus 12:23). In our dispensation, when the Saints were being driven from Zion, the Lord declared, "Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints" (D&C 105:15). In a similar vein, "angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to" destroy the wicked (D&C 86:5). Likewise, the revelation given to John the Beloved, referred to in this section, mentions several angels who send plagues and calamities upon the earth (Revelation 8-10, 15-18). Given that the destroyer rides upon the waters by the Lord's decree, it seems likely that the being seen in vision by William W. Phelps was a servant of God. On the other hand, Joseph Fielding Smith wrote concerning this decree, "These brethren, while encamped at McIlwaine's Bend on the Missouri, beheld the power of the destroyer as he rode upon the storm. One of that number saw him in all his fearful majesty, and the Lord revealed to the entire group something of the power of this evil personage. It may seem strange to us, but it is the fact that Satan exercises dominion and has some control over the elements. . . . Paul speaks of Satan as the 'prince of the power of the air.' (Eph . 2:2.) The Lord revealed to these brethren some of the power of the adversary of mankind and how he rides upon the storm, as a means of affording them protection. They were commanded to use judgment as they traveled upon these waters, and the saints coming to Zion were instructed to travel by land on their way up to Zion. Moreover, notwithstanding the great power of Satan upon the waters, the Lord still held command and he could protect his people whether on land or by water as they journeyed" (*Church History and Modern Revelation*, 1:224-25). Revelations of the Restoration, 441-42. The curse pronounced by the mouth of John is still in effect and will be more fully realized at a future time. Satan has been given power over the waters, and that curse will not be revoked until the Savior comes. ACD&C 2:179)

20 I, the Lord, was ^aangry with you yesterday, but today mine anger is turned away. (Because they had repented.)

21 Wherefore, let those concerning whom I have spoken, that should take their journey in haste—again I say unto you, let them take their journey in haste.

22 And it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land; let this be as it is made known unto them ^aaccording to their judgments hereafter. (As the language here clearly illustrates, Doctrine and Covenants 61 must not be understood as a strict prohibition against travel by water. The elders had become vulnerable to Satan's power over the waters only because of their murmuring, hard feelings, and lack of faith. Now that they had repented they were no longer vulnerable and could travel by water if necessary, as long as their missionary responsibilities were not neglected (see v. 6). ACD&C 2:180)

23 And now, concerning my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes; or in other words they shall not come upon the waters to journey, save upon the canal.

24 Behold, I, the Lord, have appointed a way for the journeying of my saints; and behold, this is the way—that after they leave the canal they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion;

25 And they shall do ^alike unto the children of Israel, ^bpitching their tents by the way.

26 And, behold, this commandment you shall give unto all your brethren.

27 Nevertheless, unto whom is given ^apower to command the waters, unto him it is given by the Spirit to know all his ways;

28 Wherefore, let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter.

29 And unto you is given the course for the saints, or the way for the saints of the camp of the Lord, to journey.

30 And again, verily I say unto you, my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, shall not open their mouths in the ^acongregations of the wicked until they arrive at Cincinnati; 31 And in that place they shall lift up their voices unto God against that people, yea, unto him whose anger is ^akindled against their wickedness, a people who are well-nigh ^bripened for destruction. ("At the time of this revelation, Cincinnati was only a village, yet it was like other western towns such as Independence, the gathering place of many who had been forced to flee from the larger cities because of the violation of the law. In all the border towns in that day wickedness to a very great extent prevailed" (Smith, *Church History and Modern Revelation*, 1:225).)

32 And from thence let them journey for the congregations of their brethren, for their labors even now are wanted more abundantly among them than among the congregations of the wicked.

33 And now, concerning the residue, let them journey and ^adeclare the word among the congregations of the wicked, inasmuch as it is given;

34 And inasmuch as they do this they shall ^arid their garments, and they shall be spotless before me. **(God will hold you responsible for those whom you might have saved had you done your duty.** John Taylor, JD 20:23)

35 And let them journey together, or ^atwo by two, as seemeth them good, only let my servant Reynolds Cahoon, (**Reynolds Cahoon** (April 30, 1790 – April 29, 1861) was an early leader in Latter Day Saint movement and later, in The Church of Jesus Christ of Latter-day Saints. He was one of the inaugural members of the Council of Fifty, organized by Joseph Smith, Jr. in 1844. Cahoon was born at Cambridge, New York. He later moved to Kirtland, Ohio. Here he was baptized into the Latter Day Saint church by Parley P. Pratt. In June 1831, Cahoon was ordained a high priest by Joseph Smith, Jr. Cahoon traveled as a missionary to Jackson County, Missouri with Samuel Harrison Smith in June 1831. He was put in charge of raising funds to finance Joseph Smith's translation of the Bible in October 1831. On 1832-02-10, Cahoon was made a counselor to Bishop Newel K. Whitney. He also served with Hyrum Smith as a member of the Kirtland Temple committee. In Daviess County, Missouri in 1838, Cahoon was a counselor to John Smith and later the same position in relation to Smith in Montrose, Iowa. Cahoon was a Mormon pioneer and emigrated to Utah Territory under the direction of Brigham Young. Cahoon died at South Cottonwood, Salt Lake County, Utah Territory.) and my servant Samuel H. Smith, (**Brother to the Prophet. Dies shortly after Joseph's death.**) with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me.

36 And now, verily I say unto you, and what I say unto one I say unto all, **be of good ^acheer**, ^blittle children; for I am in your ^cmidst, and I have not ^dforsaken you; (**Tribulation is not evidence that the Lord has abandoned his people.**)

37 And inasmuch as you have humbled yourselves before me, the blessings of the ^akingdom are yours.

38 **Gird up your loins (Get to work) and be ^awatchful (Be prepared) and be sober, (Take important things seriously) looking forth for the coming of the Son of Man, for he cometh in an hour you think not.**

39 Pray always that you enter not into ^atemptation, that you may abide the day of his coming, whether in **life or in death**. Even so. Amen. **(Preparation for the Lord's return is not exclusively reserved for those in mortality. The Second Coming will also be a reality and day of judgment for those in the spirit world. Those who have died will come forth from the grave in proper order, according to the law they abide. The righteous Saints, whether alive on the earth or in the grave, will "be caught up to meet him" (D&C 88:96). Those who are found under condemnation will be judged unworthy to be resurrected and to live upon the earth during the Millennium. Revelations of the Restoration, 444. Whether we are alive at the Savior's coming or have died prior to that event, we will still want to be able to "abide the day of his coming." For the living this means being allowed to stay upon the earth after his coming and to participate in his millennial kingdom. For the dead**

it means being resurrected with the other righteous dead on that day, in the morning of the first resurrection, also to participate in his millennial kingdom. ACD&C 2:181)

D&C 62

Revelation given through Joseph Smith the Prophet, on the bank of the Missouri River at Chariton, Missouri, August 13, 1831. HC 1: 205–206. On this day the Prophet and his group, who were on their way from Independence to Kirtland, met several elders who were on their way to the land of Zion, and, after joyful salutations, received this revelation.

(While the Prophet and his party were on their way home from Missouri during August 1831, they met some of the elders who were going to Missouri. Joseph Smith wrote: “On the 13th [of August] I met several of the Elders on their way to the land of Zion, and after the joyful salutations with which brethren meet each other, who are actually ‘contending for the faith once delivered to the Saints,’ I received the following: [D&C 62]” (*History of the Church*, 1:205). **The elders were not identified in the Prophet’s history, but Reynolds Cahoon named them as follows: Hyrum Smith, John Murdock, Harvey Whitlock, and David Whitmer** (see *Journal History*, 13 August 1831). Institute Manual 132)

1–3, Testimonies are recorded in heaven; 4–9, The elders are to travel and preach according to judgment and as directed by the Spirit.

1 BEHOLD, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your ^aadvocate, **who knoweth the weakness of man** and how to ^bsuccor them who are ^ctempted.

(Temptations common to mortality were part of the Savior's mortal experience. The apostle Paul assured us that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:15-16). "For in that he himself hath suffered being tempted," Paul further wrote, "he is able to succour them that are tempted" (Hebrews 2:18). **This revelation reassures the Saints that Jesus Christ, by experience, is familiar with our mortal trials and temptations. Moreover, he knows how to help us to overcome our weaknesses and has made ample provision and preparation to cleanse us of our sins.**

Revelations of the Restoration, 445)

2 And verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full. (In historical context, the revelation was given specifically to Hyrum Smith, John Murdock, Harvey Whitlock, and David Whitmer, who had met the Prophet in Chariton, Missouri. ACD&C 2:184)

3 Nevertheless, ye are ^ablessed, for the ^btestimony which ye have borne is ^crecorded in heaven for the angels to look upon; and they rejoice over you, and your ^dsins are forgiven you. (The angels of heaven rejoice when we are filled with the Spirit and bear faithful testimony. Bearing Spirit-inspired testimony is an indication that we have received the power of the Holy Ghost into our lives. "A testimony of the truth is more than a mere assent of the mind," taught President Joseph F. Smith; "it is a conviction of the heart, a knowledge that fills the whole soul of its recipient" (*Gospel Doctrine*, 364). The Spirit bears witness to those who hear or read the words of truth in the message of the testimony. These powerful declarations of truth influence individuals on both sides of the veil. Further, they are recorded that they might strengthen the convictions of those who read them. Thus, "all who bear testimony by the power of the Holy Ghost are blessed," explained Elder Bruce R. McConkie; "their inspired utterances are recorded in heaven for the angels—their fellow servants—to look upon" (*Mortal Messiah*, 3:38). *Revelations of the Restoration, 446)*

4 And now continue your journey. Assemble yourselves upon the land of ^aZion; and hold a meeting and rejoice together, and offer a ^bsacrament unto the Most High.

5 And then you may return to bear record, yea, even altogether, or ^atwo by two, as seemeth you good, it mattereth not unto me; only be faithful, and ^bdeclare glad tidings unto the inhabitants of the earth, or among the ^ccongregations of the wicked.

6 Behold, I, the Lord, have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, ^apromise the faithful and cannot ^blie. (Ezra Booth lost his testimony on this very journey and later went public with complaints against Joseph Smith. Joseph Coe was excommunicated in 1838. ACD&C 2:185)

7 I, the Lord, am willing, if any among you ^adesire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a ^bthankful heart in all things. (John Murdock became ill on the journey, and so the brethren bought a horse for him to ride on to finish the trip.)

8 These things remain with you to do according to judgment and the directions of the Spirit.

9 Behold, the ^akingdom is yours. And behold, and lo, I am ^bwith the faithful always. Even so. Amen.

Come Follow Me Lesson 24

June 7-13

D&C 63

D&C 63

(On 27 August 1831 Joseph Smith and his party returned to Kirtland, Ohio, from their first trip to Zion, bringing news that the center place of Zion was now known. “When the report spread among the members of the Church that the Lord had revealed definitely where the city New Jerusalem was to be built, naturally there was rejoicing and many expressed the desire to know what they were to do in order to obtain inheritances. The Lord has given instruction repeatedly that all who go to Zion shall obey His law—the celestial law on which Zion was to be built. Those who were weak in the faith, or indifferent to the commandments, were warned that they would not be made welcome in that land unless they repented. ‘Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you.’ These are the words by which this revelation is introduced.” (Smith, *Church History and Modern Revelation*, 1:229.) The Prophet Joseph Smith explained: “In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters, and received the following: [D&C 63].” (*History of the Church*, 1:207.)

Joseph Smith Papers – 181

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, late in August 1831. HC 1: 206–211. The Prophet, Sidney Rigdon, and Oliver Cowdery had arrived in Kirtland on August 27, from their visit to Missouri. Prefacing his record of this revelation the Prophet wrote: “In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I inquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters.”

1–6, A day of wrath shall come upon the wicked; 7–12, Signs come by faith; 13–19, The adulterous in heart shall deny the faith and be cast into the lake of fire; 20, The faithful shall receive an inheritance upon the transfigured earth; 21, Full account of the events on the Mount of Transfiguration has not yet been revealed; 22–23, The obedient receive the mysteries of the kingdom; 24–31, Inheritances in Zion are to be purchased; 32–35, The Lord decrees wars, and the wicked slay the wicked; 36–48, The saints are to gather to Zion and provide moneys to build it up; 49–54, Blessings are assured the faithful at the Second Coming, in the resurrection, and during the Millennium; 55–58, This is a day of warning; 59–66, The Lord’s name is taken in vain by those who use it without authority.

1 HEARKEN, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the ^apeople of the Lord, and hear the word of the Lord and his will concerning you.

2 Yea, verily, I say, hear the word of him whose anger is ^akindled against the wicked and ^brebellious;

3 Who willeth to take even them whom he will ^atake, and ^bpreserveth in life them whom he will

preserve; **(The power of life and death rests with God alone. No one dies contrary to the will of the Lord. This does not mean, however, that God arbitrarily "kills" people. Though he takes or leaves whom he will, we must remember that his work and his glory is "to bring to pass the immortality and eternal life" of his children (Moses 1:39). This is God's ruling motive in all that he does. Thus,**

God's purpose in taking or leaving this or that individual is always to maximize eternal prospects.
ACD&C 2:189)

4 Who buildeth up at his own will and ^apleasure; and destroyeth when he pleases, and is able to ^bcast the soul down to hell. (The Lord knows that which is necessary for the salvation of each of his children. Some will die and work out their salvation in the world of spirits. Others will remain in mortality seeking to overcome the natural man while still in the flesh. Revelations of the Restoration, 448)

5 Behold, I, the Lord, utter my voice, and it shall be ^aobeyed.

6 Wherefore, verily I say, let the wicked take heed, and let the ^arebellious ^bfear and tremble; and let the unbelieving hold their lips, for the ^cday of wrath shall come upon them as a ^dwhirlwind, and all flesh shall ^eknow that I am God.

7 And he that seeketh ^asigns shall see ^bsigns, but not unto salvation.

8 Verily, I say unto you, there are those among you who seek signs, and there have been such even from the beginning; **(These Saints sought signs because faith had been rooted out of their heart by the spirit of adultery. "He who seeketh a sign is an adulterous person," declared the Prophet Joseph Smith; "and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man" (Teachings of the Prophet Joseph Smith, 157).** Revelations of the Restoration, 448)

9 But, behold, faith cometh not by signs, but ^asigns follow those that believe.

10 Yea, ^asigns come by ^bfaith, not by the will of men, nor as they please, but by the will of God.

11 Yea, signs come by faith, unto mighty works, for without ^afaith no man pleaseth God; and with whom God is ^bangry he is not well pleased; wherefore, unto such he showeth no signs, only in ^cwrath unto their ^dcondemnation. (President Joseph F. Smith declared, **"Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths.** It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God. **When I as a boy first started out in the ministry, I would frequently go out and ask the Lord to show me some marvelous thing, in order that I might receive a testimony. But the Lord withheld marvels from me, and showed me the truth, line upon line, precept upon precept, here a little and there a little, until he made me to know the truth from the crown of my head to the soles of my feet, and until doubt and fear had been absolutely purged from me. He did not have to send an angel from the heavens to do this, nor did he have to speak with the trump of an archangel. By the whisperings of the still small voice of the Spirit of the living God, he gave to me the testimony I possess"** (Gospel Doctrine, 7). Sherem and Korihor are examples of those who demanded signs to their own detriment. Both were struck down by the power of God; Sherem fell to the earth and died a few days later, while Korihor was struck dumb (Jacob 7:13-20; Alma 30:48-50). "When the Church of Jesus Christ of Latter-day Saints was first founded," explained George A. Smith, "you could see persons rise up and ask, 'What sign will you show us that we may be made to believe?' I recollect a Campbellite preacher who came to Joseph Smith, I think his name was Hayden. He came in and made himself known to Joseph, and said that he had come a considerable distance to be convinced of the truth. 'Why,' said he, 'Mr. Smith, I want to know the truth, and when I am convinced, I will spend all my talents and time in defending and spreading the doctrines of your religion, and I will give you to understand that to convince me is equivalent to convincing all my society, amounting to several hundreds.' Well, Joseph commenced laying before him the coming forth of the work, and the first principles of the Gospel, when Mr. Hayden exclaimed, 'O this is not the evidence I want, the evidence that I wish to have is a notable miracle; I want to see some powerful manifestation of the power of God, I want to see a notable miracle performed; and if you perform such a one, then I will believe with all my heart and soul, and will exert all my power and all my extensive influence to convince others; and if you will not perform a miracle of this kind, then I am your worst and bitterest enemy.' 'Well,' said Joseph, 'what will you have done? Will you be struck

blind, or dumb? Will you be paralyzed, or will you have one hand withered? Take your choice, choose which you please, and in the name of the Lord Jesus Christ it shall be done.' 'That is not the kind of miracle I want,' said the preacher. 'Then, sir,' replied Joseph, 'I can perform none, I am not going to bring any trouble upon any body else, sir, to convince you. I will tell you what you make me think of—the very first person who asked a sign of the Savior, for it is written, in the New Testament, that Satan came to the Savior in the desert, when he was hungry with forty days' fasting, and said, 'If you be the Son of God, command these stones to be made bread.' And now,' said Joseph, 'the children of the devil and his servants have been asking for signs ever since; and when the people in that day continued asking him for signs to prove the truth of the Gospel which he preached, the Savior replied, 'It is a wicked and an adulterous generation that seeketh a sign,' &c. "But the poor preacher had so much faith in the power of the Prophet that he daren't risk being struck blind, lame, dumb, or having one hand withered, or any thing of the kind. We have frequently heard men calling for signs without knowing actually what they did want. Could he not have tested the principles, and thus have ascertained the truth? But this is not the disposition of men of the religious world" (*Journal of Discourses*, 2:326-27). Revelations of the Restoration, 449-50)

12 Wherefore, I, the Lord, am not pleased with those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory.

13 Nevertheless, I give commandments, and many have turned away from my commandments and have ^anot kept them.

14 There were among you ^aadulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed.

15 Let such **beware and repent speedily**, lest judgment shall come upon them as a ^asnare, and their ^bfolly shall be made manifest, and their works shall follow them in the eyes of the people.

16 **And verily I say unto you, as I have said before, he that ^alooketh on a woman to ^blust after her, or if any shall commit ^cadultery in their hearts, they shall not have the ^dSpirit, but shall deny the faith and shall fear.** ("Those who are guilty and do not repent in a short time become fault-finders, criticizing their brethren, then the principles of the Gospel, and finally become bitter in their souls against the work and those who are engaged in it. The most bitter opponents of the Church and the Gospel many times have been proved to be immoral and leading unclean lives" (Smith, Church History and Modern Revelation, 1:230).)

17 Wherefore, I, the Lord, have said that the ^afearful, and the ^bunbelieving, and all ^cliars, and whosoever loveth and maketh a lie, and the ^dwhoremonger, and the ^esorcerer, shall have their part in that ^flake which burneth with fire and brimstone, which is the ^gsecond death. ("**Some sins cannot be separated, declared Elder Bruce R. McConkie; "they are inseparably welded together. There never was a sign seeker who was not an adulterer, just as there never was an adulterer who was not also a liar. Once Lucifer gets a firm hold over one human weakness, he also applies his power to kindred weaknesses" (*Doctrinal New Testament Commentary*, 1:277). The English word *whoremonger* means "one who deals or trades in sex." In the King James Version of the New Testament, however, *whoremonger* always translates to the Greek *pornos*, which has the much broader meaning of "a sexually immoral person." Thus, *any sexual relationship outside of heterosexual marriage renders one a "whoremonger."* ACD&C 2:193)**

18 Verily I say, that they shall not have part in the ^afirst resurrection. (Telestial)

19 And now behold, I, the Lord, say unto you that ye are not ^ajustified, because these things are among you.

20 Nevertheless, he that ^aendureth in faith and doeth my ^bwill, the same shall overcome, and shall receive an ^cinheritance upon the earth when the day of transfiguration shall come; (**This phrase refers to the change that will come upon those who live on earth during the Millennium, the seventh day of the earth's temporal existence (D&C 77:6-7). This change will be like that experienced by the Three Nephites. Mormon explained that transfiguration is not the same as resurrection but came**

upon the three disciples "that they might not taste of death . . . that they might not suffer pain nor sorrow" (3 Nephi 28:38). Revelations of the Restoration, 451)

21 When the ^aearth shall be ^btransfigured, even according to the pattern which was shown unto mine apostles upon the ^cmount; of which account the fulness ye have not yet received. (This refers to the events on "an high mountain apart" (Matthew 17:1) to which Jesus took Peter, James, and John. In this revelation we learn that both the Savior his three most trusted apostles were transfigured at that time. We look to a future day when we as a Church have reached sufficient spiritual maturity to be entrusted with the full account of what took place on the Mount of Transfiguration. "It appears that Peter, James, and John received their own endowments while on the mountain (Smith, *Doctrines of Salvation*, 2:165). Peter says that while there, they 'received from God the Father honour and glory,' seemingly bearing out this conclusion. It also appears that it was while on the mount that they received the more sure word of prophecy, it then being revealed to them that they were sealed up unto eternal life (2 Pet. 1:16-19; D&C 131:5)" (McConkie, *Doctrinal New Testament Commentary*, 1:400). Subsequent to the revelation of Doctrine and Covenants 63, Joseph Smith learned further details regarding the events at the Mount of Transfiguration as he worked on his inspired translation of the Bible. From this work we learn that John the Baptist was present on the mount as a spirit being (JST Mark 9:3), and that Moses and Elijah spoke to the Savior "of his death, and also his resurrection, which he should accomplish at Jerusalem" (JST Luke 9:31). Revelations of the Restoration, 451-52)

22 And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, ^anot by the way of commandment, for there are many who observe not to keep my commandments.

23 But unto him that keepeth my commandments I will give the ^amysteries of my kingdom, and the same shall be in him a well of living ^bwater, ^cspringing up unto everlasting life. (We cannot have the companionship of the Holy Ghost – the medium of individual revelation – if we are in transgression or if we are angry or if we are in rebellion against God's chosen authorities. Dallin H. Oaks, *Ensign*, Mar 1997, p. 9)

24 And now, behold, this is the will of the Lord your God concerning his saints, that they should ^aassemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. (It was the will of God that the Saints should gather to Zion but that they should gather slowly. The transfer from Kirtland to Independence had to be gradual. Perhaps one reason was that the Lord knew that a rapid influx of Saints into Jackson County could not be sustained by the resources then available. If too many people went to Zion at once, some would be left unprovided for. A rapid influx of Saints to Zion would also cause concern among the earlier settlers and would eventually create opposition and conflict. When the Saints collectively ignored the will of God that Zion be settled slowly, they were soon impoverished and persecuted just as the Lord had warned. ACD&C 2:198)

25 Behold, the land of ^aZion—I, the Lord, hold it in mine own hands;

26 Nevertheless, I, the Lord, render unto ^aCaesar the things which are Caesar's.

27 Wherefore, I the Lord will that you should ^apurchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be ^bstirred up unto anger. (In Independence, Missouri, this meant that the land, which was to be a Zion for the Saints, had to be legally and lawfully purchased. Purchasing the land would theoretically put government and the law on the side of the Saints. The Lord by this time had repeatedly instructed the Church that any lands to be acquired in Zion must be purchased. No other means of acquisition would be acceptable (see D&C 42:35; 45:65; 48:4, 6; 57:4; 58:37, 49, 52). ACD&C 2:198)

28 For ^aSatan ^bputteth it into their hearts to anger against you, and to the shedding of blood.

29 Wherefore, the land of Zion shall not be obtained but by ^apurchase or by blood, otherwise there is none inheritance for you.

30 And if by purchase, behold you are blessed;

31 And if by ^ablood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but ^bfew shall stand to receive an inheritance.

32 I, the Lord, am ^aangry with the ^bwicked; I am holding my ^cSpirit from the inhabitants of the earth.

33 I have sworn in my wrath, and ^adecreed wars upon the face of the earth, and the wicked shall ^bslay the wicked, and fear shall come upon every man;

34 And the ^asaints also shall ^bhardly ^cescape; nevertheless, I, the Lord, am with them, and will ^dcome down in heaven from the presence of my Father and ^econsume the wicked with unquenchable fire. (The Lord warned the Saints that they too would be affected by the ravages of inhumanity and destruction. Regarding the great wars of devastation that are prophesied, Nephi promised the Saints of the latter days: "For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire" (1 Nephi 22:16-17). Revelations of the Restoration, 454. The Prophet Joseph Smith "explained concerning the coming of the Son of Man; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape;' still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, 'Judge not, lest ye be judged.'" (*History of the Church*, 4:11.) Institute Manual, 135)

35 And behold, this is not yet, but ^aby and by.

36 Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion;

37 ^aAnd that every man should take ^brighteousness in his hands and ^cfaithfulness upon his loins, and lift a warning ^dvoice unto the inhabitants of the earth; and declare both by word and by flight that ^edesolation shall come upon the wicked.

38 Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm. (Probably Isaac Morley farm in Kirtland)

39 Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared in the coming spring to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall ^anot go until I shall command them.

40 And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to ^areceive.

41 Behold, I, the Lord, will give unto my servant Joseph Smith, Jun., power that he shall be enabled to ^adiscern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

42 Let my servant ^aNewel K. Whitney retain his ^bstore, or in other words, the store, yet for a little season.

43 Nevertheless, let him impart all the money which he can impart, to be sent up unto the land of Zion.

44 Behold, these things are in his own hands, let him do ^aaccording to wisdom.

45 Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ^aordained unto this power;

46 And now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold, this is my will, obtaining moneys even as I have directed.

47 He that is ^afaithful and ^bendureth shall overcome the world. (All evil will be destroyed, nothing telestial will remain.)

48 He that sendeth up treasures unto the land of Zion shall receive an ^ainheritance in this world, and his works shall follow him, and also a ^breward in the world to come.

49 Yea, and blessed are the dead that ^adie in the Lord, from henceforth, when the Lord shall come, and old things shall ^bpass away, and all things become new, they shall ^crise from the dead and shall not ^ddie after, and shall receive an inheritance before the Lord, in the ^eholy city.

50 And he that liveth when the Lord shall come, and hath kept the faith, ^ablessed is he; nevertheless, it is appointed to him to ^bdie at the age of man. (100 years old. **When Christ comes the second time there will be righteous mortals, both children and adults, then living upon the earth who will be lifted up while the earth is changed and who will then continue to live out their mortal lives in the paradisiacal environment of the millennial kingdom. Adult mortals will continue to marry and bear mortal children during the Millennium, so that mortals will continue to be upon the earth during the entire thousand-year period. When these persons have lived their allotted mortal time, they will pass through the changes of death and resurrection in the "twinkling" of an eye. Old and frail mortals will be changed into glorified, resurrected beings very quickly (see v. 51). ACD&C 2:202-03)**

51 Wherefore, ^achildren shall ^bgrow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be ^cchanged in the twinkling of an eye.

52 Wherefore, for this cause preached the apostles unto the world the resurrection of the dead.

53 These things are the things that ye must look for; and, speaking after the manner of the Lord, they are now ^anigh at hand, and in a time to come, even in the day of the coming of the Son of Man.

54 And until that hour there will be foolish ^avirgins among the wise; (the parable of the ten virgins) and at that hour cometh an entire ^bseparation of the righteous and the wicked; and in that day will I send mine angels to ^cpluck out the wicked and cast them into unquenchable fire. (the parable of the wheat and the tares) (The Church will have members numbered among both the righteous and the wicked until the Lord returns in glory. The day of separation is a work directed by the Master and his angels and not left to mortal man. Thus, there is no guarantee of salvation for those who claim membership in the Lord's church. The foolish members of the kingdom who fail to live the laws revealed by God will be cut off with the rest of the wicked. This revelation, directed to the members of the Church, identifies two sins that the Saints are commanded to repent of or be cast down to hell—adultery and lying (vv. 14-19). Revelations of the Restoration, 455)

55 And now behold, verily I say unto you, I, the Lord, am not pleased with my servant ^aSidney Rigdon; he ^bexalted himself in his heart, and received not counsel, but ^cgrieved the Spirit;

56 Wherefore his ^awriting is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office to which I have appointed him. (The writing referred to is the description of the land of Zion that the Lord commanded to be written in Doctrine and Covenants 58:50–51 (see also D&C 63:55). In his first attempt, Sidney Rigdon would not be advised by Joseph, but insisted on writing the letter his own way. It seems from the text that Sidney was trying to write theology or scripture rather than an inducement for the Saints to purchase land. In his first attempt, he clearly did not address the intended purpose of the letter in describing the land of Zion in the most attractive terms possible. The glowing description of Jackson County found in *History of the Church* is a revised version of Sidney's second, more acceptable attempt to write a description of Zion. ACD&C 2:204)

57 And again, verily I say unto you, ^athose who desire in their hearts, in meekness, to ^bwarn sinners to repentance, let them be ordained unto this power. ("Let the elders be exceedingly careful about unnecessarily disturbing and harrowing up the feelings of the people," the Prophet Joseph Smith wrote to the Saints. "Remember that your business is to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt

minds, who do not desire to know the truth. Remember that 'it is a day of warning, and not a day of many words.' If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel" (*Teachings of the Prophet Joseph Smith*, 43).)

58 For this is a day of ^awarning, and not a day of many words. For I, the Lord, am not to be ^bmocked in the last days.

59 Behold, I am from above, and my power lieth beneath. (The light of Christ is the foundation that undergirds all present existence.) I am over all, and in all, and through all, and ^asearch all things, and the day cometh that all things shall be ^bsubject unto me. (When the Savior comes to establish his kingdom upon the earth, nothing that will not obey him will be allowed to remain upon the earth. Beyond this, at the last judgment all those who receive any degree of glory and have any place in the mansions of the Father will be subject to Jesus Christ as their creator and redeemer and, like the elements themselves, they will obey him in their respective spheres. ACD&C 2:205)

60 Behold, I am ^aAlpha and Omega, even Jesus Christ.

61 Wherefore, let all men ^abeware how they take my ^bname in their lips—

62 For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, (empty, useless or pointless) having not ^aauthority. (The word *vain* means "empty," "useless," or "pointless." One meaning of taking Christ's name in vain is, therefore, to use it in a manner that is empty and without effect, as do those who claim to speak or act in his name when they do not. This is not merely a question of priesthood authority, nor is this sin limited to the unordained, for even priesthood holders may invoke the name of Jesus Christ in attempting to present their own words or desires as his. Whenever we speak or act in the sacred name of Jesus Christ, we had better be sure that he really approves of what we are doing, lest we invoke his name in vain or for nothing. Another way of taking Christ's name in vain is to speak it without purpose or merely for rhetorical effect, as does the casual blasphemer. **It might even be possible to take his name in vain when we pray publicly, if the phrase "in the name of Jesus Christ, amen" is merely a formula signaling that we are finished praying and the congregation may open their eyes. Perhaps the worst form of using Christ's name in vain is to invoke it when making promises, oaths, or covenants, and then to break them. Finally, members of the Church may take his name in vain when they take his name upon themselves in baptism and then fail to remember him and keep his commandments as they have promised to do** (see D&C 20:77, 79). ACD&C 2:205-06)

63 Wherefore, let the church repent of their sins, and I, the Lord, will ^aown them; otherwise they shall be cut off. (To *own* means both to "possess" and to "acknowledge." If we repent, Jesus will acknowledge us before the Father as his very own possessions (see D&C 29:27; Matthew 10:32; 1 Corinthians 6:20). ACD&C 2:206)

64 Remember that that which cometh from above is ^asacred, and must be ^bspoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit ^cthrough prayer; wherefore, without this there remaineth condemnation. (The truths of the restored gospel are like pearls that are treasured by the pure in heart. We should teach no more to our listeners than they are prepared to receive. By definition, in the dictionary of Joseph Smith's day, *constraint* describes that which "compels" one to act or "to forebear action." Thus the "constraint of the Spirit" could involve either boldness of speech or restrained silence (Webster, *Dictionary*, 1828). It means to trust in the promptings of the Spirit. (Revelations of the Restoration, 457)

65 Let my servants, Joseph Smith, Jun., and Sidney Rigdon, seek them a home, as they are ^ataught through prayer by the Spirit. (Sidney Rigdon had lost his home in Mentor, Ohio, when he joined the Church the year before. At this time, the Smith family was living on the Morley farm, which the Lord had just commanded be sold (see v. 39). Thus, both Sidney and Joseph needed to find new lodgings for themselves and their families. Through this revelation the Lord could have told Joseph where to move, but, perhaps to illustrate the importance of verse 64, Joseph was instructed to find this out on his own

through prayer. Within two weeks of receiving this commandment, Joseph and his family moved in with the John Johnson family, and Sidney Rigdon and his family moved into a cabin on the Johnson property. (ACD&C 2:206)

66 These things remain to overcome through patience, that such may receive a more exceeding and eternal ^aweight of ^bglory, otherwise, a greater condemnation. Amen.

Come Follow Me Lesson 25

June 14-20

D&C 64-66

D&C 64

Revelation given through Joseph Smith the Prophet to the elders of the Church, at Kirtland, Ohio, September 11, 1831. HC 1: 211–214. The Prophet was preparing to move to Hiram, Ohio, to renew his work on the translation of the Bible, which had been laid aside while he had been in Missouri. A company of brethren who had been commanded to journey to Zion (Missouri) was earnestly engaged in making preparations to leave in October. At this busy time, the revelation was received.

1–11, The saints are commanded to forgive one another, lest there remain in them the greater sin; 12–22, The unrepentant are to be tried in church courts; 23–25, He that is tithed shall not be burned at the Lord's coming; 26–32, The saints are warned against debt; 33–36, The rebellious shall be cut off out of Zion; 37–40, The Church shall judge the nations; 41–43, Zion shall flourish.

1 BEHOLD, thus saith the Lord your God unto you, O ye elders of my ^achurch, hearken ye and hear, and receive my will concerning you.

2 For verily I say unto you, I will that ye should ^aovercome the world; wherefore I will have ^bcompassion upon you.

3 There are those among you who have sinned; but verily I say, for this once, for mine own ^aglory, and for the salvation of souls, I have ^bforgiven you your sins.

4 I will be merciful unto you, for I have given unto you the ^akingdom.

5 And the ^akeys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ^bordinances.

6 There are those who have sought occasion against him without cause; ("I will give you one of the Keys of the mysteries of the Kingdom," said the Prophet Joseph Smith. "It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives" (*Teachings of the Prophet Joseph Smith*, 156-57). One of the first examples of this principle in this dispensation is Ezra Booth. Soon after finding fault in the Prophet Joseph Smith he left the Church, became the first to publish anti- Mormon material, and was part of the mob that tarred and feathered the Prophet. See commentary on Doctrine and Covenants 64:15-16; the introduction to Doctrine and Covenants 71; and the commentary on Doctrine and Covenants 78:9; 121:16-46; 122. Revelations of the Restoration, 460)

7 Nevertheless, he has sinned; but verily I say unto you, I, the Lord, ^aforgive sins unto those who ^bconfess their sins before me and ask forgiveness, who have not ^csinned unto ^ddeath. ("All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men, . . . neither in this world, neither in the world to come" (Matthew 12:31-32). "In the sense that 'no murderer hath eternal life abiding in him' (1 John 3:15), that is, that none guilty of premeditated murder can ever gain the celestial kingdom, murder also is a sin unto death. Such persons can never again enjoy spiritual life. It appears that there are some special circumstances under which adultery, in this sense, is also a sin unto death, as witness the Prophet's declaration: "If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom" (Smith, *History of the Church*, 6:81). Revelations of the Restoration, 460-61)

8 My disciples, in days of old, sought ^aoccasion against one another and forgave not one another in their hearts; and for this ^bevil they were ^cafflicted and sorely ^dchastened. (With the exception of Judas, who was from Judah, the twelve apostles chosen by the Savior were from Galilee; a number of them were

relatives, and all were neighbors. They would have been well acquainted with each other at the time of their call to the apostleship, and with that association would have come ample opportunity—for life always seems to afford such—to give and take offense. Some of these matters remained unresolved "in their hearts," which would both restrain the Spirit and canker the soul. For this, the Savior said, they were sorely chastened. In what we have come to know as the Sermon on the Mount, which was the ordination sermon for the newly called apostles in the meridian dispensation, Christ said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23-24). The remembrance Christ speaks of is not that you have something against your brother, for the assumption is that you already would have corrected such feelings; instead, one coming to the altar may remember that his brother harbors bad feelings toward him. Such feelings may be unjustified; nevertheless, the responsibility rests with the true Saint to go to his brother and see that the matter is corrected. Revelations of the Restoration, 461)

SCRIPTURE MASTERY: 9 Wherefore, I say unto you, that ye ought to ^aforgive one another; for he that ^bforgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. (Teaching the principles presented here, President Boyd K. Packer used the following illustration: "There are spiritual disorders and spiritual diseases that can cause intense suffering. "If you suffer from worry, from grief or shame or jealousy or disappointment or envy, from self-recrimination or self-justification, consider this lesson taught to me many years ago by a patriarch. He was as saintly a man as I have ever known. He was steady and serene, with a deep spiritual strength that many drew upon.

"He knew just how to minister to others who were suffering. On a number of occasions I was present when he gave blessings to those who were sick or who were otherwise afflicted. His was a life of service, both to the Church and to his community. . . .

"He grew up in a little community with a desire to make something of himself. He struggled to get an education.

"He married his sweetheart, and presently everything was just right. He was well employed, with a bright future. They were deeply in love, and she was expecting their first child.

"The night the baby was to be born, there were complications. The only doctor was somewhere in the countryside tending to the sick.

"After many hours of labor, the condition of the mother-to-be became desperate.

"Finally the doctor was located. In the emergency, he acted quickly and soon had things in order. The baby was born and the crisis, it appeared, was over.

"Some days later, the young mother died from the very infection that the doctor had been treating at another home that night. . . . Everything was not right now; everything was all wrong. He had lost his wife. He had no way to tend both the baby and his work.

"As the weeks wore on, his grief festered. 'That doctor should not be allowed to practice,' he would say. 'He brought that infection to my wife. If he had been careful, she would be alive today.'

"He thought of little else, and in his bitterness, he became threatening. Today, no doubt, he would have been pressed by many others to file a malpractice suit. And there are lawyers who would see in his pitiable condition only one ingredient—money!

"But that was another day, and one night a knock came at his door. A little girl said simply, 'Daddy wants you to come over. He wants to talk to you.'

"'Daddy' was the stake president. A grieving heartbroken young man went to see his spiritual leader.

"This spiritual shepherd had been watching his flock and had something to say to him.

"The counsel from that wise servant was simply, 'John, leave it alone. Nothing you do about it will bring her back. Anything you do will make it worse. John, leave it alone.'

"My friend told me then that this had been his trial—his Gethsemane. How could he leave it alone?

Right was right! A terrible wrong had been committed and somebody must pay for it. It was a clear case.

"But he struggled in agony to get hold of himself. And finally, he determined that whatever else the issues were, he should be obedient.

"Obedience is powerful spiritual medicine. It comes close to being a cure-all.

"He determined to follow the counsel of that wise spiritual leader. He would leave it alone.

"Then he told me, 'I was an old man before I understood! It was not until I was an old man that I could finally see a poor country doctor—overworked, underpaid, run ragged from patient to patient, with little medicine, no hospital, few instruments, struggling to save lives, and succeeding for the most part.

"He had come in a moment of crisis, when two lives hung in the balance, and had acted without delay.

"I was an old man,' he repeated, 'before I finally understood! I would have ruined my life,' he said, 'and the lives of others.'

"Many times he had thanked the Lord on his knees for a wise spiritual leader who counseled simply, 'John, leave it alone'" ("Balm of Gilead," 17-18). Of course, there are worse sins than holding a grudge, but the offender who has truly repented of his sin and truly seeks forgiveness from those he has injured has none of his sin remaining. On the other hand, the grudge holder, unmerciful and unrepentant, has *all* of his or her sin remaining. Our holding a grudge will not keep the repentant individual from receiving God's forgiveness, but it will render *us* unfit for it (see Matthew 6:15). ACD&C 2:212).

10 I, the Lord, will ^aforgive whom I will forgive, but of you it is required to ^bforgive all men. (Moreover, *forgiveness* does not always mean what some people think it means, or what they want it to mean. For example, to forgive an employee who has embezzled does *not* mean one must rehire him or her or even that one must necessarily drop criminal or civil charges. To forgive an errant Church member doesn't mean he or she shouldn't still face a disciplinary council (see D&C 64:12–14). Forgiveness requires that we rid ourselves of all bitterness, hatred, or desire for revenge. It requires that we hold a grudge no longer. But forgiveness does not require that all relations and feelings be restored to what they once were between the forgiver and the forgiven. It is possible to forgive those who have offended us while at the same time preferring not to deal with them again. Forgiveness is about the elimination of negative feelings but not always about the restoration of former relationships and privileges. ACD&C 2:213)

11 And ye ought to say in your hearts—let God ^ajudge between me and thee, and ^breward thee according to thy ^cdeeds. (In saying this we decline to judge or to condemn others (see Matthew 7:1). We decline to take things personally but leave it to God to reward or condemn our adversaries. In adopting this attitude in our disagreements with others, we avoid anger, bitterness, hatred, malice, and all the other emotional poisons so dangerous to our own hearts. Suspending judgment about the motives or guilt of those with whom we disagree, however, is not the same as letting them have their way. Once again, this principle does not require us to put ourselves or our stewardship at risk but only to deal with our opposition nonjudgmentally. ACD&C 2:213-14)

12 And him that ^arepenteth not of his sins, and ^bconfesseth them not, ye shall bring before the ^cchurch, and do with him as the ^dscripture saith unto you, either by commandment or by revelation.

13 And this ye shall do that God may be glorified—not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not ^aoffend him who is your lawgiver—

14 Verily I say, for this cause ye shall do these things.

15 Behold, I, the Lord, was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley, for they ^akept not the law, neither the commandment;

16 They sought ^aevil in their hearts, and I, the Lord, ^bwithheld my Spirit. They ^ccondemned for evil that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley. (Ezra Booth and Isaac Morley were called to serve as missionary companions in traveling to Independence, Missouri (D&C 52:23). They had angered the Lord in that they had "kept not the law, neither the commandment."

A specific knowledge of what they did or did not do has not been preserved for us. It appears that they imbibed a selfish and critical spirit relative to what they had been asked to do. Isaac Morley repented of that spirit and became a valiant servant of the Lord. Ezra Booth, on the other hand, nurtured his association with the spirit of darkness until he became its servant. Six months later he joined the mob

that tarred and feathered Joseph Smith (George A. Smith, *Journal of Discourses*, 11:6-7). Revelations of the Restoration, 464)

17 And also my servant ^aEdward Partridge, behold, he hath sinned, and ^bSatan seeketh to destroy his soul; but when these things are made known unto them, and they repent of the evil, they shall be forgiven.

18 And now, verily I say that it is expedient in me that my servant Sidney Gilbert, after a few weeks, shall return upon his business, and to his ^aagency in the land of Zion;

19 And that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things.

20 And again, I say unto you, that my servant Isaac Morley may not be ^atempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold.

21 I will not that my servant Frederick G. Williams should sell his farm, for I, the Lord, will to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some. (It may well be that these verses have an important application in our day. Knowing that in time certain of the Saints will be called to return to Missouri, that the temple will be built there, and that Independence will become the "center place" of Zion, some acting independent of priesthood direction have chosen to return to that area in the attempt to assure themselves of some role in the events prophesied to take place there. We note with special interest that those who were to migrate to Zion in that early day were specifically named and called to do so by revelation given through the Prophet. Such was the order of things until Kirtland had fulfilled its purpose. Then the general invitation was given for all desiring to unite with the Saints in Missouri to do so. We would expect the same pattern to be followed in that future day of return and suggest that those who have acted on their own, going before they have been called, will find themselves more of a hindrance to the Lord's purpose than a help. Revelations of the Restoration, 465)

22 And after that day, I, the Lord, will not hold any ^aguilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the ^bhearts of the children of men.

SCRIPTURE MASTERY 23 Behold, now it is called ^atoday until the ^bcoming of the Son of Man, and verily it is a day of ^csacrifice, and a day for the tithing of my people; for he that is ^dtithed shall not be ^eburned at his coming. (This first reference to tithing in the revelations of the Restoration does not carry the same meaning we have given that principle in our day. This revelation was given while the Church was living the law of consecration and thus is being used in the broad and general sense of giving liberally, of sacrificing without counting the cost. The law of tithing as it is presently practiced among the Saints was revealed in 1838 after the Saints had been driven out of Zion and were no longer practicing the law of consecration as it applied to the stewardship of lands. See commentary on Doctrine and Covenants 119. Revelations of the Restoration, 466)

24 For after today cometh the ^aburning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the ^bproud and they that do wickedly shall be as ^cstubble; and I will burn them up, for I am the Lord of Hosts; and I will not ^dspare any that remain in ^eBabylon. ("The scriptures abound in declarations and reiterations, in repeated and solemn affirmations of the great fact that the day of the Lord's coming will be a day of glory and a day of terror— of glory and recompense unto those who are living righteously, and a day of terror unto the proud and unto all who do wickedly. Now, many have asked, do we interpret that scripture as meaning that in the day of the Lord's coming, all who are not members of the Church shall be burned, or otherwise destroyed, and only this little body of men and women, very small compared with the uncounted hosts of men now living, shall be spared the burning and shall escape destruction? I think not so. I do not think we are justified in putting that interpretation upon the Lord's word, for He recognizes every man according to the integrity of his heart, and men who have not been able to understand the Gospel or who have not had opportunity of learning it and knowing of it will not be counted as the willfully sinful who are fit only to be burned as stubble; but the proud, who lift themselves in the pride of their hearts and rise above the word of God and become a law unto

themselves and who willfully and with knowledge deny the saving virtues of the atonement of Christ, and who are seeking to lead others away from the truth will be dealt with by Him according to both justice and mercy" (Talmage, Conference Report, April 1916, 128). Revelations of the Restoration, 466-67)

25 Wherefore, if ye believe me, ye will labor while it is called ^atoday.

26 And it is not meet that my servants, ^aNewel K. Whitney and Sidney Gilbert, should sell their ^bstore and their possessions here; for this is not wisdom until the residue of the church, which remaineth in this place, shall go up unto the land of Zion.

27 Behold, it is said in my laws, or forbidden, to get in ^adebt to thine enemies;

28 But behold, it is not said at any time that the Lord should not take when he please, and pay as seemeth him good.

29 Wherefore, as ye are agents, ye are on the Lord's errand; and whatever ye do according to the will of the Lord is the Lord's business.

30 And he hath set you to provide for his saints in these last days, that they may obtain an ^ainheritance in the land of Zion.

31 And behold, I, the Lord, declare unto you, and my ^awords are sure and shall not ^bfail, that they shall obtain it.

32 But all things must come to pass in their time.

33 Wherefore, be not ^aweary in ^bwell-doing, for ye are laying the foundation of a great work. And out of ^csmall things proceedeth that which is great.

34 Behold, the Lord ^arequireth the ^bheart and a ^cwilling mind; (Only when we have given our hearts to God is anything else that we give acceptable to him. We must have the attitude encouraged by so many of our leaders: It is the kingdom of God or nothing. "Zion, first and foremost," said President Joseph F. Smith. "Seek first the kingdom of God and His righteousness, that all other things may be added in the due time of the Lord, and in accordance with His pleasure. These are principles that should pervade the minds and hearts of all the Latter-day Saints. (Conference Report, April 1909, 3-5) and the willing and ^dobedient shall ^eeat the good of the land of Zion in these last days.

35 And the ^arebellious shall be ^bcut off out of the land of Zion, and shall be sent away, and shall not inherit the land. (Why would the rebellious be expelled from Zion? All who will be a part of a covenant community must keep their covenants, for their failure is hurtful not just to themselves but to the whole of the community. These verses remind us that our covenants are not simply between ourselves and God, but they also involve promises to the community of Saints. Indeed, the Saints would yet learn that they had covenant obligations to the Saints of dispensations past and to those of their kindred who had lived when the gospel was not on the earth (D&C 128:15, 18). The breaking of covenants not only hurts the transgressor but diminishes the community of believers of which they are a part. The oft-quoted text from Malachi is seen more clearly when we recognize that the Lord is addressing himself to the nation of Israel rather than particular individuals within that nation. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you [the covenant people or nation of Israel] blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Malachi 3:7-12; emphasis added). Revelations of the Restoration, p. 468-69)

36 For, verily I say that the rebellious are not of the blood of ^aEphraim, (In other words by transgression one excludes oneself from being a true Israelite.) wherefore they shall be plucked out. (As a host of

scriptures attests, the great promise of the last days is both the gathering and redemption of Israel. Israel is gathered by embracing the covenant of salvation restored through the Prophet Joseph Smith. She will be redeemed when each of her tribes returns to its land of promise and temples are built in both the Jerusalem of old and in the New Jerusalem. The promise of an inheritance in the New World rests with the descendants of Joseph or his sons, Ephraim and Manasseh. This promise is real and rests with his literal seed. In them is to be found believing blood and a propensity to observe the statutes of the Lord. Thus those who rebel against the laws of the Lord as revealed to the inhabitants of Zion identify themselves as not being children of the covenant or "of the blood of Ephraim." This was the last verse printed for the Book of Commandments before mobbers destroyed the press. The irony is poignant. Those seeking to destroy the Saints are here being told that in the due course of the Lord, they themselves will be driven from the land of Missouri and will have no claim upon it. Revelations of the Restoration, p. 469. Joseph Fielding Smith: It is essential in this dispensation that Ephraim stand in his place at the head, exercising the birthright in Israel, which was given to him by direct revelation. Therefore, Ephraim must be gathered first to prepare the way through the gospel and the priesthood, for the rest of the tribes of Israel when the time comes for them to be gathered to Zion. The great majority of those who have come into the Church are Ephraimites. It is the exception to find one of any other tribe, unless it is of Manasseh. It is Ephraim, today, who holds the priesthood. It is with Ephraim that the Lord has made covenant and has revealed the fulness of the everlasting gospel. It is Ephraim who is building temples and performing the ordinances in them for both the living and for the dead, When the "lost tribes" come-and it will be a most wonderful sight and a marvelous thing when they do come to Zion-in fulfilment of the promises made through Isaiah and Jeremiah, they will have to receive the crowning blessings from their brother Ephraim, the "firstborn" in Israel. The leaders of our people from the beginning have looked forward to this great day when Ephraim would be gathered and would stand in his place to crown the tribes of Israel. In an epistle issued by the First Presidency in October, 1852, the following appears: "The invitation is to all, of every nation, kindred and tongue, who will believe, repent, be baptized, and receive the gift of the Holy Ghost, by the laying on of hands, Come home: come to the land of Joseph, to the valleys of Ephraim." The Prophet Joseph Smith looked forward to the great day when Israel would be gathered. He stated at a conference held in June, 1831, "that John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion." President Brigham Young had these same thoughts constantly in mind and frequently spoke of them. "It is the house of Israel, we are after," said he, "and it is the very lad on whom Father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite." "We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth. I see a congregation of them before me today." President Young declares that Joseph Smith was a pure Ephraimite. This is true, Joseph Smith, father of the Prophet, received the birthright in Israel which he inherited through his fathers back to Ephraim and Joseph and Jacob to Abraham, For that reason the Patriarchal Priesthood was conferred upon him with the commandment that it should be handed down from father to son.)

37 Behold, I, the Lord, have made my church in these last days like unto a ^ajudge sitting on a hill, or in a high place, to ^bjudge the nations.

38 For it shall come to pass that the inhabitants of Zion shall ^ajudge all things pertaining to Zion.

39 And ^aliars and hypocrites shall be proved by them, and they who are ^bnot ^capostles and prophets shall be ^dknown. (Before Zion will be placed in a position to judge the world she must first set her own house in order. If there are any not worthy of the offices to which they have been called, be they apostles, prophets, or those serving at any level in the Church, they must be replaced by those who will honor the call given to them. It will be remembered that Paul, writing to the Saints in Corinth, warned that there were "false apostles, deceitful workers, transforming themselves into the apostles of Christ" (2

Corinthians 11:13). The Church must cleanse itself before it can rightfully sit in judgment on the world. Revelations of the Restoration, p. 470)

40 And even the ^abishop, who is a ^bjudge, and his counselors, if they are not faithful in their ^cstewardships shall be condemned, and ^dothers shall be planted in their ^estead.

41 For, behold, I say unto you that ^aZion shall flourish, and the ^bglory of the Lord shall be upon her; ("Who, let me ask, unless he was inspired of the Lord, speaking by the gift and power of God, at that remote period of the Church's history, when our numbers were few, when we had no influence, name or standing in the world—who, I would ask, under the circumstances in which we were placed when this prediction was made, could have uttered such words unless God inspired him?" So queried Joseph F. Smith. To his own question he responded, "Zion is, indeed, flourishing on the hills, and it is rejoicing on the mountains, and we who compose it are gathering and assembling together unto the place appointed. I now ask this congregation if they cannot see that this prediction (which was made many years before the idea prevailed at all among this people that we should ever migrate and gather out to these mountain valleys) has been and is being literally fulfilled? If there were no other prophecy uttered by Joseph Smith, fulfilment of which could be pointed to, this alone would be sufficient to entitle him to the claim of being a true prophet" (Gospel Doctrine, 486-87). David O. McKay: Zion means, literally, a "sunny place" or "sunny mountain." It first designated an eminence in Palestine on which Jerusalem is built. In the Doctrine and Covenants, Zion has three designations: First, the land of America; second, a specific place of gathering; and third, the pure in heart. The Zion we build will pattern after the ideals of its inhabitants. To change men and the world, we must change their thinking, for the thing which a man really believes is the thing which he has really thought; that which he actually thinks, is the thing which he lives. Men do not go beyond their ideals; they often fall short of them, but they never go beyond them. Victor Hugo said: "The future of any nation can be determined by the thoughts of its young men between the ages of 18 and 25." Thus it is easy to understand why the Lord designates Zion as the "pure in heart" [Sec. 97:21], and only when we are such shall Zion "flourish and the glory of the Lord be upon her." The foundation of Zion, then, will be laid in the hearts of men: broad acres, mines, forests, factories, beautiful buildings, modern conveniences will be but means and accessories to the building of the human soul and the securing of happiness. We should choose, in building Zion, what we call the "four cornerstones of Zion's inhabitants." First: There must be a firm belief and acceptance of the truth that this universe is governed by intelligence and wisdom, and, as Plato said, "is not left to the guidance of an irrational and random chance." The second cornerstone is that the ultimate purpose in God's great plan is the perfecting of the individual. It is His desire that men and women become like Himself. He has said: "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) The third cornerstone is a realization that the first and most essential thing in man's progress is freedom—free agency. Man can choose the highest good, or he can choose the lowest good and fall short of what he was intended to be. The scale of human existence—starting from the lowest depths of degradation and rising to the heights of the sublime—indicates how men make use of their power of choice. . . . Fourth cornerstone: A sense of responsibility toward other individuals and the social group. . . . A careful analysis of the organization of the Church reveals the fact that it embodies all the strength of a strong central government, and every virtue and necessary safeguard of a democracy. 1. It has the authority of priesthood without the vice of priestcraft, every worthy man being entitled to a place and a voice in the governing quorums. 2. It offers a system of education, universal and free in its application, the safety valve, and the very heart and strength of a true democracy. 3. It offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and the millionaire. 4. In its ecclesiastical groupings efficiency and progress are enhanced because every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay—for the good of the group. Truly from the standpoint of enhancing efficiency and progress, the Church of Christ has that form of government for which the nations today are seeking. (I, February 1959, 94:33-34.))

42 And she shall be an ^aensign unto the people, and there shall come unto her out of every ^bnation under heaven.

43 And the day shall come when the nations of the earth shall ^atremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen. (This prophecy is most remarkable, since it came in a day when the enemies of the Church inflicted pain and suffering upon the Saints with impunity. Yet, the promise was that sometime in the future all the nations of the earth would find reason to fear the power held by the elders of Israel. "Their arm shall be my arm," the Lord promised, "and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them" (D&C 35:14). Revelations of the Restoration, p. 471)

D&C 65

The Church is coming forth out of obscurity. Latter-day prophets have challenged us to take the gospel to all the world. Every member a missionary. Nurturing new converts is our continuing responsibility.

(What is the Kingdom of God and when has it been on the earth? Joseph Smith: Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that **the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed his word and gave power and authority to administer in his name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God;** and, in consequence of rejecting the gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon the people, cities, and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, that were destroyed for rejecting the Prophets. Now I will give my testimony. I care not for man. I speak boldly and faithfully and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. (Teachings of the Prophet Joseph Smith, pp. 271-272.))

(Elder M. Russell Ballard: **While we are profoundly grateful for the many members of the Church who are doing great things in the battle for truth and right, I must honestly tell you it still is not enough. We need much more help. And so, as the people of Ammon looked to their sons for reinforcement in the war against the Lamanites, we look to you, my young brethren of the Aaronic Priesthood. We need you. Like Helaman's 2,000 stripling warriors, you also are the spirit sons of God, and you too can be endowed with power to build up and defend His kingdom. We need you to make sacred covenants, just as they did. We need you to be meticulously obedient and faithful, just as they were. What we need now is the greatest generation of missionaries in the history of the Church. We need worthy, qualified, spiritually energized missionaries who, like Helaman's 2,000 stripling warriors, are "exceedingly valiant for courage, and also for strength and activity" and who are "true at all times in whatsoever thing they [are] entrusted" (Alma 53:20). Listen to those words, my young brethren: valiant, courage, strength, active, true. We don't need spiritually weak and semicommitted young men. We don't need you to just fill a position; we need your whole heart and soul. We need vibrant, thinking, passionate missionaries who know how to listen to and respond to the whisperings of the Holy Spirit. This isn't a time for spiritual weaklings. We cannot send you on a mission to be reactivated, reformed, or to receive a testimony. We just don't have**

time for that. We need you to be filled with “faith, hope, charity and love, with an eye single to the glory of God” (D&C 4:5). CR Oct 2002.)

D&C 1: 4 And the ^avoice of warning shall be unto all people, (It is commonly thought that the prophecies announcing that the gospel will be taught to those of every nation, kindred, tongue, and people can somehow be filled through radio, television, computers, or other forms of mass communication. This, however, cannot be the case. Only an ordained servant of the Lord can receive a confession of sins, baptize, and confer the gift of the Holy Ghost. Though the mass media can greatly help in teaching of the gospel, it will never replace the need for missionaries to find, love, teach, and nurture those who are seeking the blessings of the gospel. Joseph Fielding McConkie, Revelations of the Restoration, p. 43) by the mouths of my disciples, whom I have ^bchosen in these ^clast days. (Without question we are rapidly approaching the great day of the Lord, that time of "refreshing," when he will come in the clouds of heaven to take vengeance upon the ungodly and prepare the earth for the reign of peace for all those who are willing to abide in his law. It is only just that the Lord would speak again from the heavens, before that great day shall come, and commission his servants and send them forth to proclaim repentance and once again say to the people, "The kingdom of heaven is at hand." Surely, the Lord would not depend entirely upon the predictions of his ancient prophets for this warning of his second coming. **True it is, that the warnings given of old are to be heeded, but near the approach of these great events, it is right, and reason compels us to believe, that the Lord would again raise his voice through his appointed servants in a warning that the people might know that this great and dreadful day is even now at our doors.** Joseph Fielding Smith, Restoration of All Things, p. 302-03)

5 And they shall ^ago forth and none shall stay them, for I the Lord have commanded them. (Joseph Smith: No power can prevent the gospel from going forth. It is destined to be taught to those of every nation, kindred, and tongue. **"The Standard of Truth," Joseph Smith said, "has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done"** (History of the Church, 4:540).)

30 And also those to whom these commandments were given, might have ^apower to lay the foundation of this ^bchurch, and to bring it forth out of obscurity and out of ^cdarkness, the only true and living ^dchurch upon the face of the whole earth, with which I, the Lord, am well ^epleased, ^fspeaking unto the church collectively and not individually— (We as individuals are not doing all that could be done, all that should be done. I have no concern for the Church as a whole; its destiny is foretold, it is going on to glorious victory. [Sec. 65.] But that does not say that each of us who are members of the Church will go on to glorious victory; we may be left behind entirely. What are we doing individually? I repeat. (James E. Talmage, CR, October 1928, p. 118.))

Joseph Smith Papers – 197

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, October 1831. HC 1: 218. The Prophet designates this revelation as a prayer.

1—2, *Keys of the kingdom of God are committed to man on earth, and the gospel cause shall triumph;*
3—6, *The millennial kingdom of heaven shall come and join the kingdom of God on earth.* (This revelation refers to the prophecy of Daniel that the God of heaven will set up his kingdom again upon the earth in the last days and announces that the fulfillment of that prophecy has commenced in the restoration of the gospel. Speaking of himself, the Prophet Joseph Smith said, "I calculate to be one of

the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world" (Teachings of the Prophet Joseph Smith, 366). This section is also an important commentary on Matthew 6:10, wherein the Savior prayed, as part of the Lord's Prayer, that the kingdom of his Father, or "the kingdom of heaven," as it is here described, might be established on the earth. Thus the Prophet's prayer and the Lord's Prayer become one. Revelations of the Restoration, p. 472. "At Hiram, several important conferences were held. There [sixteen] Revelations were received, including the memorable vision recorded in Section 76. There a mob, excited by the agitation of Ezra Booth, who had denied the faith and become an enemy, tried to take the life of the Prophet and Sidney Rigdon. No doubt, this Revelation came to strengthen them for the work and experiences before them." (Smith and Sjodahl, Commentary, p. 397.) The Prophet Joseph Smith indicated that this section is a prayer. He said, "In the fore part of October, I received the following prayer [D&C 65] through revelation" (*History of the Church*, 1:218).

1 HEARKEN, and lo, a voice as of one (Joseph Smith) 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—^aPrepare ye the way of the Lord, make his paths straight. (The only message that can prepare men for the coming of Christ is the gospel of Jesus Christ.)

2 The ^akeys of the ^bkingdom of God (The keys of the kingdom were committed to Joseph Smith and Oliver Cowdery in the spring of 1829 by Peter, James, and John, who received them at the hands of the Lord himself (D&C 27:12-13; 128:20-21). Revelations of the Restoration, p. 475) are committed unto man on the earth, and from thence shall the ^cgospel roll forth unto the ends of the earth, as the ^dstone which is cut out of the mountain (The stone cut out of the mountain is the latter-day kingdom of God as it was restored by the Prophet Joseph Smith. As to how the stone is to fill the whole earth, Orson Pratt observed that the fulfillment of the prophecy would not come through the use of weapons of warfare, for the "kingdom or stone cut out of the mountain without hands is a power superior to that of carnal weapons—the power of truth, for the kingdom of God cannot be organized on the earth without truth being sent down from heaven, without authority being given from the Most High; without men again being called to the holy Priesthood and Apostleship, and sent forth to publish the truth in its naked simplicity and plainness to the inhabitants of the earth. This truth will be the weapon of warfare, this authority and power sent down from heaven will go forth and will proclaim the message of the everlasting Gospel, the Gospel of the latter-day kingdom, publishing it first among the nations that compose the feet and toes of the great image. Will they be broken to pieces? Yes, when this message is published to them. When they are sufficiently warned, when the servants of God have gone forth in obedience to his commandments, and published in their towns, villages, cities, States and governments these sacred and holy principles that God Almighty has sent down from heaven in the latter times, it will leave all people, nations and tongues that hear the Gospel, and the principles and message pertaining to that kingdom, without any excuse. It will be a warning that will be everlasting on the one hand, or on the other, either to the bringing of the people to repentance, reformation and obedience to the Gospel of the kingdom, or the judgments which are predicted in this prophecy of Daniel will be poured out upon the heads of those nations and kingdoms, and they will become like the chaff of the summer threshing floor, even all those kingdoms that compose the great image; for be it known that the remnants of the Babylonish kingdom, represented by the head of gold, still exist in Asia; the remnants of the silver kingdom, of the brass kingdom, and the kingdom of iron still have their existence; but when the Lord Almighty shall fulfil this prophecy, the toes and feet and legs of iron of that great image, or all these kingdoms, will be broken in pieces, and they will become like the chaff of the summer threshing floor; the wind will carry them away and no place will be found for them" (Journal of Discourses, 15:72). Revelations of the Restoration, p. 475-76) without hands (The expression "without hands," as found in the prophecy of Daniel, is intended to emphasize that the kingdom to be established in the last days will come by divine agency, not by the councils of men. It is to rest upon a new revelation, not upon the wisdom of ecumenical councils. Revelations of the Restoration, p. 476) shall roll forth, until it has ^efilled

the whole earth. (This verse announces that Daniel's prophecy of the establishment of God's kingdom in the last days is about to be fulfilled in the restoration of the gospel through Joseph Smith. This kingdom, the prophecy holds, is destined to "break in pieces and consume all" earthly kingdoms and "stand forever." **Surely this would have seemed an awesome thing to the then-infant Church struggling for survival in Kirtland, Ohio, and Jackson County, Missouri.** It will be recalled that Nebuchadnezzar, the king of Babylon, in the second year of his reign "dreamed dreams" that greatly troubled him. His diviners could not tell him the dreams or interpret them for him (Daniel 2:5a). Angry, Nebuchadnezzar ordered that they be cut into pieces and their houses made into dunghills. Upon learning this, Daniel asked the king to give him time before he sought to give the interpretation. He then united in importuning the heavens with his companions (Shadrach, Meshach, and Abednego) and had the secret revealed to him in a night vision. Daniel then sought audience with the king, where he first rehearsed the particulars of Nebuchadnezzar's dream and then gave its interpretation. That which the king had seen was "a great image" with a head of fine gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay. Then he saw a stone "cut out without hands" "which smote the image upon his feet," breaking them into pieces. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." "Thou art this head of gold," Daniel explained to Nebuchadnezzar, "and after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Then was to come a fourth kingdom with the strength of iron; that kingdom would be divided and the iron would be mixed with clay. "And in the days of these kings," Daniel explained, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Daniel 2:1, 44-45). By interpretation, we would understand that the kingdom of Nebuchadnezzar, which bore rule over all the earth, was the head of gold. Orson Pratt said, "'After thee shall come another kingdom represented by the breast and the arms of silver.' That is the Medo-Persian kingdom. After that another kingdom still inferior, called the kingdom of brass, forasmuch as gold is better than silver, silver more precious than brass, so these kingdoms that were to arise, to succeed each other, were to be inferior as time should pass along. The third kingdom, of brass, represented the Macedonian empire; then after that another kingdom, great and terrible, whose legs were of iron, strong and powerful. The fourth kingdom bore rule over the earth; that is admitted, by all commentators, to be the great Roman Empire, and by the division of the Roman empire into two divisions, representing the legs, and afterwards into the feet and toes. . . . **The present modern kingdoms of Europe that have grown out from the Roman empire represent the last vestiges of that great and powerful empire of Rome; that is, it fills up and makes the image complete'**" (Journal of Discourses, 15:71). Revelations of the Restoration, p. 473-75)

3 Yea, a voice crying—^aPrepare ye the way of the Lord, prepare ye the ^bsupper of the Lamb, make ready for the ^cBridegroom. (This imagery is that of the New Testament (Matthew 22:2; Revelation 19:9). **Christ is both Lamb and Bridegroom; the bride is his Church, for whom the time of his coming will be a time of celebration. Missionaries now encompass the earth issuing the invitation to attend the marriage feast and rejoice with the King's Son. Those who clothe themselves in the robes of righteousness, or the wedding garment, will be accorded that privilege** (Matthew 22:11-14). Revelations of the Restoration, p. 476)

4 Pray unto the Lord, ^acall upon his holy name, make known his wonderful ^bworks 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 ^acome down in

heaven, ^bclothed in the brightness of his ^cglory, to meet the ^dkingdom of God which is set up on the earth. (When Christ returns, everything will be ready for his return.)

6 Wherefore, may the ^akingdom of God go forth, that the ^bkingdom of heaven may come, that thou, O God, mayest be ^cglorified in heaven so on earth, that thine ^denemies may be subdued; for ^ethine is the honor, power and glory, forever and ever (It would be from this verse that the section obtains its name "the prayer." Here, the Prophet addresses the heavens with the plea that the stone seen by Daniel (meaning the kingdom of God) will go forth and fill the whole earth, that the day of the millennial kingdom (spoken of here as the kingdom of heaven) might come. Revelations of the Restoration, p. 476). Amen.

Section 88: 81 Behold, I sent you out to ^atestify and warn the people, and it becometh every man who hath been warned to ^bwarn his neighbor. (All who have been warned of an impending danger have an obligation to warn others. This is true regardless of whether they choose to heed the warning or not. If I have been warned of the necessity of repentance and baptism and choose not to comply, I still have the obligation to warn family and friends that they must repent and be baptized. Revelations of the Restoration, p. 641)

Section 109: 72 Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth; that the ^akingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth; 73 That thy ^achurch may come forth out of the wilderness of darkness, and shine forth fair as the ^bmoon, clear as the sun, and terrible as an army with banners; (The Church is likened to a mighty army that has come to reclaim the earth for its rightful king. Revelations of the Restoration, p. 73) 74 And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to ^aflow down at thy presence, and the ^bvalleys to be exalted, the rough places made smooth; that thy glory may fill the earth; (Elder Bruce R. McConkie said: "Knowing as we do from latter-day revelation that the islands and continents were once joined in one landmass and will yet again be joined, we find new meaning in allusions and comments found in the ancient scriptures. As part of a description of the Second Coming, John tells us: 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.' (Rev. 6:14). In connection with the greatest earthquake of the ages, John says: 'And every island fled away, and the mountains were not found.' (Rev. 16:20). Also in a Second Coming setting John speaks of the voice of the Lord 'as the voice of many waters, and as the voice of a great thunder.' (Rev. 14:2). This is the identical language used by the Lord in telling Joseph Smith that the mountains and valleys shall not be found, that the great deep (apparently the Atlantic Ocean) will be driven back into the north countries, 'and the islands shall become one land.' (D&C 133:22-23). The voice of many waters and of a great thunder could well be the thunderous surging of a whole ocean moving half an earth's distance from where it now is. And all of this gives deep meaning to John's account, which says: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' (Rev. 21:1). The apparent meaning of this is that the sea, or ocean, that separates the continents will cease to be, for their great landmasses will be joined together again" (Millennial Messiah, 623-24).)

Our Heritage: 116-17:

During President McKay's administration, the seeds for the growth of the Church in Asia were planted by Church members serving in the armed forces. A young private from American Fork, Utah, serving in South Korea, noticed that United States soldiers who met Korean civilians made the Koreans jump aside off the path while the soldiers passed by. The young Church member, in contrast, moved aside and let

the Koreans use the paths. He also made an effort to learn their names and greeted them pleasantly as he passed by. One day he entered the mess hall with five of his friends. The line to get the food was very long, so he waited at a table for a time. Soon a Korean worker appeared with a tray of food. Pointing to the one stripe on his arm, the soldier said, "You can't serve me. I'm only a private." The Korean replied, "I serve you. You Number One Christian."

By 1967 missionaries and servicemen had been so effective in teaching the gospel in Korea that the Book of Mormon was translated into the Korean language and stakes and wards soon dotted that land.

Missionaries also had great success in Japan. After World War II, Church members in Japan had infrequent contact with Church representatives for several years. But Latter-day Saint servicemen stationed in Japan after the war helped the Church to grow stronger. In 1945, Tatsui Sato was impressed by Latter-day Saint servicemen who declined to drink tea, and he asked them questions that led to his baptism and the baptisms of several of his family members the following year. Elliot Richards baptized Tatsui, and Boyd K. Packer, a serviceman who would later become a member of the Quorum of the Twelve, baptized Sister Sato. The Sato home served as the place where many Japanese people first heard the message of the restored gospel. Soon Latter-day Saint missionaries who had fought against the Japanese during World War II were opening Japanese cities to missionary work.

While the Church presence in the Philippines can also be traced to the efforts of American servicemen and others after World War II, the strong growth of the Church began there in 1961. A young Filipino woman who was not a member of the Church heard about the Book of Mormon and met several Latter-day Saints. As a result, she felt impressed to approach government officials with whom she was acquainted to ask that approval be given for Latter-day Saint missionaries to come to the Philippines. The approval was given and just months later, Elder Gordon B. Hinckley of the Quorum of the Twelve rededicated the country for missionary work.

Our Heritage, pages 124-25:

President Spencer W. Kimball

A man who knew much about pain and suffering, Spencer W. Kimball, the senior member of the Twelve, was sustained as President of the Church after President Lee died. Most of his vocal cords had been removed because of cancer, and he spoke in a quiet, husky voice that Latter-day Saints came to love. Known for his humility, his commitment, his ability to work, and his personal slogan, "Do It," President Kimball thrust in his sickle with all his might.

Spencer W. Kimball's first address as President was to the Church's regional representatives, and it was memorable for everyone who attended. A participant in the meeting recalled that only moments after the talk began, "we became alert to an astonishing spiritual presence, and we realized that we were listening to something unusual, powerful, different. . . . It was as if he were drawing back the curtains which covered the purpose of the Almighty and inviting us to view with him the destiny of the gospel and the vision of its ministry."

President Kimball showed the leaders "how the Church was not fully living in the faithfulness that the Lord expects of His people, and that, to a certain degree, we had settled into a spirit of complacency and satisfaction with things as they were. It was at that moment that he sounded the now famous slogan, 'We must lengthen our stride.' " He admonished his audience to increase their commitment to proclaiming the gospel to the nations of the earth. He also called for a large increase in the number of missionaries

who could serve in their own countries. At the conclusion of the sermon, President Ezra Taft Benson declared, “Truly, there is a prophet in Israel.”

This is the full text of the talk by Elder W. Grant Bangerter Of the First Quorum of the Seventy given at the October General Conference in 1977:

My dear brethren and sisters, I extend special greetings from the Saints in Brazil and report that the construction of the new temple in São Paulo is nearing completion.

I have in mind a special moment in Church history which has a great bearing on our testimonies and on the progress of the gospel. I hope that it has been duly recorded by those who keep the history. I refer to what happened on the 4th of April, 1974.

The story really begins on the 26th of December, 1973. President Harold B. Lee passed away suddenly on that day. His death was completely unexpected. It is necessary to remember that over a period of twenty-five years, members of the Church had awaited the time when Harold B. Lee would become the president. There had been every reason to think that this would eventually happen, due to his relative youthfulness and because he occupied a position in seniority following Joseph Fielding Smith and David O. McKay, both of whom were of advanced age. In addition, Harold B. Lee had gained more than average prominence. His leadership in the welfare and priesthood programs of the Church, his forceful nature, and his sound judgment had made him one of the apostles most listened to and one whose influence and advice were most respected. He had an evident spiritual stature which commended him to the members of the Church as one of the great men of our time. He possessed an unusual ability to relate as a personal friend to countless people. It was expected that when he became president he would preside for twenty years or more.

Suddenly he was gone!—called elsewhere after only 1 1/2 years. It was the first time since the death of the Prophet Joseph Smith when the president had died before it was time for him to die. In deep sorrow and concern the surging questions arose in the minds of the people, much as they did at the time when Joseph Smith was killed in Carthage, Illinois. “What will we do now? How can we carry on without the prophet? Our great leader has gone. Can the Church survive this emergency?”

Of course we knew that the Church would survive, but it could not possibly be the same. We had never expected Spencer W. Kimball to become the president, and we had not looked to him for the same leadership evident in the life of Harold B. Lee. We knew, of course, that he would manage somehow, until the next great leader arose, but it would not be easy for him, and things would not be the same. “O Lord,” we prayed, “please bless President Kimball. He needs all the help you can give him.” Such seemed to be the attitude in the hearts of the Latter-day Saints during those days of mourning.

We return to the 4th of April, 1974. There were gathered that morning in the Church Office Building, all of the General Authorities as well as the Regional Representatives and other leaders from around the world. We were to be instructed once again, as we had been periodically during the past seven years. On each preceding occasion Harold B. Lee had given us our direction and sounded the trump of leadership. Now he was no longer there, and we all felt his absence deeply. Again came the questions: “How can we proceed without our great leader?” “How can President Kimball fill the empty space?” And again the prayers went forth: “Please bless President Kimball.”

The moment came when President Kimball arose to address the assembled leadership. He noted that he also had never expected to occupy this position and that he missed President Lee equally with the rest of

us. Then he reviewed much of the instruction which President Lee had given over the past years, and our prayers in behalf of President Kimball continued.

As he proceeded with his address, however, he had not spoken very long when a new awareness seemed suddenly to fall on the congregation. We became alert to an astonishing spiritual presence, and we realized that we were listening to something unusual, powerful, different from any of our previous meetings. It was as if, spiritually speaking, our hair began to stand on end. Our minds were suddenly vibrant and marveling at the transcendent message that was coming to our ears. With a new perceptiveness we realized that President Kimball was opening spiritual windows and beckoning to us to come and gaze with him on the plans of eternity. It was as if he were drawing back the curtains which covered the purpose of the Almighty and inviting us to view with him the destiny of the gospel and the vision of its ministry.

I doubt that any person present that day will ever forget the occasion. I, myself, have scarcely reread President Kimball's address since, but the substance of what he said was so vividly impressed upon my mind that I could repeat most of it at this moment from memory.

The Spirit of the Lord was upon President Kimball and it proceeded from him to us as a tangible presence, which was at once both moving and shocking. He unrolled to our view a glorious vision. He told us of the ministry performed by the apostles in the day of the Savior, and how the same mission was conferred on the apostles under Joseph Smith. He demonstrated how these men had gone forth in faith and devotion and were clothed with great power, by which they had carried the gospel to the ends of the earth, reaching further, in some ways, than we with the strength of this modern church are doing at the present time. He showed us how the Church was not fully living in the faithfulness that the Lord expects of His people, and that, to a certain degree, we had settled into a spirit of complacency and satisfaction with things as they were. It was at that moment that he sounded the now famous slogan, "We must lengthen our stride." (See *Ensign*, Oct. 1974, p. 5.) I doubt that everyone fully understands that directive even now. If it were put into the vernacular it would sound much more like: "Let's get off our dime!" "Get going!" "Move!"

President Kimball bespoke other messages: "We must go to all the world." "Every boy should go on a mission." "Open the door to new nations." "Send missionaries from It's a Young Church in ... Mexico, South America, Japan, Great Britain, and Europe." (See "When the World Will Be Converted," *Ensign*, Oct. 1974, pp. 2-14.) This was a new vision, disturbing and exciting, added to the old.

The thought came to me: "Imagine! At any moment the president might call any or all of us to go to distant lands or otherwise extend the preaching of the gospel." I little realized that within six months I would be en route to Portugal for that very purpose.

President Kimball spoke under this special influence for an hour and ten minutes. It was a message totally unlike any other in my experience. I realized that it was similar to the occasion on the 8th of August, 1844, when Brigham Young spoke to the Saints in Nauvoo following the death of the Prophet Joseph. Sidney Rigdon had returned from Pittsburgh, where he had apostatized, to try to capture the Church. Many people testified, however, that as Brigham Young arose, the power of the Lord rested upon him to the extent that he was transfigured before them, with the appearance and the voice of Joseph Smith. That moment was decisive in the history of the Church, and the occasion of April 4, 1974, is parallel.

When President Kimball concluded, President Ezra Taft Benson arose and with a voice filled with emotion, echoing the feeling of all present, said, in substance: “President Kimball, through all the years that these meetings have been held, we have never heard such an address as you have just given. Truly, there is a prophet in Israel.”

Now I affirm that since April 1974 things have indeed not been the same. This is no attempt to eulogize President Kimball into a figure greater than other presidents of the Church, but to point out the continuing spiritual power which attends the prophet of the Lord, whoever he may be. But President Kimball has nevertheless launched us into a new perspective and is causing us to take giant strides. Since that day no one has worried the least little bit about who is the Lord’s prophet.

We suddenly find ourselves in a new era of the gospel. The members of the Church should recognize it for what it is. These years are decisive!

Think of what President Kimball says and does! With a word he has called forth nearly 10,000 new missionaries. He has opened many new lands, ushered in the day of the Lamanite, called on the Saints to be true messengers of salvation, proclaimed with new emphasis the urgency of the work for the dead, and projected the construction of many new temples. As have all the prophets, he has called on the Church to purge itself of all evil and unrighteousness, such as immorality, divorce, faithlessness, apathy, slothfulness, dishonesty, and to repent and seek forgiveness whenever necessary. He has warned us to prepare with food, gardens, and financial stability, and to put our homes and families in order. Since we call ourselves a Zion people, President Kimball seems to think we should act like it. Both he and the Lord will be impatient with us if we don’t.

What we heard on April 4, 1974, and what we have heard since, sounds very similar to the declarations of Moses, Malachi, and Brigham Young. I feel, through President Kimball, the Lord’s impatience with leaders who don’t move; with members who won’t listen; especially with a world madly throwing everything overboard, including the anchor, the compass, the helm, and even the pilot. Our purpose is to keep the commandments, proclaim the gospel, baptize to repentance, confer the priesthood, organize the kingdom, and redeem the dead. In all this we are expected to leave footprints.

Since the Lord has been gracious enough to open the heavens in the last days, speaking to us through angels, messengers, and prophets in order that we might obtain eternal life, we cannot afford to languish in apathy. Let us take it seriously. It will be well worth it. Since April 4, 1974, things truly are no longer the same.

I pray the Church will listen to President Kimball. I think it does. There is great growth and improvement. There must be more—much, much more. The great history of the gospel is still in the future. We thank thee, O God, for a prophet. In the name of Jesus Christ, amen.

D&C 66

(In August 1831 William E. McLellin, then twenty- five years of age and recently widowed, was teaching school in Paris, Illinois. It was near this small town that he heard Harvey Whitlock and David Whitmer bear testimony of the Book of Mormon and the restored gospel in an outdoor meeting. Fascinated with their message, he closed his school with the idea of going to Missouri to meet the Prophet Joseph Smith. In Independence, Missouri, he met the Prophet's brother Hyrum, with whom he went into the woods and had a four-hour discussion about the events surrounding the Restoration. The following day he asked Hyrum to baptize him. Four days later he was ordained an elder. It was not,

however, until he had traveled back to Kirtland, Ohio, to attend a conference that he first saw Joseph Smith. At this conference, held on 25 October 1831, McLellin was ordained a high priest. On Saturday, 29 October, he obtained the blessing from the Prophet here recorded. Of that occasion he said, "This day the Lord condescended to hear my prayer and give me a revelation of his will, through his prophet or seer (Joseph)—And these are the words which I wrote from his mouth." It is of particular interest that he recorded his own blessing (*Journals of William E. McLellin*, 45; spelling and syntax standardized). In 1848 after McLellin's disaffection from the Church and after Brigham Young had led the Saints west, **McLellin wrote of this occasion that "I had expected and believed that when I saw Bro. Joseph, I should receive [a revelation] and I went before the Lord in secret, and on my knees asked him to reveal the answer to five questions through his Prophet, and that too without his having any knowledge of my having made such request. I now testify in the fear of God, that every question which I had thus lodged in the ears of the Lord of Sabaoth, were answered to my full and entire satisfaction. I desired it for a testimony of Joseph's inspiration. And I to this day consider it to me an evidence which I cannot refute"** (*Journals of William E. McLellin*, 57; spelling and syntax standardized). Although we have no record of the questions of which William E. McLellin speaks, they evidence themselves, at least in part, by a thoughtful reading of the revelation. Revelations of the Restoration, 477-78)

Joseph Smith Papers – 195, 201

Revelation given through Joseph Smith the Prophet, at Orange, Ohio, October 25, 1831. HC 1: 219–221. This was the first day of an important conference. In prefacing this revelation, the Prophet wrote: "At the request of William E. McLellin, I inquired of the Lord, and received the following."

1–4, The everlasting covenant is the fulness of the gospel; 5–8, Elders are to preach, testify, and reason with the people; 9–13, Faithful ministerial service assures an inheritance of eternal life.

1 BEHOLD, thus saith the Lord unto my servant ^aWilliam E. McLellin—Blessed are you, inasmuch as you have ^bturned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the ^cSavior of the world, even of as many as believe on my name.

2 Verily I say unto you, blessed are you for receiving mine ^aeverlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have ^blife and be made ^cpartakers of the ^dglories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

3 Verily I say unto you, my servant William, that you are clean, but not ^aall; (The text suggests here that there were sins of mind or deed for which William McLellin was not entirely repentant. ACD&C 2:228) repent, therefore, of those things which are not pleasing in my sight, saith the Lord, for the Lord will ^bshow them unto you. **(We should all be asking the Lord what we need to be repenting of.)**

4 And now, verily, I, the Lord, will show unto you what I ^awill concerning you, or what is my will concerning you.

5 Behold, verily I say unto you, that it is my will that you should ^aproclaim my gospel from land to land, and from ^bcity to city, yea, in those regions round about where it has not been proclaimed.

6 Tarry not many days in this place; go ^anot up unto the land of Zion as yet; but inasmuch as you can ^bsend, send; otherwise, think not of thy property.

7 ^aGo unto the eastern lands, bear ^btestimony in every place, unto every people and in their ^csynagogues, reasoning with the people.

8 Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions; and he that is ^afaithful shall be made ^bstrong in every place; and I, the Lord, will go with you.

9 Lay your ^ahands upon the ^bsick, and they shall ^crecover. Return not till I, the Lord, shall send you. Be patient in affliction. ^dAsk, and ye shall receive; knock, and it shall be opened unto you.

10 **Seek not to be ^acumbered.** Forsake all ^bunrighteousness. Commit not ^cadultery—a temptation with which thou hast been troubled. (McLellin had not committed sexual sin, but his thoughts may have been leading him in that direction. Here the Lord is warning him to depart from the path he was on. **Elder McLellin was not to concern himself with obtaining property, wealth, or earthly possessions. William E. McLellin's wife, Cinthia, and an infant child had died before the summer of 1831. Extant information suggests that he had a warm and tender relationship with her and that the temptation here mentioned came only after her death and before he married again** (*Journals of William E. McLellin*, 251; spelling and syntax standardized). Revelations of the Restoration, 479. **At his excommunication trial on 11 May 1838, William McLellin stated that after he lost confidence in Church leaders he "quit praying and keeping the commandments of God, and indulged himself in his lustful desires."** Heber C. Kimball also once reminded the apostate William McLellin that **Joseph had foretold he would become a Judas "if you did not forsake your adultery, fornication, lying and abominations."** ACD&C 2:229)

11 ^aKeep these sayings, for they are true and ^bfaithful; and thou shalt ^cmagnify thine office, and push many people to ^dZion with ^esongs of everlasting joy upon their heads.

12 ^aContinue in these things even unto the end, and you shall have a ^bcrown of eternal life at the right hand of my Father, who is full of ^cgrace and truth.

13 Verily, thus saith the Lord your ^aGod, your Redeemer, even Jesus Christ. Amen.

Come Follow Me Lesson 26

June 21-27

D&C 67-70

D&C 67

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1831. HC 1: 224–225. The occasion was that of a special conference, and the publication of the revelations already received from the Lord through the Prophet was considered and acted upon. See heading to Section 1. It was decided that Oliver Cowdery and John Whitmer should take the manuscripts of the revelations to Independence, where W. W. Phelps would publish them as the “Book of Commandments.” Many of the brethren bore solemn testimony that the revelations then compiled for publication were verily true, as was witnessed by the Holy Ghost shed forth upon them. The Prophet records that after the revelation known as Section 1 had been received, some negative conversation was had concerning the language used in the revelations. The present revelation followed.

(This revelation was received at the same conference at which the Church determined to publish the revelations received by the Prophet Joseph Smith in the form of the Book of Commandments. **What is known to us today as section 1, or the Lord's preface, and section 133, the appendix, were also received at this conference.** Of these events the *Far West Record* records, "Br. Joseph Smith jr. said that inasmuch as the Lord has bestowed a great blessing upon us in giving commandments and revelations, asked the Conference what testimony they were willing to attach to these commandments which should shortly be sent to the world. A number of the brethren arose and said that they were willing to testify to the world that they knew that they were of the Lord" (Cannon and Cook, *Far West Record*, 27). **After the receipt of section 1 a discussion arose relative to the language of some of the revelations, and concern was expressed as to whether those revelations suitably represented the mind of the Lord. It was in response to this discussion that the following revelation was given. Revelations of the Restoration, 481. It is important to note that the issue here was not whether or not Joseph's writing could be improved. Of course it could; good editors can improve almost any document. The question was whether better educated writers could *on that occasion*, November 1831, unitedly write a more convincing revelation than any of Joseph's. Is the inspired quality of a revelation found in what it says or in how it says it? Is the divinity in the message or in its vocabulary and punctuation? The elders present at the November conference established to their own satisfaction that it was the former. With all their superior education, polish, and literary skills, they could not duplicate the divine element that they sensed in the revelations of the Prophet Joseph Smith. And of that they could bear sure and certain witness. ACD&C 2:233)**

1–3, The Lord hears the prayers and watches over his elders; 4–9, He challenges the wisest person to duplicate the least of his revelations; 10–14, Faithful elders shall be quickened by the Spirit and see the face of God.

1 BEHOLD and hearken, (Both look and listen – a very strong “Pay attention!” ACD&C 2:234) O ye ^aelders of my church, who have assembled yourselves together, whose ^bprayers I have heard, and whose ^chearts I know, and whose desires have come up before me. (Those present numbered only ten: Joseph Smith Jr., Oliver Cowdery, Sidney Rigdon, William E. McLellin, David Whitmer, John Whitmer, Peter Whitmer Jr., Orson Hyde, Luke Johnson, and Lyman Johnson. Revelations of the Restoration, 481)

2 Behold and lo, mine ^aeyes are upon you, and the heavens and the earth are in mine ^bhands, and the riches of eternity are mine to give.

3 Ye endeavored to ^abelieve that ye should receive the blessing which was offered unto you; but behold, verily I say unto you **there were ^bfears in your hearts**, and verily this is the reason that ye did not receive. **(Apparently at least some of those present had come to the conference expecting spiritual manifestations that they did not receive. Two of the three witnesses to the Book of Mormon, Oliver Cowdery and David Whitmer, were present. They had been privileged to witness the appearance of Moroni, who personally showed them the plates from which the Book of Mormon was translated and many other things prior to writing their testimony which is published with the book. The anticipation that such a written testimony would also be appended to the Book of Commandments would have been most natural, as would the thought that it might be preceded by some marvelous manifestation. The promise that the time would come when such manifestations would be given them, as given in verses 10-13 of this revelation, seems to affirm that this was their expectation.** This verse affirms that the Spirit was restrained by their fears and doubts. It would be necessary for them to strip themselves of "jealousies and fears" and become more humble before they could enjoy such manifestations. Indeed, we are told that they were not "sufficiently humble" at that time to be "quickened by the Spirit of God" that they might rend the veil. See Doctrine and Covenants 67:10-11. Revelations of the Restoration, 481-82)

4 And now I, the Lord, give unto you a ^atestimony of the truth of these commandments which are lying before you.

5 Your eyes have been upon my servant Joseph Smith, Jun., and his ^alanguage you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know. **(The revelations of scripture are not to be considered absolutely perfect, nor, with the single exception of Jesus, do we have infallible prophets. Of the revelations of the Restoration the Lord said, "These commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding" (D&C 1:24). In like manner Moroni said, "Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been" (Mormon 9:31). Teaching this principle, Brigham Young said, "I am so far from believing that any government upon this earth has constitutions and laws that are perfect, that I do not even believe that there is a single revelation, among the many God has given to the Church, that is perfect in its fulness. The revelations of God contain correct doctrine and principle, so far as they go; but it is impossible for the poor, weak, low, grovelling, sinful inhabitants of the earth to receive a revelation from the Almighty in all its perfections. He has to speak to us in a manner to meet the extent of our capacities. . . . "If an angel should come into this congregation, or visit any individual of it, and use the language he uses in heaven, what would we be benefitted? Not any, because we could not understand a word he said. When angels come to visit mortals, they have to condescend to and assume, more or less, the condition of mortals, they have to descend to our capacities in order to communicate with us" (Journal of Discourses, 2:314) Revelations of the Restoration, 483. Latter-day Saints believe that God speaks through prophets. Prophets are not, however, merely scribes taking down divine dictation in a single, pure, perfect, and timeless form. Rather, the precise wording of a revelation can be influenced by the mind, education, and verbal or literary skills of the prophet himself (see D&C 1:24). Therefore, there is actually no reason why a revelation could not, with a prophet's approval, be edited for spelling and punctuation, as long as such changes do not alter the meaning or intent of the original—that is, "express beyond his [Joseph's] language." Such editorial changes have been frequently authorized in printed editions of the LDS scriptures. ACD&C 2:235-36)**

6 Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most ^awise among you;

7 Or, if there be any among you that shall make one ^alike unto it, then ye are justified in saying that ye do not know that they are true;

8 But if ye cannot make one like unto it, ye are under condemnation if ye do not ^abear record that they are true.

9 For ye know that there is no unrighteousness in them, and that which is ^arighteous cometh down from above, from the Father of ^blights. (Of these verses the Prophet said, "After the foregoing was received, William E. M'Lellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world. Accordingly I received the following: Revelations of the Restoration, 482. Some of the elders at this time questioned the language of the revelations. They were looking at misspellings, errors in grammar, and other peculiarities. They reasoned that if these revelations were from the Lord, no such mistakes or peculiarities would be found. Thus came the challenge to them from the Lord to write a revelation. Elder Orson F. Whitney stated: "Well, one of them, who thought himself the wisest, and who possessed some learning, took up the challenge and actually attempted to frame a revelation; but it was a flat failure. He could utter, of course, certain words, and roll out a mass of rhetoric; but the divine spirit was lacking, and he had to acknowledge himself beaten. "It is not so easy to put the spirit of life into things. Man can make the body, but God alone can create the spirit." (In Conference Report, Apr. 1917, p. 42.))

10 And again, verily I say unto you that it is your privilege, and a ^apromise I give unto you that have been ordained unto this ministry, that inasmuch as you ^bstrip yourselves from ^cjealousies and ^dfears, and ^ehumble yourselves before me, for ye are not sufficiently humble, the ^fveil shall be rent and you shall ^gsee me and know that I am—not with the carnal neither natural mind, but with the spiritual. (The veil of the temple, both under the law of Moses and in the fulness of the gospel, symbolizes the separation that exists between the realm of this life and the spiritual realms of God. In our natural, fallen condition, it is impossible for our minds or senses to perceive or to penetrate this barrier or veil, but as we make and keep sacred covenants and obey the commandments of God, the veil becomes thinner and thinner. When we succeed in receiving the priesthood and its ordinances, when we obey the commandments, and strip ourselves of jealousy, fear, and pride—then the barrier between ourselves and the spiritual realm may be breached, as it was for the brother of Jared (see Ether 3:6–20; see also the parallel experience of the elders of Israel in Exodus 24:9–10 and of Nephi, Jacob, Joseph, etc.). This may have been the blessing promised to these elders of the latter-day Israel in Doctrine and Covenants 67:3. When through faithfulness the veil has been parted and individuals receive the Second Comforter, then they no longer testify of Christ through faith, for their faith has become sure and certain knowledge. According to Joseph Smith, the Second Comforter is the resurrected Savior himself, and an individual who receives this blessing "will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God." After a person receives the Second Comforter, *faith* in Christ becomes *knowledge* of Christ. Those who receive the Second Comforter no longer rely primarily upon the witness of others, or upon the witness of the scriptures, or even upon the witness of the Spirit, for they have come to know of themselves through their own experience and the witness of the Holy Ghost (compare Ether 3:19). ACD&C 2:238-39)

11 For no ^aman has seen God at any time in the flesh, except quickened by the Spirit of God.

12 Neither can any ^anatural man abide the presence of God, neither after the carnal mind.

13 Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, ^acontinue in patience until ye are ^bperfected.

14 Let not your minds ^aturn back; and when ye are ^bworthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen. **(It was not intended that the opening of the heavens be only upon the head of Joseph Smith. As the glory of the sunrise is for all who will get up to see it, so the glories of God's kingdom are there to bless all who will receive them. "What power shall stay the heavens?" the Prophet would yet ask. "As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints" (D&C 121:33). All who ask with an honest heart will receive. All who serve in faith will be rewarded with greater faith. In the revelation that follows these same elders are promised that their words will be scripture (D&C 68:1-5). The promise of the ministering of angels had already been given them (D&C 13). Indeed, the higher priesthood which they held was given to administer the gospel and held within it the "key of the mysteries of the kingdom, even the key of the knowledge of God" (D&C 84:19). It would be their right, as it is the right of every faithful Saint, "while in the flesh," to "bear his presence in the world of glory" (D&C 76:118). Revelations of the Restoration, 484-85)**

D&C 68

(Originally this revelation did not contain verses 15–21, which were added by the Prophet in June 1835 in the Kirtland reprint of *The Evening and the Morning Star* when further information about the structure of the Church, including the organization of the First Presidency, had been revealed. ACD&C 2:242)

Joseph Smith Papers – 199

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1831, at the request of Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin. HC 1: 227–229. Although this revelation was given in response to supplication that the mind of the Lord be made known concerning the elders named, much of the content pertains to the whole Church.

1–5, Words of elders when moved upon by the Holy Ghost are scripture; 6–12, Elders are to preach and baptize, and signs shall follow true believers; 13–24, Firstborn among the sons of Aaron may serve as the Presiding Bishop (that is, hold the keys of presidency as a bishop) under the direction of the First Presidency; 25–28, Parents are commanded to teach the gospel to their children; 29–35, The saints are to observe the Sabbath, labor diligently, and pray.

1 MY servant, Orson Hyde, **(Two weeks younger than Joseph Smith and orphaned by the age of twelve, Orson Hyde was a clerk in Newel Whitney's store in Kirtland and was a minister in the same Reformed Baptist movement as Sidney Rigdon and Parley P. Pratt. Brother Hyde had been baptized into the Church by his friend Sidney Rigdon one month before Doctrine and Covenants 68 was received and had been a high priest at this time for only a week. As a new member bearing the responsibilities of the high priesthood, Orson wanted to know the Lord's will concerning him. ACD&C 2:242-43)** was called by his ordination to proclaim the ^aeverlasting gospel, by the ^bSpirit of the living God, from people to people, and from land to land, in the ^ccongregations of the wicked, in their ^dsynagogues, reasoning with and ^eexpounding all scriptures unto them. **(“The prophecy in this verse was literally fulfilled. Orson Hyde proclaimed the gospel ‘from people to people, from land to**

land.' In 1832, he and Samuel H. Smith traveled in the States of New York, Massachusetts, Maine, and Rhode Island—two thousand miles—on foot. In 1835 he was ordained an Apostle, and in 1837 he went on a mission to England. In 1840 he was sent on a mission to Jerusalem. He crossed the Ocean, traveled through England and Germany, visited Constantinople, Cairo, and Alexandria, and, finally, reached the Holy City. On October 24th, 1841, he went up on the Mount of Olives and offered a prayer, dedicating Palestine for the gathering of the Jews." (Smith and Sjodahl, Commentary, p. 409.)

2 And, behold, and lo, this is an ensample (example) unto all those who were ordained unto this priesthood, (office of high priest) whose mission is appointed unto them to go forth—

3 And this is the ^aensample unto them, that **they shall ^bspeak as they are moved upon by the Holy Ghost.** (Some leaders are taught not to prepare a specific talk for meetings, but to be prepared to speak by the Holy Ghost what the Lord wants said. Bruce R. McConkie: "Those who preach by the power of the Holy Ghost use the scriptures as their basic source of knowledge and doctrine. They begin with what the Lord has before revealed to other inspired men. But it is the practice of the Lord to give added knowledge to those upon whose hearts the true meanings and intents of the scriptures have been impressed. Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them, and they learn added things that those who do not follow such a course can never know. . . . In a living, growing, divine church, new truths will come from time to time and old truths will be applied with new vigor to new situations, all under the guidance of the Holy Spirit of God" (Promised Messiah, 515-16). The four elders to whom this revelation was given are simply the example of the principle that applies to "all the faithful elders of my church" (v. 7). All are to teach by the power of the Holy Ghost, all are to know by the spirit of revelation that what they are teaching is true, and all are to be enlightened by the Spirit as they teach. Joseph Smith taught that "no man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator" (Teachings of the Prophet Joseph Smith, 328).)

4 **And whatsoever they shall speak when moved upon by the ^aHoly Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the ^bpower of God unto salvation.** (It must be remembered that this revelation was given to four elders sent forth to teach the message of the Restoration. They did not hold the office of apostle or seventy, for these offices had not yet been restored. By the world's standard they were too young to be learned in theology, but their God loved young men who had faith. The oldest of their number was twenty-six. None of them had been a member of the Church for more than a few months. The formal instruction they had received in its doctrines and practices could be counted in hours or days at the most. Their success depended on their companionship with the Holy Spirit. The path they marked would yet be followed by countless others. Nowhere in the Bible is the spirit of revelation defined. Nowhere in that marvelous book do we find a definition of scripture. Here, with a single sentence, the Prophet sweeps away cobwebs woven of darkness and confusion that for centuries have blocked the light of heaven. Scripture is the mind of the Lord, the will of the Lord, the word of the Lord, the voice of the Lord, and the power of God unto salvation. Its source is the Holy Ghost, and all who by the laying on of hands have received the promise of the companionship of that member of the Godhead at the same time assume the obligation to witness of him and of his gospel—they are to speak scripture. "Anything spoken by the Father, Son, or Holy Ghost, by the angels of heaven, or by mortal man when moved upon by the Holy Ghost, is scripture. Such spoken words are the will, mind, word, and voice of the Lord. (D. & C. 68:1-5.) "Since it is a comparatively rare thing for mortal man to hear the personal voice of Deity, or to converse with angels, it follows that most scriptural utterances are given to man by revelation from the Holy Ghost. These statements, made by the power of the Holy Spirit, consist of the identical words which the Lord himself would speak under the same circumstances. They are indeed the

Lord's words because he authorizes and directs the Holy Ghost to influence and guide men in giving utterance to them. "It is by the power and guidance of the Holy Ghost—that Spirit Personage who, as a member of the Godhead, has power to speak with unerring certainty to the spirit within man—that the saints 'have the mind of Christ.' (1 Cor. 2:16.) That is, when moved upon by the Holy Ghost, the saints are enabled to think what our Lord thinks, to give voice to the very words he does or would speak, and to act as he would act in the same situation. What is true of the mortal saints is also true of the heavenly saints, for 'Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ.' (2 Ne. 32:3.) "All scripture is true. It is composed wholly and solely of pure, unvarnished, irrefutable, and eternal truth. 'Thy word,' O God, 'is truth.' (John 17:17.) 'By the power of the Holy Ghost ye may know the truth of all things.' (Moro. 10:5.) "All scripture comes by revelation. Whenever any revealed truth is expressed in words, those words are scripture. 'The Holy Ghost is a revelator,' Joseph Smith said. 'No man can receive the Holy Ghost without receiving revelations.' (Teachings of the Prophet Joseph Smith, p. 328.) And when those revelations are either spoken or written, they are scripture. **"Most scripture has been, is now, and will continue to be oral and unrecorded. Throughout the length and breadth of his earthly kingdom, the Lord's agents are frequently moved upon to speak, testify, prophesy, exhort, expound, preach, and teach by the power of the Holy Ghost. Such inspired utterances benefit and bless those who speak them and the spiritually endowed among the hearers"** (McConkie, Doctrinal New Testament Commentary, 1:55-56). Revelations of the Restoration, p. 488-89. **"It is not to be thought that every word spoken by the General Authorities is inspired, or that they are moved upon by the Holy Ghost in everything they read and write. Now you keep that in mind. I don't care what his position is, if he writes something or speaks something that goes beyond anything that you can find in the standard church works, unless that one be the prophet, seer, and revelator—please note that one exception—you may immediately say, 'Well, that is his own idea.' And if he says something that contradicts what is found in the standard church works (I think that is why we call them 'standard'—it is the standard measure of all that men teach), you may know by that same token that it is false, regardless of the position of the man who says it."** (Harold B. Lee, ASIF, July 8, 1964, p. 11.) J. Reuben Clark: In considering the problem involved here, it should be in mind that some of the General Authorities have had assigned to them a special calling; they possess a special gift; they are sustained as prophets, seers, and revelators, which gives them a special spiritual endowment in connection with their teaching of the people. They have the right, the power, and authority to declare the mind and will of God to his people, subject to the over-all power and authority of the President of the Church. Others of the General Authorities are not given this special spiritual endowment and authority covering their teaching; they have a resulting limitation, and the resulting limitation upon their power and authority in teaching applies to every other officer and member of the Church, for none of them is spiritually endowed as a prophet, seer, and revelator. Furthermore, as just indicated, the President of the Church has a further and special spiritual endowment in this respect, for he is the prophet, seer, and revelator for the whole Church. Here we must have in mind—must know—that only the President of the Church, the Presiding High Priest, is sustained as prophet, seer, and revelator for the Church, and he alone has the right to receive revelations for the Church, either new or amendatory, or to give authoritative interpretations of scriptures that shall be binding on the Church, or change in any way the existing doctrines of the Church. He is God's sole mouthpiece on earth for The Church of Jesus Christ of Latter-day Saints, the only true Church. He alone may declare the mind and will of God to his people. **No officer of any other Church in the world has this high right and lofty prerogative. So when any other person, irrespective of who he is, undertakes to do any of these things, you may know he is not "moved upon by the Holy Ghost," in so speaking unless he has special authorization from the President of the Church.** [D&C 20:9-11; 90:1-4, 9, 12-16; 107:8, 65-66, 91-92; 115:19; 124:125; HC 2:477; 6:363.] (Address to Seminary and Institute Faculty, BYU, July 7, 1954.))

5 Behold, this is the promise of the Lord unto you, O ye my servants.

6 Wherefore, **be of good ^acheer, and do not ^bfear**, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I ^cwas, that I am, and that I am to come.

7 This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant ^aWilliam E. McLellin, and unto all the faithful elders of my church— **(Missionary work is a priesthood responsibility.)**

8 ^aGo ye into all the world, ^bpreach the gospel to every ^ccreature, acting in the ^dauthority which I have given you, ^ebaptizing in the name of the Father, and of the Son, and of the Holy Ghost.

9 And ^ahe that believeth and is baptized shall be saved, and he that believeth not shall be ^bdamned.

10 And he that believeth shall be blest with ^asigns following, even as it is written.

11 **And unto you it shall be given to know the signs of the ^atimes, and the ^bsigns of the coming of the Son of Man;**

12 And of as many as the Father shall bear record, to you shall be given power to ^aseal them up unto eternal life. Amen.

13 And now, concerning the items in addition to the ^acovenants and commandments, they are these—

14 There remain hereafter, in the due time of the Lord, other ^abishops to be set apart unto the ^bchurch, to minister even according to the first;

15 Wherefore they shall be ^ahigh priests who are worthy, and they shall be appointed by the ^bFirst Presidency of the Melchizedek Priesthood, except they be literal descendants of ^cAaron.

16 And if they be literal descendants of ^aAaron they have a legal right to the bishopric, if they are the ^bfirstborn among the sons of Aaron;

17 For the firstborn holds the right of the presidency over this priesthood, and the ^akeys or authority of the same.

18 No man has a legal right to this office, to hold the keys of this priesthood, except he be a ^aliteral descendant and the firstborn of Aaron. (Explaining these verses, Elder Joseph Fielding Smith taught: **"There are some men in the Church who have been blessed by patriarchs and pronounced descendants of Levi, but they have not made any claim to the office of bishop, for the revelation governing this situation says literal descendant of Aaron, not of Levi. There is evidently a great host of men who are descendants of Levi but not of Aaron. "The person spoken of in the revelations as having the right by lineage to the bishopric is the one who is the firstborn. By virtue of his birth he is entitled to hold 'the keys or authority of the same.' This has reference only to the one who presides over the Aaronic Priesthood. It has no reference whatever to bishops of wards. Further, such a one must be designated by the First Presidency of the Church and receive his anointing and ordination under their hands. The revelation comes from the Presidency, not from the patriarch, to establish a claim to the right to preside in this office. In the absence of knowledge concerning such a descendant, any high priest, chosen by the Presidency, may hold the office of Presiding Bishop and serve with counselors"** (*Doctrines of Salvation*, 3:92-93). Revelations of the Restoration, 490)

19 But, as a ^ahigh priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of ^bbishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.

20 And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and ^aanointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood. (**"The office of Presiding Bishop of the Church is the same as the office which was held by Aaron. . . . It was this office which came to John the Baptist, and it was by virtue of the fact that he held the keys of this power and ministry that he was sent to Joseph Smith and Oliver Cowdery to restore that Priesthood, May 15, 1829. The person who has the legal right to this presiding office has not been discovered; perhaps is not in the Church, but should it**

be shown by revelation that there is one who is the ‘firstborn among the sons of Aaron,’ and thus entitled by birthright to this presidency, he could ‘claim’ his ‘anointing’ and the right to that office in the Church.” (Smith, *Church History and Modern Revelation*, 1:259.)

21 But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their ^aanointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the ^bhands of the above named Presidency.

22 And again, no bishop or high priest who shall be set apart for this ministry shall be tried or ^acondemned for any crime, save it be before the ^bFirst Presidency of the church;

23 And inasmuch as he is found ^aguilty before this Presidency, by testimony that cannot be impeached, he shall be condemned; (This has reference to the Presiding Bishop, not a ward bishop.)

24 And if he repent he shall be ^aforgiven, according to the covenants and ^bcommandments of the church.

25 And again, inasmuch as ^aparents have children in Zion, or in any of her ^bstakes which are organized, that ^cteach them not to understand the ^ddoctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when ^eeight years old, the ^fsin (The sin of not teaching their children. Not the children’s sins.) be upon the heads of the parents.

(Harold B. Lee: And in that same inspired declaration by revelation [Sec. 68:25-28], the Lord gave us what we might style as a five-point program by which parents could teach faith. **First, he said, their children were to be baptized when they had reached the age of accountability at eight years; second, they were to be taught to pray; third, they were to be taught to walk uprightly before the Lord; fourth, they were to be taught to keep the Sabbath day holy; and fifth, they were to be schooled not to be idle, either in the Church or in their private lives. All parents who have followed that formula and have so taught their children have reaped the reward of an increased faith in their family, which has stood and will yet stand the test of the difficulties into which their children would yet go.** (CR, October 1952, p. 17.))

26 For this shall be a law unto the ^ainhabitants of Zion, or in any of her stakes which are organized.

27 And their children shall be ^abaptized for the ^bremission of their sins when ^ceight years old, and receive the laying on of the hands.

28 And they shall also ^ateach their children to pray, and to walk uprightly before the Lord. (To give life is to assume responsibility for that life. That responsibility reaches well beyond food, shelter, and clothing to embrace acceptable behavior and eventually the ability to provide for themselves. Here the Lord makes it a matter of divine responsibility for parents to teach their children the truths of salvation and to raise them in faith. There can be little surprise in this; they are his children too. We are a covenant people, and when a man and a woman go to the house of the Lord to receive the promise that their love can be eternal—that they can continue as husband and wife in the worlds to come—and that their posterity can surround them, we can only expect that the Author of the covenant will require something of us in return. Certainly that which is required includes the responsibility to plant in the hearts of our children the desire to marry in the temple and the responsibility to raise our sons with a desire to serve as missionaries. **We occasionally hear parents say that it is for their children to decide whether they will attend church, be baptized, abide by the standards of the Church, serve missions, and so forth. We are left to wonder if these same parents give their children the same freedom of choice where their education is concerned, or in the choice of foods they eat, or the medicine they take when ill. That their right of agency must be protected is beyond question. What is not beyond question is the degree of agency or the extent of the choices that are granted to them as children. Is it for the junior high school student to choose not to go to school? Should elementary school children have complete freedom of choice as to the foods they eat or when they go to bed or what is acceptable behavior and what is not? The degree of responsibility to control such decisions in the temporal realm differs little from the responsibility parents have in the realm of spiritual things. Surely we would not want to argue that parents have responsibility for the**

physical well-being of their children but not their spiritual well-being. Revelations of the Restoration, p. 491-92))

29 And the inhabitants of Zion shall also observe the ^aSabbath day to keep it holy.

30 And the inhabitants of Zion also shall remember their ^alabors, inasmuch as they are appointed to labor, in all faithfulness; for the ^bidler shall be had in remembrance before the Lord.

31 Now, I, the Lord, am not well ^apleased with the inhabitants of Zion, for there are ^bidlers among them; and their ^cchildren are also growing up in ^dwickedness; they also ^eseek not earnestly the riches of eternity, but their eyes are full of ^fgreediness.

32 These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery ^acarry these sayings unto the land of Zion.

33 And a commandment I give unto them—that he that observeth not his ^aprayers before the Lord in the season thereof, let him be had in ^bremembrance before the judge (**bishop**) of my people.

34 These sayings are ^atrue and faithful; wherefore, transgress them not, neither ^btake therefrom.

35 Behold, I am ^aAlpha and Omega, and I ^bcome quickly. Amen.

D&C 69

(Joseph Smith received Doctrine and Covenants section 69 during the month of November 1831 while he was staying at Hiram, Ohio. According to President Joseph Fielding Smith, “following the November conference the Prophet hastened to get the revelations arranged and in readiness by the time Oliver Cowdery was to leave [for Missouri], which was to be on or before the fifteenth day of November. The Prophet writes that at this time there were many things which the elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering and in compliance with their wish on the 3rd of November, the day after the conference closed, he inquired of the Lord and received the revelation which was also ordered printed with the commandments, but having been considered after the conference, it was to be placed in the volume as part of an appendix. This revelation is known as Section 133. . . . “It is an erroneous thought to believe that the Prophet selected all of the revelations he had received and placed them in the collection which was to become The Book of Commandments. Each of the revelations selected for that volume was placed there because the Prophet considered that it had some value to the Church in regard to its teachings. There are some revelations still in possession of the Church which were not included. Some of these we can readily believe were not included because the inspiration of the Prophet was that it was not necessary, or because some of them had an application which was not intended for publication and to be sent to an unbelieving world. “The preparation for the printing was soon completed, but this took a great deal of the Prophet’s time from the first of November to the twelfth, and in that time there had been held four special conferences. However, the revelations were ready for delivery to Oliver Cowdery and his companion by the fifteenth of that month.” (*Church History and Modern Revelation*, 1:248–49.) The Prophet Joseph Smith stated, “the Book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God by me; and after I had done this, I inquired of the Lord concerning these things, and received the following: [D&C 69]” (*History of the Church*, 1:234). Institute Manual, 147)

Joseph Smith Papers – 217, 221, 241

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1831. HC 1: 234–235. The compilation of revelations intended for early publication had been passed upon at the special conference of November 1. On November 3, the revelation herein appearing as Section 133 was added, and called the Appendix. By action of the conference, Oliver Cowdery was appointed to carry the manuscript of the compiled revelations and commandments to Independence, Missouri, for printing. He was also to take with him moneys that had been contributed for the building up of the Church in

Missouri. As the course of travel would lead him through a sparsely settled country to the frontier, a traveling companion was desirable.

1–2, John Whitmer is to accompany Oliver Cowdery to Missouri; 3–8, He is also to preach and to collect, record, and write historical data.

(By this time all necessary decisions for the publication of the Book of Commandments had been made, and this revelation directed Oliver Cowdery to carry the manuscript to Independence, Missouri, for printing. He was also to deliver funds that had been contributed to aid in the building of Zion. As the course of travel would take Oliver through a sparsely settled region to the frontier, John Whitmer was called to be his traveling companion. The two men left Ohio on 20 November 1831, stopped in Winchester, Indiana, for about a week to regulate Church affairs in the branch, and arrived in Independence on 5 January 1832. Revelations of the Restoration, 494)

1 HEARKEN unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall ^acarry unto the land of Zion, except one go with him who will be ^btrue and faithful.

2 Wherefore, I, the Lord, will that my servant, John Whitmer, should go with my servant Oliver Cowdery;

3 And also that he shall continue in ^awriting and making a ^bhistory of all the important things which he shall observe and know concerning my church; **(John Whitmer was Church Historian.)**

4 And also that he receive ^acounsel and assistance from my servant Oliver Cowdery and others.

5 And also, my servants who are abroad in the earth should send forth the accounts of their ^astewardships to the land of Zion;

6 For the land of Zion shall be a ^aseat and a place to receive and do all these things. **(Independence, Missouri, was to be "the center place" of Zion, the "seat" or headquarters of the Church. The day will yet come when this will be the case (Smith, Doctrines of Salvation, 3:66-79).** Revelations of the Restoration, 494)

7 Nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—

8 Preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to ^apossess it from generation to generation, forever and ever. Amen.

D&C 70

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 12, 1831. HC 1: 235–237. The history written by the Prophet states that four special conferences were held from the 1st to the 12th of November, inclusive. In the last of these assemblies the great importance of the Book of Commandments, later called the Doctrine and Covenants, was considered; and the Prophet refers to it as being “the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man.”

1–5, Stewards are appointed to publish the revelations; 6–13, Those who labor in spiritual things are worthy of their hire; 14–18, The saints should be equal in temporal things.

(This revelation is directed to members of the **Literary Firm**. This firm concerned itself with the printing of official Church literature. "On 12 November, 1831, the last day of the Hiram, Ohio conferences, it was decided that inasmuch as Joseph Smith, Oliver Cowdery, Sidney Rigdon, John

Whitmer, and Martin Harris had played such a conspicuous role in recording, preserving, and preparing the revelations for publication, they should 'have claim on the Church for recompense.' It was therefore voted by those present that the above-named brethren 'be appointed to manage [the sacred writings] according to the Laws of the Church and the Commandments of the Lord.' These men who were to 'manage' the revelations constituted the membership of the Literary Firm. Members of the partnership were consecrated in their respective responsibilities, and the profits from the sale of the Church publications were to benefit both the individual members as well as the Church at large." **Publications were to include the Joseph Smith Translation, a Church hymnal, and a Church newspaper** (Cook, *Revelations*, 112-13). *Revelations of the Restoration*, 495)

1 BEHOLD, and hearken, O ye inhabitants of Zion, and all ye people of my church who are afar off, and ^ahear the word of the Lord which I give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant ^bWilliam W. Phelps, by the way of commandment unto them.

2 For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them—

3 I, the Lord, have appointed them, and ordained them to be ^astewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them; **(Stewardship is not ownership. Stewardship is management with a responsibility to account to the owner or master.)**

4 And an account of this ^astewardship will I require of them in the day of judgment.

5 Wherefore, I have appointed unto them, and this is their business in the church of God, to ^amanage them and the concerns thereof, yea, the benefits thereof.

6 Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the ^aworld;

7 **Nevertheless, inasmuch as they ^areceive more than is needful for their necessities and their wants, it shall be given into my ^bstorehouse;** (Elder James E. Talmage wrote: "A system of unity in temporal matters has been revealed to the Church in this day; such is currently known as the Order of Enoch, or the United Order, and is founded on the law of consecration. As already stated, in the early days of the latter-day Church the people demonstrated their inability to abide this law in its fulness, and, in consequence, the lesser law of tithing was given; **but the saints confidently await the day in which they will devote not merely a tithe of their substance but all that they have and all that they are, to the service of their God; a day in which *The spirit of unity is essential to the law of consecration. no man will speak of mine and thine, but all things shall be the Lord's and theirs.*** "In this expectation they indulge no vague dream of communism, encouraging individual irresponsibility and giving the idler an excuse for hoping to live at the expense of the thrifty; but rather, a calm trust that in the promised social order, such as God can approve, every man will be a steward in the full enjoyment of liberty to do as he will with the talents committed to his care; but with the sure knowledge that an account of his stewardship shall be required at his hands." (*Articles of Faith*, pp. 439–40.)

8 And the ^abenefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become ^bheirs according to the laws of the kingdom.

9 Behold, this is what the Lord requires of every man in his ^astewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

10 And behold, **none are exempt from this ^alaw who belong to the church of the living God;**

11 Yea, neither the bishop, neither the ^aagent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over ^btemporal things.

12 He who is appointed to administer spiritual things, the same is ^aworthy of his hire, even as those who are appointed to a stewardship to administer in temporal things; (Of the labor here involved Joseph Smith observed: "Brother Oliver has labored with me from the beginning in writing, etc. Brother Martin

has labored with me from the beginning and Brother John Whitmer and Sidney Rigdon also for a considerable time, and as these sacred writings are now going to the Church for its benefit, that we may have claim on the Church for recompense—if this conference think these things worth prizing to be had on record to show hereafter—I feel that it will be according to the mind of the Spirit, for by it these things were put into my heart which I know to be the Spirit of truth" (*History of the Church*, 1:236).

This revelation recognizes that those who devoted themselves to bringing forth God's revelations for both the edification and salvation of the Saints had claim upon the Church for their temporal sustenance. Of necessity, establishing the kingdom of God required the establishment of a host of different kinds of stewardships. The Prophet and those mentioned in this revelation had a stewardship to publish the revelations and commandments (vv. 1-4), others had been given a stewardship involving the printing house (D&C 104:29-30), some were to work in a mercantile establishment (D&C 104:39-42), and so forth. Revelations of the Restoration, 496)

13 Yea, even more abundantly, which abundance is multiplied unto them through the ^amanifestations of the Spirit.

14 Nevertheless, in your temporal things you shall be ^aequal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be ^bwithheld. (President Joseph Fielding Smith explained: **"To be equal did not mean that all should have the same amount of food, but each should have according to his needs. For instance, a man would receive in proportion to the number in his family, not according to the nature of his work. He was to have, 'for food and for raiment; for an inheritance; for houses and for lands, in whatsoever circumstances, I the Lord, shall place them, and whithersoever I, the Lord, shall send them [D&C 70:16].'"**) (*Church History and Modern Revelation*, 1:268–69.)

15 Now, this commandment I give unto my servants for their ^abenefit while they remain, for a manifestation of my blessings upon their heads, and for a ^breward of their ^cdiligence and for their security;

16 For food and for ^araiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them.

17 For they have been faithful over ^amany things, and have done well inasmuch as they have not sinned.

18 Behold, I, the Lord, am ^amerciful and will bless them, and they shall enter into the joy of these things. Even so. Amen.

Come Follow Me Lesson 27
June 28-July 4
D&C 71-75

D&C 71

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, December 1, 1831. HC 1: 238–239. The Prophet had continued to translate the Bible with Sidney Rigdon as his scribe until this revelation was received, at which time it was temporarily laid aside so as to enable them to fulfill the instruction given herein. The brethren were to go forth to preach in order to allay the unfriendly feelings that had developed against the Church as a result of the publication of some newspaper articles by Ezra Booth, who had apostatized.

1–4, Joseph Smith and Sidney Rigdon are sent forth to proclaim the gospel; 5–11, Enemies of the saints shall be confounded.

(This revelation directs Joseph Smith and Sidney Rigdon to set aside the labor of translation on the Bible for a time while they went forth in defense of the restored gospel. This was required by the deluge of falsehoods that had been spread by Ezra Booth, who has the dubious distinction of being the first apostate from the youthful Church to take up the pen against it (Smith, *History of the Church*, 1:175–221). Revelations of the Restoration, 497. At the date of this revelation, 1 December 1831, the Saints did not yet have means of publicly defending the Church when it was under attack from critics and apostates. Those who were willing to listen needed to hear viewpoints other than those of the unbelievers. Ezra Booth, a former Methodist minister who joined the Church when he witnessed a healing, turned apostate and wrote nine letters against the Church. The letters, published in the *Ohio Star* at Ravenna, Ohio, were highly critical, and the Prophet Joseph Smith wrote that they, “by their coloring, falsity, and vain calculations to overthrow the work of the Lord, exposed [Booth’s] weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at” (*History of the Church*, 1:217). **Booth was not the first to apostatize, but he was the first Church member to write anti-Mormon literature and publish it.** A Church conference was held 1 November 1831, during which it was decided to print and publish revelations given through Joseph Smith to strengthen the Saints against the attacks of critics and apostates. Once the arrangements were made for publishing the revelations, Joseph Smith and Sidney Rigdon resumed work on the Joseph Smith Translation of the Bible. **Meanwhile, the agitation caused by Ezra Booth had grown so serious that on the first day of December the Lord called Joseph and Sidney from their work of translation to proclaim the gospel to the world. They left in haste for Kirtland, Ohio. As Smith and Sjodahl observed, “Sometimes it is wise to ignore the attacks of the wicked; at other times it is necessary to meet them, fearlessly and with ability”** (Commentary, p. 423; see also *History of the Church*, 1:238–39).)

1 BEHOLD, thus saith the Lord unto you my servants Joseph Smith, Jun., and Sidney Rigdon, that the time has verily come that it is necessary and expedient in me that you should open your mouths in ^aproclaiming my gospel, the things of the kingdom, **expounding the ^bmysteries** thereof out of the scriptures, according to that portion of Spirit and power which shall be given unto you, even as I will.

2 Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be ^amade known unto you.

3 Verily **this is a mission for a season**, which I give unto you.

4 Wherefore, ^alabor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. **(The most effective way to defend the gospel is to declare it.** Truth stands on its own and carries within itself the evidence of its own authenticity. As Christ will have the victory over Satan, so every truth will ultimately triumph over

its counterpart, whatever its source may be. **Knowing that falsehood cannot hold its own against the truth in open display, the ministers of darkness of necessity must first shade or distort the light of heaven. Only then do they dare attack it. It is for this reason that ministers of other faiths will never be found telling their congregations to read the Book of Mormon and then prayerfully ask God if it is true. Nor would they allow the other revelations of the Restoration to be tested by such a standard. For that matter, neither are their own doctrines to be subject to such an examination.** Yet did not the apostle Paul counsel us to "prove all things" and hold fast to "that which is good"? (1 Thessalonians 5:21). And again we would ask, should we not hold in suspicion the merchant who will not allow his weights to be inspected? Revelations of the Restoration, 497. Preparations were being made at this time for the publication of the Book of Commandments, the first compilation of revelations received in this dispensation (D&C 67). Virtually from the time of the death of the meridian Twelve Apostles, the historical Christian world began to teach that God no longer speaks, that revelation has ceased, and that no one can add to the canon of scripture. The announcement of a new canon of scripture, one that not only stands as an equal with the revelations of the Old and New Testament but that supercedes them as the voice of God to those of our day, is a spiritual earthquake the likes of which the world has rarely seen. If such a thing be admitted, then every doctrine given birth by either men or devils must "tumble to the dust" (1 Nephi 22:14), as indeed they will. No single doctrine poses a greater threat to priestcraft or false religion in any of its forms than the announcement that God has chosen a new Sinai on the American frontier and a modern Moses by the name of Joseph Smith. Revelations of the Restoration, 498)

5 Now, behold this is wisdom; whoso readeth, let him ^aunderstand and ^breceive also;

6 For unto him that receiveth it shall be given more ^aabundantly, even power. (71:6 "I will give unto the children of men," the Lord said through the prophet Nephi, "line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have" (2 Nephi 28:30). **To the principle taught here by Nephi the Lord now adds the promise of "power," which is to be granted to those willing to hear his voice and continually add to their understanding. It naturally follows that as we grow in the knowledge of the things of the Spirit we will also grow in faith and in spiritual power.** Thus our ability to discern and teach the truth will increase, as will the power with which we teach it. And again, by way of contrast, for those who say they have enough, from them shall be taken away even that which they have. Revelations of the Restoration, 499)

7 Wherefore, ^aconfound your ^benemies; call upon them to ^cmeet you both in public and in private; and inasmuch as ye are faithful their ^dshame shall be made manifest. (As the experience of tens of thousands of missionaries attests, little, if any, gospel teaching is accomplished when we engage in debate or in "scripture bashing." Nevertheless, in some situations a confrontation may be unavoidable. The circumstances which called forth this revelation are one such instance. The directions given in this verse are understood to be confined to such instances and are not the standard way of presenting the gospel. In his instruction to the Nephites, Christ said: "There shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. . . . For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away" (3 Nephi 11:28-30). When we forthrightly declare the truths of salvation as restored through the Prophet Joseph Smith, it will generally have a much greater effect on the hearts of men than if we place our focus on refuting the many falsehoods that have been perpetuated against the Latter-day Saints or against our doctrines. Revelations of the Restoration, 499. Joseph Smith recorded that "from this time until the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places,

setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness and darkness filled the minds of many, and caused them to persecute the true Church, and reject the true light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth." The 20 December 1831 *Painesville Telegraph* stated that "Sidney Rigdon, the vicegerant and champion of Jo. Smith, has thrown out a challenge, in the *Ohio Star*, to Mr. Booth and Deacon Rider, who have renounced the Mormon faith, to meet him in mortal combat (of words) on the subject of the Gold Bible." Ryder refused the invitation. Sidney Rigdon wrote a letter, published in the *Ohio Star* on 12 January 1832, in which he charged: "Simonds, like the worker of iniquity, has sought a hiding place. Let the public remember, when he goes forth again to proclaim his assertions against the book of Mormon, that he has been invited upon honorable principles to investigate its merits, and dare not do it." ACD&C 2:262)

8 Wherefore, let them bring forth their ^astrong reasons against the Lord.

9 Verily, thus saith the Lord unto you—there is no ^aweapon that is formed against you shall prosper; (What success can one enjoy when fighting against the kingdom of God or the truths of salvation? Such victories will be but temporary, their glory but for a moment. Satan was granted power to bruise Christ's heel, but the sure promise is that God's Son will crush his head (Genesis 3:15, see fn). None who properly bear the name of Christ go forth with a promise that is less than that. The victory will always rest with truth over falsehood, light over darkness, good over evil, and love over hatred. Subsequent to this revelation, the Prophet would yet pen these words: "The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done" (Smith, *History of the Church*, 4:540). Revelations of the Restoration, 499-500. "Our enemies have never done anything that has injured this work of God, and they never will. I look around, I read, I reflect, and I ask the question, Where are the men of influence, of power and prestige, who have worked against the Latter-day Saints? Where is the reputation, for honor and courage, of the governors of Missouri and Illinois . . . ? Where are there people to do them honor? They cannot be found. . . . Where are the men who have assailed this work? Where is their influence? They have faded away like dew before the sun. We need have no fears, we Latter-day Saints. God will continue to sustain this work; He will sustain the right. If we are loyal, if we are true, if we are worthy of this Gospel, of which God has given us a testimony, there is no danger that the world can ever injure us. We can never be injured, my brethren and sisters, by any mortals, except ourselves." ACD&C 2:262-63. **Elder Bruce R. McConkie explained the usual role of debates in the work of the Church as follows: "Except under very unusual circumstances, *debates* play no part in the approved system of presenting the message of salvation to the world or of persuading members of the Church to accept a particular doctrine or view. Almost always a debate entrenches each contestant and his sympathizers more firmly in the views already held." (*Mormon Doctrine*, p. 186.) In the commotion that followed the publication of Ezra Booth's anti-Mormon letters, the Lord commanded the elders of the Church not to debate, but to directly refute the falsehoods and lies that had been published. President Joseph Fielding Smith explained: "Quite generally the Lord counsels his servants not to engage in debates and arguments, but to preach in power the fundamental principles of the Gospel. This was a condition that required some action of this kind, and the Spirit of the Lord directed these brethren to go forth and confound their enemies which they proceeded immediately to do, as their enemies were unable to substantiate their falsehoods and were surprised by this sudden challenge so boldly given. Much of the prejudice was allayed and some friends made through this action." (*Church History and Modern Revelation*, 1:269.))**

10 And if any man lift his voice against you he shall be ^aconfounded in mine own due time. (President Harold B. Lee explained that what the Lord “is trying to have us understand is that he will take care of our enemies if we continue to keep the commandments. So, you Saints of the Most High God, when these things come, and they will come— this has been prophesied—you just say, “No weapon formed against the work of the Lord will ever prosper, but all glory and majesty of this work that the Lord gave will long be remembered after those who have tried to befoul the name of the Church and those of its leaders will be forgotten, and their works will follow after them.’ “We feel sorry for them when we see these things happen.” (In Conference Report, Oct. 1973, p. 167; or *Ensign*, Jan. 1974, p. 126.))

11 Wherefore, ^akeep my commandments; they are true and faithful. Even so. Amen.

D&C 72

(Edward Partridge was called to be the first bishop of the Church in this dispensation on 4 February 1831 at Kirtland, Ohio (see D&C 41). In November 1831 the Lord revealed, “There remain hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first” (D&C 68:14). The Prophet Joseph Smith recorded that on 4 December 1831 “several of the Elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our temporal and spiritual welfare, I received the following: [D&C 72]” (*History of the Church*, 1:239). The Prophet received the first eight verses of section 72, and immediately Newel K. Whitney was ordained. Then the Prophet received the rest of section 72. Institute Manual, 151)

Joseph Smith Papers – 237, 269

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 4, 1831. HC 1: 239–241. Several elders and members had assembled to learn their duty and to be further edified in the teachings of the Church. This section is a compilation of two revelations received on the same day. Verses 1–8 make known the calling of Newel K. Whitney as a bishop. He was then called and ordained, after which verses 9–26 were received giving additional information as to a bishop’s duties.

1–8, Elders are to render an account of their stewardship unto the bishop; 9–15, The bishop keeps the storehouse and cares for the poor and needy; 16–26, Bishops are to certify worthiness of elders.

(An early manuscript of Section 72 in the handwriting of Joseph Smith and Frederick G. Williams indicates that verses 1-8 and 9-26 were revelations received separately on the same day and then joined together. ACD&C 2:264-65)

1 HEARKEN, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the ^ahigh priests of my church, to whom the ^bkingdom and power have been given.

2 For verily thus saith the Lord, it is expedient in me for a ^abishop to be appointed unto you, or of you, unto the church in this part of the Lord’s vineyard.

3 And verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every ^asteward, to render an ^baccount of his ^cstewardship, both in time and in eternity.

4 For he who is faithful and ^awise in time is accounted worthy to inherit the ^bmansions prepared for him of my Father.

5 Verily I say unto you, the elders of the church in this part of my vineyard shall render an account of their stewardship unto the ^abishop, who shall be appointed of me in this part of my vineyard.

6 These things shall be had on ^arecord, to be handed over unto the ^bbishop in Zion.

7 And the duty of the ^abishop shall be made known by the commandments which have been given, and the voice of the conference. **(This refers to the consent of those present, indicated by a sustaining vote. The vote itself— which is given by raising the right hand— is a form of covenant with two parts: first, the sustaining assures acceptance of those whose names are being presented for approval, and second, it includes the promise of help and support as necessary for them to magnify the office to which they are being called.** Illustrating these principles, John Taylor observed, "We hold up our right hand when voting in token before God that we will sustain those for whom we vote. And if we cannot feel to sustain them, we ought not to hold up our hands, because to do this would be to act the part of hypocrites, And the question naturally arises, how far shall we sustain them? Or in other words, how far are we at liberty to depart from this covenant which we make before each other and before our God? For when we lift up our hands in this way, it is in token to God that we are sincere in what we do, and that we will sustain the parties we vote for. This is the way I look at these things. How far then should we sustain them, and how far should we not? This is a matter of serious importance to us. If we agree to do a thing and do not do it, we become covenant-breakers and violators of our obligations, which are, perhaps, as solemn and binding as anything we can enter into" (*Gospel Kingdom*, 174-75; Doctrine and Covenants 28:10). See commentary on Doctrine and Covenants 26:2. Revelations of the Restoration, 502)

8 And now, verily I say unto you, my servant ^aNewel K. Whitney is the man who shall be appointed and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so. Amen. **(Newell K. Whitney served under Edward Partridge.** A bishop is called by revelation. "Newel K. Whitney, staggering under the weight of the responsibility that was about to be placed upon him, said to the Prophet: 'Brother Joseph, I can't see a Bishop in myself.' "No, but God could see it in him. He was a natural Bishop—a first class man of affairs. Probably no other incumbent of that important office, the Presiding Bishopric, to which he eventually attained, has been better qualified for it than Newel K. Whitney. But he could not see it, and he shrank from the responsibility. The Prophet answered: 'Go and ask the Lord about it.' And Newel did ask the Lord, and he heard a voice from heaven say: '*Thy strength is in me.*' That was enough. He accepted the office, and served in it faithfully to the end of his days—a period of eighteen years." ACD&C 2:266)

9 The word of the Lord, in addition to the ^alaw which has been given, making known the ^bduty of the ^cbishop who has been ordained unto the church in this part of the vineyard, which is verily this— **(The duties of the bishop in Kirtland are enumerated in these verses. The bishops involved here were not the bishops of wards. The Saints were not divided into the geographic divisions we know as wards until the Nauvoo period. These men, as noted earlier, were traveling or area bishops. As given here, the duties of Bishop Whitney included keeping the Lord's storehouse and receiving the contributions of the Saints in his jurisdiction. He was to look after the needy and be responsible for the Church's temporal affairs. He was further obligated to see that those who gathered with the Church in Missouri took with them a certificate or recommend (as we would call it today) certifying their faithfulness and right to lay claim upon an inheritance there.** Revelations of the Restoration, 503)

10 To keep the Lord's ^astorehouse; to receive the funds of the church in this part of the vineyard;

11 To take an account of the elders as before has been commanded; and to ^aadminister to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay;

12 That this also may be consecrated to the good of the church, to the poor and needy.

13 And he who ^ahath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands.

14 And the labors of the faithful who labor in spiritual things, in administering the gospel and the ^athings of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion;

15 Thus it cometh out of the church, for according to the ^alaw every man that cometh up to Zion must lay all things before the bishop in Zion.

16 And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard—

17 A ^acertificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise ^bsteward and as a faithful ^claborer; **(Four major responsibilities of a bishop are discussed in these verses.**

First, the bishop administers the Lord's storehouse, receiving and disbursing Church funds and other resources for his area (see vv. 10–11). Second, he evaluates and keeps track of the financial performance of individual stewards in his ward (see vv. 11, 13, 16). Third, the bishop is responsible for the temporal welfare of the members in his ward, particularly the poor and the needy (see v. 12). Fourth, the bishop serves as a judge in Israel. He has the responsibility of judging and certifying the worthiness of members in his ward (see also D&C 107:68–74). ACD&C 2:267. In our day a bishop is also set apart as the president of the priests quorum and the presiding high priest of the ward.)

18 Otherwise he shall not be ^aaccepted of the bishop of Zion. **(Going up to Zion was a sacred privilege (see v. 24), and only worthy, profitable stewards with recommends from their local bishop were allowed to go. Without a recommend the Ohio Saints were not supposed to go, and were not to be received into fellowship or receive an inheritance there if they went on their own. The disobedience of many Saints to these and other commandments, however, contributed to the failure to establish Zion in Jackson County. ACD&C 2:269)**

19 And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard be ^arecommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

20 And again, let my servants who are appointed as stewards over the ^aliterary concerns of my church have claim for assistance upon the bishop or bishops in all things—

21 That the revelations may be ^apublished, and go forth unto the ends of the earth; that they also may obtain ^bfunds which shall benefit the church in all things;

22 That they also may render themselves approved in all things, and be accounted as ^awise stewards.

23 And now, behold, this shall be an ^aensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

24 A few words in addition to the laws of the kingdom, respecting the members of the church—they that are ^aappointed by the Holy Spirit to go up unto Zion, and they who are ^bprivileged to go up unto Zion—

25 Let them carry up unto the bishop a ^acertificate from three elders of the church, or a certificate from the bishop;

26 Otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen. **(When Edward Partridge died in Nauvoo in May 1840, Newell K. Whitney became the Presiding Bishop.)**

D&C 73

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, January 10, 1832. HC 1: 241–242. Since the early part of the preceding December, the Prophet and Sidney had been engaged in preaching, and by this means much was accomplished in diminishing the unfavorable feelings that had arisen against the Church (see heading to Section 71).

(Joseph Smith and Sidney Rigdon were working on a revision of the Bible when, on 1 December 1831, the Lord called them to go on a mission for a season. The Prophet Joseph Smith recorded: “From this time until the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness and darkness filled the minds of many, and caused them to persecute the true Church, and reject the true

light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth. On the 10th of January, I received the following revelation [D&C 73] making known the will of the Lord concerning the Elders of the Church until the convening of the next conference.” (*History of the Church*, 1:241.) Institute Manual, 153)

1–2, Elders are to continue to preach; 3–6, Joseph Smith and Sidney Rigdon are to continue to translate the Bible until it is finished.

1 FOR verily, thus saith the Lord, it is expedient in me that ^athey should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference;

2 And then, behold, it shall be made known unto them, by the ^avoice (common consent) of the conference, their several missions. (Brethren were sustained in General Conference to serve missions.)

3 Now, verily I say unto you my servants, Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is ^aexpedient to ^btranslate again; (When the angel Moroni appeared to Joseph Smith on 21 September 1823, he quoted passages from the Bible, but he quoted them with significant differences from the King James Version (see JS—H 1:36–41.) Later, while translating the Book of Mormon, Joseph learned that many “plain and precious things” had been lost from the Bible (1 Nephi 13:25–29). After he and Oliver Cowdery were baptized, Joseph found his mind enlightened, and the “true meaning and intention” of the scriptures was revealed to him (JS—H 1:74). So when the Prophet had finished translating the Book of Mormon, he turned his attention to the Bible. Although the word *translation* brings to mind the use of original texts and ancient languages, Joseph’s work was to restore the correctness of the scripture by the power of the Spirit, not by scholarly interpretation. In June 1830 he wrote that “line upon line of knowledge” was revealed as he received the book of Moses (*History of the Church*, p. 98), which gave an account of what Moses had received from the Lord that had not survived the ages intact. As he and Sidney Rigdon were working on the New Testament, the Prophet Joseph Smith recorded: “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. . . . Now this caused us to marvel, for it was given unto us of the Spirit.” (D&C 76:15, 18.) Joseph’s work of translating the Bible was a spiritual task. Later he studied Hebrew and German, but it was not his knowledge of languages that provided a basis to correct the scriptures. Joseph Smith went through all of the Bible, dictating to a scribe changes, deletions, or additions, but he did not complete a revision of the entire Bible. **He never considered what he had accomplished as ready for publication, and he probably would have made many more corrections had he lived longer.** Institute Manual, 153-54)

4 And, inasmuch as it is practicable, to preach in the regions round about until conference; and after that it is expedient to continue the work of ^atranslation until it be finished. (By divine commission Joseph Smith made the revision or translation of the King James Bible known to us today as the Joseph Smith Translation. He commenced that work in June 1830 and completed the major portion of it by July 1833. The work was constantly interrupted, and the Prophet was still making modifications in the text, while preparing it for publication, at the time of his death in 1844.

Changes had been made from Genesis through Revelation. Although this seems to highlight the flaws in the Bible as it has come to us, in a higher sense it should be understood that because revelation is a continuous process among the Lord’s people, there is no revelation that could not be amplified by additional light from heaven. Revelations of the Restoration, 504-05. The Prophet continued to work vigorously on the Joseph Smith Translation from this time until 2 July 1833, when the first draft of his work was finished, and he ceased formal labor on the manuscript. He continued making revisions in the text, however, from time to time until his death in 1844. It would be difficult to overestimate the benefits and influence of the Joseph Smith Translation on the doctrinal education of the Prophet and of the Church. The book of Moses and Joseph Smith Translation—Matthew in the Pearl of Great Price, the

whole of sections 76–77, 91, and 132, and portions of sections 25–26, 35, 37, 41–42, 45, 73, 90, 93–94, 104, 107, and 124, all resulted directly from the Prophet's translation of the Bible—the Joseph Smith Translation. Many other sections of the Doctrine and Covenants were indirectly influenced by Joseph's work on the Joseph Smith Translation. In particular, the eighteen months between January of 1832—the Amherst conference—and June of 1833 were richly productive. Twenty-three sections of the Doctrine and Covenants were received during that time (see D&C 73–96). ACD&C 2:272-73)

5 And let this be a pattern unto the elders until further knowledge, even as it is written.

6 Now I give no more unto you at this time. ^aGird up your loins and be sober. Even so. Amen. (When Ezra Booth fled from Sidney Rigdon's challenge to meet him in public debate, the *Ohio Star* ceased publication of his scurrilous letters. At the same time the Prophet and Sidney befriended many through their public preaching. **The best way to defend the gospel is simply to teach it**, as Joseph and Sidney demonstrated in this instance. Such a course is here referred to as a "pattern unto the elders." See commentary on Doctrine and Covenants 71. *Be sober*. While it is both appropriate and necessary for servants of the Lord to take time to relax and refresh themselves, it is not appropriate for them to be silly or light-minded. Such behavior becomes offensive to the Spirit, causing it to withdraw. Revelations of the Restoration, 504-05)

D&C 74

Joseph Smith Papers – 231

Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, January 1832. HC 1: 242. The Prophet writes, "Upon the reception of the foregoing word of the Lord [D&C 73], I recommenced the translation of the Scriptures, and labored diligently until just before the conference, which was to convene on the 25th of January. During this period I also received the following, as an explanation of 1 Corinthians 7: 14."

1–5, Paul counsels the church of his day not to keep the law of Moses; 6–7, Little children are holy and are sanctified through the atonement.

1 FOR the ^aunbelieving ^bhusband is ^csanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. **(This notion (1 Corinthians 7:14), which represents a false tradition among the Jews, is currently used by many Christian commentators as a justification for infant baptism. If Paul, who made it plain that he was speaking by way of personal opinion and not by way of revelation (1 Corinthians 7:6; D&C 74:5), was intimating that a child would be unclean and thus unholy if not born to at least one Christian parent, he was clearly in error (D&C 74:6-7).** Revelations of the Restoration, 507 Doctrine and Covenants 74:1 is an exact quotation of 1 Corinthians 7:14 in the King James Bible. **It will be helpful to remember that the setting of this passage in 1 Corinthians is a discussion of part-member families and of the circumstances that would justify the Saints in dissolving marriages to nonmembers. Paul's advice, which remains Church policy today, was that such marriages should be continued if the nonmember would tolerate his or her spouse's activity in the Church (see 1 Corinthians 7:12–13). A second condition for preserving a part-member marriage, implicit in the King James version text and clarified by D&C 74, is that the children of such unions should be reared in the Church as Christians and not in the synagogue as Jews—or today, by extension, in non-Latter-day Saint churches.** Sanctification, or being made sinless and holy, in the fullest sense comes only through the atonement of Christ (see v. 7). Jews of Paul's day, however, tended to divide the world into things clean or unclean, sacred or profane, holy or unholy. They often used these terms in ways that come close to modern distinctions between allowed and not allowed, proper and improper, or tainted and untainted.

Therefore, the sense of the terms *sanctified*, *unclean*, and *holy* in 1 Corinthians 7:14 and in Doctrine and Covenants 74:1 is that **where a nonmember spouse allows his or her partner to be active in the Church and agrees that the children will be raised in the Church, then there is no unholiness or impropriety in continuing such a marriage (see also 1 Corinthians 7:13–14), nor is there any taint to the children that may come from it. Such a union constitutes *holy* or acceptable matrimony before God—even though it is an arrangement for time only. There is no unholiness attached to faithful, committed marriages performed outside the temple. They may in truth be a "lesser good," but they are definitely not an evil. The only thing *wrong* with such marriages for time is their impermanence and the acceptance of their impermanence, with the consequent loss of blessings, by the partners.** ACD&C 2:275-76)

2 Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ.

3 And it came to pass that there arose a great ^acontention among the people concerning the law of ^bcircumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the ^claw of Moses, which law was fulfilled.

4 And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the ^atraditions of their fathers and believed not the gospel of Christ, wherein they became unholy.

5 Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord, but of himself, that a believer should not be ^aunited to an ^bunbeliever; except the ^claw of Moses should be done away among them, (Here Joseph Smith seeks and receives understanding relative to an expression of the apostle Paul that is, at best, difficult for the modern reader to understand. The greater issue Paul was addressing is whether a man or woman who is married to a non-Christian should remain in that marriage. Paul taught that the Christian partner should not in such a case take the initiative in seeking a divorce. If, on the other hand, the unbelieving partner desired to separate, the Christian, Paul felt, was not bound to remain in that union. At this point another question was raised relative to the status of children born of these mixed marriages. On this matter Paul made a statement that suggests that children born outside the faith are both unclean and unholy. His doing so may reflect his own Jewish background. "The Jews considered a child as born out of holiness whose parents were not proselytes at the time of the birth, though afterwards they became proselytes. On the other hand, they considered the children of heathens born in holiness provided the parents became proselytes before the birth. All the children of the heathens were reputed unclean by the Jews; and all their own children holy" (Clarke, *Clarke's Commentary*, 3:223). **Paul's statement would naturally perplex the Prophet because he had already been taught that all little children are whole in Christ, they being incapable of committing sin (Moroni 8:8; D&C 29:46-47). Revelations of the Restoration, 506-07 If this refers to what Paul wrote in 1 Corinthians 7:14, then the present New Testament text has become corrupted, for there is no mention there now of the concerns discussed in Doctrine and Covenants 74:5–6. It is possible that Paul wrote about these things in his earlier, lost letter to the Corinthians² and this phrase merely refers to those prior instructions. Thus, by revelation to Joseph Smith, this knowledge was restored.** ACD&C 2:277)

6 That their children might remain without circumcision; and that the ^atradition might be done away, which saith that little children are unholy; for it was had among the Jews;

7 But little ^achildren are ^bholy, being ^csanctified through the ^datonement of Jesus Christ; and this is what the scriptures mean. (Because all little children are clean, pure, and holy, because they have been sanctified by the blood of Christ, if they were to die as children, that is, in this state of holiness, they have the sure promise of the Lord that they are rightful heirs of every blessing that heaven has to bestow (D&C 137:10; Moroni 8). Revelations of the Restoration, 507-08)

D&C 75

Revelation given through Joseph Smith the Prophet, at Amherst, Ohio, January 25, 1832. HC 1: 242—245. The occasion was that of a conference previously appointed. At this conference Joseph Smith was sustained and ordained President of the High Priesthood. Certain elders, who had encountered difficulty in bringing men to an understanding of their message, desired to learn more in detail as to their immediate duties. This revelation followed.

(This revelation was given at a conference held in Amherst, Lorain County, Ohio. "At this conference," the Prophet observed, "much harmony prevailed, and considerable business was done to advance the kingdom, and promulgate the Gospel to the inhabitants of the surrounding country." It was at this conference that Joseph Smith was sustained and ordained President of the High Priesthood. Joseph Smith also observed that "the Elders seemed anxious for me to inquire of the Lord that they might know His will, or learn what would be most pleasing to Him for them to do, in order to bring men to a sense of their condition; for as it was written, all men have gone out of the way, so that none doeth good, no, not one [Romans 3:12]. I inquired and received the following . . ." (*History of the Church*, 1:242-43). Revelations of the Restoration, 508. During the conference itself, Joseph Smith was presented, sustained, and set apart as president of the high priesthood of the Church. It should be remembered that Joseph already possessed the office of apostle and of priesthood authority necessary to organize the Church and preside over all its quorums and auxiliaries. These he had received under the hands of Peter, James, and John. It was still necessary, however, for Joseph to be accepted and set apart within the structure of the Church according to the law of common consent (see D&C 26:2). Orson Pratt related: "At this conference the Prophet Joseph was acknowledged President of the High Priesthood, and hands laid on him by Elder Sidney Rigdon. At this conference, by the request of the Priesthood, the Prophet inquired of the Lord, and a revelation was given and written in the presence of the whole assembly, appointing many of the Elders to missions, among whom Elder Lyman E. Johnson and myself were named and appointed on a mission to the Eastern States." ACD&C 2:279-80.)

1—5, Faithful elders who preach the gospel will gain eternal life; 6—12, Pray to receive the Comforter, which teaches all things; 13—22, Elders shall sit in judgment on those who reject their message; 23—36, Families of missionaries are to receive help from the Church.

1 VERILY, verily, I say unto you, I who speak even by the ^avoice of my Spirit, even ^bAlpha and Omega, your Lord and your God—

2 Hearken, O ye who have ^agiven your names to go forth to proclaim my gospel, and to ^bprune my vineyard. (Missionaries)

3 Behold, I say unto you that it is my will that you should go forth and not tarry, neither be ^aidle but ^blabor with your might—

4 Lifting up your voices as with the sound of a trump, ^aproclaiming the ^btruth according to the revelations and commandments which I have given you. (The Church is charged with the responsibility to declare the message of the Restoration among those of every nation, kindred, tongue, and people. Here, the missionaries are reminded that they are to declare that message from the revelations given through the Prophet Joseph Smith. It is offensive to the Spirit when missionaries seek refuge and respectability in the Bible rather than declaring the message the Lord gave for our day. The Book of Mormon is the perfect evidence that Joseph Smith is a prophet, not the book of Isaiah, Jeremiah, or Daniel. The testimony of Christ as found in Matthew, Mark, Luke, and John is nothing short of marvelous, yet even their testimonies take on greater meaning when read by the light of modern revelation. While we value that which God spoke to the ancients, we treasure even more the knowledge that he has spoken again in our day,

restored his priesthood, and given anew all the ordinances of salvation. Revelations of the Restoration, p. 508-9)

5 And thus, if ye are faithful ye shall be laden with many ^asheaves, and ^bcrowned with honor, and glory, and immortality, and eternal life. (Crowns will be given to those exalted.)

6 Therefore, verily I say unto my servant ^aWilliam E. McLellin, I ^brevoke the commission which I gave unto him to go unto the eastern countries;

7 And I give unto him a new commission and a new commandment, in the which I, the Lord, ^achasten him for the ^bmurmurings of his heart;

8 And he sinned; nevertheless, I forgive him and say unto him again, Go ye into the south countries. (William McLellin is given another chance to fulfill his mission call. He will be called as one of the original members of the Quorum of the Twelve Apostles. He was excommunicated in 1838. He died outside the Church. Earlier, William E. McLellin had been commanded in a revelation to go to the eastern states as companion of Samuel Smith (D&C 66:7-8). They served together for about one month. McLellin records that he then became ill and was confined to bed; however, Samuel Smith commented: "We went a short distance, but because of disobedience, our way was hedged up before us" (cited in *Journals of William E. McLellin*, 300; spelling and syntax standardized). Although Samuel does not indicate the nature of the disobedience, in this revelation the Lord chastised William McLellin for the murmurings of his heart. McLellin was re assigned to a new area of labor with Luke Johnson, but during that missionary sojourn, McLellin faltered in the faith. After he preached on the night of 25 February 1831, "McLellin's mind was filled with doubts and he debated whether his call to preach was by man or by 'the fountain of all wisdom.' Unable to resolve his dilemma, the missionary determined that he would 'cease proclaiming until I was satisfied in my own mind.' . . . "Commenting on this sudden termination of their labors by his companion, Johnson stated, 'Brother McLellin got a situation behind a counter to sell tapes, &c., and I, preferring not to proceed alone, returned to the town of Hiram, and the Prophet appointed Seymour Brunson in his stead, with whom I travelled through Ohio, Virginia and Kentucky'" (*Journals of William E. McLellin*, 302; spelling and syntax standardized; see D&C 90:35). Revelations of the Restoration, 509)

9 And let my servant Luke Johnson go with him, and proclaim the things which I have commanded them— (Luke Johnson would be ordained an Apostle, but would later be excommunicated in 1838. He was later rebaptized in 1847. He died active in the Church in 1861 in Salt Lake City. He was brother-in-law to Orson Hyde.)

10 Calling on the name of the Lord for the ^aComforter, which shall teach them all things that are expedient for them—

11 ^aPraying always that they ^bfaint not; and inasmuch as they do this, I will be with them even unto the end.

12 Behold, this is the will of the Lord your God concerning you. Even so. Amen.

13 And again, verily thus saith the Lord, let my servant Orson Hyde and my servant Samuel H. Smith take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo, I will be ^awith them even unto the end.

14 And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt, they shall also take their journey into the eastern countries; and behold, and lo, I am with them also, even unto the end.

15 And again, I say unto my servant Asa Dodds, (Nothing more is known about Asa Dodds in Church History.) and unto my servant Calves Wilson, (Nothing more is known about Calves Wilson in Church History.) that they also shall take their journey unto the western countries, and proclaim my gospel, even as I have commanded them.

16 And he who is faithful shall overcome all things, and shall be ^alifted up at the last day. (So it is that the promise of victory is not to those of strength or to those of great intellect but to those of faith.

Revelations of the Restoration, 510)

17 And again, I say unto my servant Major N. Ashley, (Nothing more is known regarding Major Ashley in Church History.) and my servant Burr Riggs, (Burr Riggs was excommunicated from the Church for neglect of his duty.) let them take their journey also into the south country.

18 Yea, let all those take their journey, as I have commanded them, going from ^ahouse to house, and from village to village, and from city to city.

19 And in whatsoever house ye enter, and they receive you, leave your blessing upon that house.

(Wherever the servants of the Lord go they should leave their blessing.)

20 And in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and ^ashake off the dust of your feet as a testimony against them. (Joseph Fielding Smith: **The elders who delivered the message were also assigned to be judges in the day of judgment against those who rejected their testimony. Missionaries of the Church should realize this fact. They are sent to warn the world, and when they faithfully do their duty, they will stand as witnesses against those who reject them, but if they fail to perform their duty, then those unto whom the message should have been given, will stand up as accusers in their turn, and the unfaithful servants will be condemned.** (D&C 43:19.) (CHMR, 1948, 2:46-47.))

21 And you shall be filled with ^ajoy and gladness; and know this, that in the day of judgment you shall be ^bjudges of that house, and condemn them; (The principles here announced find dramatic application in the experience of Samuel Smith, who went forth as the first missionary in this dispensation. Mother Smith records his experience as follows: "On the thirtieth of June, Samuel started on the mission to which he had been set apart by Joseph, and in traveling twenty-five miles, which was his first day's journey, he stopped at a number of places in order to sell his books, but was turned out of doors as soon as he declared his principles. When evening came on, he was faint and almost discouraged, but coming to an inn, which was surrounded with every appearance of plenty, he called to see if the landlord would buy one of his books. On going in, Samuel inquired of him, if he did not wish to purchase a history of the origin of the Indians. "'I do not know,' replied the host; 'how did you get hold of it?' "'It was translated,' rejoined Samuel, 'by my brother, from some gold plates that he found buried in the earth.' "'You liar!' cried the landlord. 'Get out of my house—you shan't stay one minute with your books.' "Samuel was sick at heart, for this was the fifth time he had been turned out of doors that day. He left the house and traveled a short distance and washed his feet in a small brook, as a testimony against the man. He then proceeded five miles further on his journey, and seeing an apple tree a short distance from the road, he concluded to pass the night under it; and here he lay all night upon the cold, damp ground. In the morning, he arose from his comfortless bed, and observing a small cottage at no great distance, he drew near, hoping to get a little refreshment. The only inmate was a widow, who seemed very poor. He asked her for food, relating the story of his former treatment. She prepared him victuals, and, after eating, he explained to her the history of the Book of Mormon. She listened attentively and believed all that he told her, but, in consequence of her poverty, she was unable to purchase one of the books. He presented her with one and proceeded to Bloomington, which was eight miles further. "Here he stopped at the house of John P. Greene, who was a Methodist preacher and was at that time about starting on a preaching mission. He, like the others, did not wish to make a purchase of what he considered at that time to be a nonsensical fable; however, he said that he would take a subscription paper, and if he found anyone on his route who was disposed to purchase, he would take his name, and in two weeks Samuel might call again and he would let him know what the prospect was of selling. After making this arrangement, Samuel left one of his books with him, and returned home. At the time appointed, Samuel started again for the Reverend John P. Greene's, in order to learn the success which this gentleman had met with in finding sale for the Book of Mormon. This time, Mr. Smith and myself accompanied him, and it was our intention to have passed near the tavern where Samuel was so abusively treated a fortnight previous, but just before we came to the house, a sign of small pox intercepted us. We turned aside, and meeting a citizen of the place, we inquired of him, to what extent this disease prevailed. He answered that the tavern keeper and two of his family had died with it not long since, but he did not

know that anyone else had caught the disease, and that it was brought into the neighborhood by a traveler who stopped at the tavern overnight" (Smith, *History of Joseph Smith*, 1996, 225-26). Revelations of the Restoration, 510-12)

22 And it shall be more ^atolerable for the ^bheathen in the day of judgment, than for that house; therefore, ^cgird up your loins and be faithful, and ye shall overcome all things, and be ^dlifted up at the last day. Even so. Amen.

23 And again, thus saith the Lord unto you, O ye elders of my church, who have ^agiven your names that you might know his will concerning you—

24 Behold, I say unto you, that it is the ^aduty of the church to assist in ^bsupporting the families of those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world. (Joseph Fielding Smith: The brethren who were called to take these missionary journeys were quite generally poor men in temporal things. It was difficult for them to go out on the Lord's work and leave their families without support. Yet the call was essential for the souls of men were at stake and there were those waiting to hear the message who would be a strength to the Church after they received the Gospel. The Lord took into account the needs of the families of these brethren, and he said, "It is the duty of the Church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world." The commandment therefore was given that suitable places should be provided in which these families could be housed and cared for, and the members of the Church were admonished to "open their hearts," and assist in this undertaking. If there were brethren, however, who could support themselves and their families, this was required of them. Church History and Modern Revelation, 1:276-77)

25 Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your ^afamilies, inasmuch as your brethren are willing to open their hearts.

26 And let all such as can obtain places for their families, and support of the church for them, not fail to go into the world, whether to the east or to the west, or to the north, or to the south.

27 Let them ^aask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the ^bComforter, whither they shall go.

28 And again, verily I say unto you, that every ^aman who is obliged to ^bprovide for his own ^cfamily, let him provide, and he shall in nowise lose his crown; and let him labor in the church. **(When a choice must unavoidably be made between supporting one's family or accepting a mission call, one must meet the higher obligation and support one's family. When such a choice is necessary, the faithful member need not fear losing his place in the kingdom. When resources are not sufficient to do all that is asked of us, we *must* prioritize. According to President Harold B. Lee, "The first priority should be to maintain their own spiritual and physical strength; then comes their family; then the Church and then their professions." Many members set their priorities in exactly the opposite order, usually to the wounding of all parties involved. ACD&C 2:282-83)**

29 Let every man be ^adiligent in all things. And the ^bidler shall not have place in the church, except he repent and mend his ways. (Anyone with leisure time who is unwilling to consecrate it to the kingdom. In this context, the idler was one who would neither serve a full-time mission nor accept a local calling or assignment. Idlers may be members of record, and they may even attend their Church meetings, but those who will not work to build the kingdom are not members in good standing and, unless they repent, have forfeited their place in the celestial kingdom. ACD&C 2:283)

30 Wherefore, let my servant Simeon Carter (Simeon remained true and faithful all his life.) and my servant Emer Harris (Brother of Martin Harris, he remained faithful all his life.) be united in the ministry;

31 And also my servant Ezra Thayre and my servant ^aThomas B. Marsh;

32 Also my servant Hyrum Smith and my servant Reynolds Cahoon; (This is the man who asked the Prophet Joseph to bless his infant son and give him a name. The name Joseph gave him was Mahonri Moriancumer.)

33 And also my servant Daniel Stanton (Daniel remained a faithful member of the Church throughout his life.) and my servant Seymour Brunson; (Seymour died faithful in the Church and the Lord said of him, I have taken him unto myself. D&C 124:132.)

34 And also my servant Sylvester Smith (Sylvester left the Church.) and my servant Gideon Carter; (Gideon was one of the first martyrs for the Church.)

35 And also my servant Ruggles Eames (No further reference in Church History is made of Ruggles) and my servant ^aStephen Burnett; (Stephen left the Church.)

36 And also my servant Micah B. Welton (No further mention of Micah is made in Church History.) and also my servant ^aEden Smith. (Eden did not travel west with the body of the Church, but died in Indiana in 1851 at the age of 45) Even so. Amen.

Come Follow Me Lesson 28

July 5-11

D&C 76

D&C 76

The kingdoms of glory and the “testimony of Jesus.” Perdition. The telestial kingdom. The terrestrial kingdom. The celestial kingdom.

The Vision, the Prophet’s poetic version of Section 76 is perhaps the most authoritative and helpful commentary we have on this revelation. It is at the end of this lesson for your information.

Joseph Smith Papers – 243, 415

A vision given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. HC 1: 245—252. Prefacing his record of this vision the Prophet wrote: “Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term ‘Heaven,’ as intended for the Saints’ eternal home, must include more kingdoms than one. Accordingly, while translating St. John’s Gospel, myself and Elder Rigdon saw the following vision.” It was after the Prophet had translated John 5: 29 (And shall ^acome forth; they that have done good, unto the ^bresurrection of life; and they that have done ^cevil, unto the resurrection of ^ddamnation.) that this vision was given.

(After returning to Hiram from the Amherst conference, Joseph Smith and Sidney Rigdon resumed their labors on the translation of the New Testament. The vision recorded in Doctrine and Covenants 76 was received while they were translating John 5:29. Philo Dibble, one of a dozen men present when this vision was received, said that he saw the glory and felt the power but did not see the vision. He described the event by saying: "Joseph would, at intervals, say: 'what do I see?' . . . Then he would relate what he had seen or what he was looking at. Then Sidney replied, 'I see the same.' Presently Sidney would say, 'what do I see?' and would repeat what he had seen or was seeing, and Joseph would reply, 'I see the same.'" This manner of conversation was repeated at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound nor motion made by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or limb during the time I was there, which I think was over an hour, and to the end of the vision. "Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, 'Sidney is not used to it as I am'" ("Recollections," 27:303-4). Revelations of the Restoration, p. 513. While it is often called “the vision” this section is a series of visions combined into one grand revelation: (1) a vision of the glory of the Son; (2) a vision of the fall of Satan and the sufferings of those who follow him, who are sons of perdition; (3) a vision of those who inherit the celestial glory and come forth in the resurrection of the just; (4) a vision of those who inherit the terrestrial glory; (5) and a vision of those who inherit the telestial glory. Doctrine & Covenants Student Manual. Joseph Smith: Nothing could be more pleasing to the Saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. [Sec. 76.] Every law, every commandment, every promise, and every point touching the destiny of man, from Genesis to Revelation, where the purity of the scriptures remains unsullied by the folly of men, goes to show the perfection of the theory (of different degrees of glory in the future life) and witnesses the fact that that document is a transcript from the records of the eternal world. The

sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishment for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: "It came from God." (HC 1:252-53, February 16, 1832.))

1—4, The Lord is God; 5—10, Mysteries of the kingdom will be revealed to all the faithful; 11—17, All shall come forth in the resurrection of the just or the unjust; 18—24, Inhabitants of many worlds are begotten sons and daughters unto God through the atonement of Jesus Christ; 25—29, An angel of God fell and became the devil; 30—49, Sons of perdition suffer eternal damnation; all others gain some degree of salvation; 50—70, The glory and reward of exalted beings in the celestial kingdom; 71—80, Those who shall inherit the terrestrial kingdom; 81—113, Status of those in the telestial, terrestrial, and celestial glories; 114—119, All the faithful may see the vision of the degrees of glory.

1 ^aHEAR, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is ^bGod, and beside him there is ^cno ^dSavior.

2 ^aGreat is his wisdom, ^bmarvelous are his ways, and the extent of his doings none can find out.

3 His ^apurposes fail not, neither are there any who can stay his hand. (It is because of Christ that all these kingdoms are possible and that it is possible for us to also be exalted.)

4 From eternity to eternity (Joseph Fielding Smith: **The thing that seems so puzzling is that God is "the same yesterday, today, and forever"; that he is "from all eternity to all eternity." Well, is not this true, and is there any conflict with the thought that he has passed through the same states that we are destined to do? From eternity to eternity means from the spirit existence through the probation which we are in, and then back again to the eternal existence which will follow. Surely this is everlasting, for when we receive the resurrection, we will never die. We all existed in the first eternity. I think I can say of myself and others, we are from eternity; and we will be to eternity everlasting if we receive the exaltation. The intelligent part of man was never created but always existed. That is true of us as well as it is of God, yet we are born sons and daughters of God in the spirit and are destined to exist forever. Those who become like God will also be from eternity to eternity.** (Doctrines of Salvation, 1954, 1:12.)) he is the ^asame, and his years never ^bfail.

5 For thus saith the Lord—I, the Lord, am ^amerciful and gracious unto those who ^bfear me, and delight to honor those who ^cserve me in righteousness and in truth unto the end.

6 Great shall be their reward and eternal shall be their ^aglory.

7 And to them will I ^areveal all ^bmysteries, 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 ^aeternity shall they know, and things to come will I show them**, even the things of many generations.

9 And their ^awisdom shall be great, and their ^bunderstanding reach to heaven; and before them the wisdom of the wise shall ^cperish, and the understanding of the ^dprudent shall come to naught.

10 **For by my ^aSpirit will I ^benlighten them, and by my ^cpower will I make known unto them the ^dsecrets of my ^ewill—yea, even those things which ^feye has not seen, nor ear heard, nor yet entered into the heart of man.** (The mention of these promises at the beginning of this revelation is significant, for Joseph Smith and Sidney Rigdon indicated that they were not allowed to write all that they were shown (see vv. 113–15). Not only is it unlawful for man to reveal these things, but it is impossible for him to do so because they are so glorious that man is incapable of making them known (see vv. 115–16). The Savior states, however, that those who will “purify themselves before him” through the power of the Holy Spirit shall have the “privilege of seeing and knowing [these things] for themselves” (vv. 116–17). Elder Bruce R. McConkie illustrated the principles involved by sharing this experience: "When I was a mission president in Australia, I once said to those of my missionaries in

Tasmania: 'Tomorrow we shall climb Mt. Wellington and hold our missionary meeting on the top. We shall there seek to commune with the Lord and partake of his Spirit.' We made the climb, and while on top of the peak we visited a television broadcasting station. A bright young man explained to us in words I had never heard, and using principles I could not and do not understand, how the sounds and scenes of television were broadcast into the valley below. That night, back in the city of Hobart, my two young sons and I sat before a television set that was tuned to the proper wave band, and we saw and heard and experienced what had been described to us in words. Now I think this illustrates perfectly what is involved in the receipt of revelation and the seeing of visions. **We can read about visions and revelations in the records of the past, we can study the inspired writings of people who had the fullness of the gospel in their day, but we cannot comprehend what is involved until we see and hear and experience for ourselves. This Tabernacle is now full of words and music. Handel's Messiah is being sung, and the world's statesmen are propagandizing their people. But we do not hear any of it. This Tabernacle is full of scenes from Vietnam and Washington. There is even a picture of men walking on the surface of the moon. But we are not seeing these things. The minute, however, in which we tune a radio to the proper wave band and tune a television receiving set on the proper channel, we begin to hear and see and experience what otherwise remains completely unknown to us. And so it is with the revelations and visions of eternity. They are around us all the time. This Tabernacle is full of the same things which are recorded in the scriptures and much more. The vision of the degrees of glory is being broadcast before us, but we do not hear or see or experience because we have not tuned our souls to the wave band on which the Holy Ghost is broadcasting. . . . How this is done we do not know. We cannot comprehend God or the laws by which he governs the universe. But that it does happen we know because here in the valley below, when we attune our souls to the Infinite, we hear and see and experience the things of God. The laws governing radio and television have existed from the time of Adam to the present moment, but only in modern times have men heard and seen and experienced these miraculous things. And the laws have always existed whereby men can see visions, hear the voice of God, and partake of the things of the Spirit. But millions of people everywhere live and die without tasting the good word of God, because they do not obey the laws which implant the revelations of the Lord in their souls'** (Conference Report, April 1971, 98-99). Orson Pratt: **When the time shall come that the Spirit of the living God shall be poured out upon all flesh, in a very few moments of time the Lord could unlock the mysteries and treasures of the earth, so that we could understand not only the geographical surface of the earth, but be able, by the power of vision, to behold every particle of it inside as well as outside, and also the law that governs its elementary portions, nearly all of which is now closed from our mortal vision. We can only go about so far with our natural sight; but there is a faculty in every man and woman which is now sleeping in a dormant state; and as soon as it is touched by the Spirit of the Lord, we shall be enabled to see a new world of things as it were, mysteries will be opened up, and we will perceive naturally as if they were written, and in this way we shall be able to learn very rapidly indeed. If we want a knowledge of this world or of ourselves, when our spirits were born, or if we desire to know things that took place before the foundations of the world were laid or the nucleus was formed, when the sons of God shouted for joy, if we desired to know these things it would only be necessary for the Spirit of the Lord to touch the vision of our minds and light up our understanding, and we could gaze upon things past for thousands of generations of worlds before the earth was made, and we could see the succession of worlds that have been and were in existence long before this earth was formed; we could see the ordeals through which they had passed, see them brought into existence and passing through their several changes and finally become glorified celestial mansions in the presence of God. By this same Spirit . . . we could look forward into the distant future and behold new worlds formed and redeemed, and not only this, but see and understand the laws by which they were made, and the object and end of all these creations, being touched by the finger of the Almighty and lighted up**

by the Holy Ghost. (JD, December 2, 1877, 19:178.))

11 We, Joseph Smith, Jun., and Sidney Rigdon, being ^ain the Spirit on the sixteenth day of February (Thursday), in the year of our Lord one thousand eight hundred and thirty-two—

12 By the power of the ^aSpirit our ^beyes were opened and our understandings were enlightened, so as to see and understand the things of God—

13 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 ^abeginning;

14 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 ^aconversed in the heavenly ^bvision. (No man of whom we have record has revealed and taught more truth about Christ than Joseph Smith. Revelations of the Restoration, p. 519)

15 For while we were doing the work of ^atranslation, 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—

16 Speaking of the resurrection of the dead, concerning those who shall ^ahear the voice of the ^bSon of Man:

17 And shall come forth; ^athey who have done ^bgood, in the ^cresurrection of the ^djust; and they who have done evil, in the resurrection of the unjust.

18 Now this caused us to marvel, for it was given unto us of the Spirit. (As Joseph Smith worked on his inspired translation of the Bible, he read that those who had done "good" would come forth in the resurrection "of life," while those who had done "evil" were to come forth in the resurrection "of damnation" (John 5:29). **At the bidding of the Spirit, the word life was changed to read just and the word damnation was changed to read unjust. Apparently it was this change that caused Joseph Smith and Sidney Rigdon to marvel.** The context of the next verse suggests that they made the change at the direction of the Spirit without knowing why. Desirous to understand the reason for this change, they "meditated upon these things" (v. 19) and were granted this revelation. This in turn indicates that the Prophet's explanation in the introduction to this revelation that it was self-evident that much had been lost or taken from the writings of the ancient prophets before the Bible was compiled and that "Heaven" must include more kingdoms than one was the result of later reflection and not necessarily clear to him when this revelation was received. Revelations of the Restoration, p. 519-20)

19 And while we ^ameditated (Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. David O. McKay, CR, Apr, 1967, p. 85) upon these things, the Lord touched the eyes of our understandings and they were opened, and the ^bglory of the Lord shone round about. (Remember that the when Christ was born, the glory of the Lord shone round about the shepherds in the field when the angel appeared.)

20 And we beheld the ^aglory of the Son, on the ^bright hand of the ^cFather, and received of his fulness;

21 And saw the holy ^aangels, and them who are ^bsanctified before his throne, worshiping God, and the Lamb, who ^cworship him forever and ever.

SCRIPTURE MASTERY: 22 And now, after the many testimonies which have been given of him, this is the ^atestimony, last of all, (or most recently) which we give of him: That he ^blives!

23 For we ^asaw him, even on the ^bright hand of ^cGod; and we heard the voice bearing record that he is the Only ^dBegotten of the Father—

24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, (Bruce R.

McConkie: Now our Lord's jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is, under the Father, the Creator of worlds without number. (Moses 1:33.) And through the power of his atonement the inhabitants of these worlds, the revelation says, "are begotten sons and daughters unto God" (D. & C. 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths. Mormon Doctrine, p. 65-66) and the ^cinhabitants thereof are begotten ^dsons and daughters unto God. (That Christ, under the direction of the Father, created worlds without number, which were inhabited by the sons and daughters

of God, was first revealed to Joseph Smith in June 1830 when he labored on the book of Moses (Moses 1:29-35). It could be reasoned that if Christ was their Creator he of necessity must be their Redeemer also. We need not rely only on reason, however. This revelation plainly states that through Christ the inhabitants of those worlds "are begotten [born again] sons and daughters unto God" (v. 24). In his poem A Vision, the Prophet stated the matter thus: By him, of him, and through him, the worlds were all made, Even all that career in the heavens so broad, Whose inhabitants, too, from the first to the last, Are sav'd by the very same Saviour of ours; And, of course, are begotten God's daughters and sons, By the very same truths, and the very same pow'rs. (Times and Seasons, 4:83) In harmony with this doctrine, this revelation also emphatically teaches that "the Lord is God, and beside him there is no Savior" (v. 1). The poetic counterpart (stanza 2) reads, "And besides him there ne'er was a Saviour of men." Verse 13, which refers to Christ as the "Only Begotten Son," is changed in the poem to read, "Jesus the Maker and Saviour of all" (stanza 12). Revelations of the Restoration, p. 520-21. Charles W. Penrose: He who made the worlds, . . . controls and governs and directs them, is actually our Father, not in some mystical sense, not in some mere theory, but we were begotten of Him. In the revelation contained in the 76th Section of the Doctrine and Covenants we are told that the inhabitants of the worlds are "begotten sons and daughters unto God." There may be more in that than we see at the first glance . . . that the great Eternal God is our Father and we are begotten of Him or unto Him and to Him we owe allegiance, to Him we owe obedience, because He is our Father and our God and our King. We should obey Him because of His parentage to us: we should obey Him because we are His children and He has the right to our obedience, and being so high and exalted and lifted up. (CR, April 1916, pp. 15-16.))

25 And this we saw also, and bear record, that an ^aangel of God who was in authority in the presence of God, **(To that which had been revealed, this text adds the knowledge that Satan had been "in authority" in our premortal estate, meaning that an organization of some kind existed in which he held a position of considerable importance.** Of this the inspired poetic version states: And I saw and bear record of warfare in heav'n; For an angel of light, in authority great, Rebell'd against Jesus and sought for his pow'r, But was thrust down to woe from his Godified state. Revelations of the Restoration, p. 522) who ^brebelled against the Only Begotten ^cSon whom the Father ^dloved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

26 And was called ^aPerdition, **(To be called perdition means one is hopelessly and irredeemably lost. It is to be so given up to wickedness and so filled with hatred of the gospel cause and of the Father and the Son that even the Atonement cannot extend the hope of salvation. Of those who come to the point of perdition, the Prophet said, "You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence"** (Teachings of the Prophet Joseph Smith, 358; D&C 132:27-28). Revelations of the Restoration, p. 522-23) for the heavens ^bwrept over him—he was ^cLucifer, **(Lucifer means "the Shining One" or torch bearer.)** a son of the morning.

27 And we beheld, and lo, he is ^afallen! is fallen, even a son of the morning! (George Q. Cannon: **Some have called him *the* son of the morning, but here it is *a* son of the morning—one among many,** doubtless. This angel was a mighty personage, without doubt. The record that is given to us concerning him clearly shows that **he occupied a very high position;** that he was thought a great deal of, and that he was mighty in his sphere, so much so that when the matter was debated concerning the earth and the plan of salvation, he was of sufficient importance to have a plan, which he proposed as the plan by which this earth should be peopled and the inhabitants thereof redeemed. **His plan, however, was not accepted; but it was so plausible and so attractive that out of the whole hosts of heaven one-third accepted his plan and were willing to cast their lot with him.** [Moses 4:14; D&C 29:36-37.] Now, the difference between Jesus and Lucifer was this: Jesus was willing to submit to the Father. He had His plan, which was accepted. Everything that has come down to us, coupled with our own experience in relation to the effect of the Spirit of God upon the heart, leads us to the conclusion that if Jesus had proposed a plan that would not have been accepted by the Father, He would not have rebelled against

the Father nor against the Son of God, who might have proposed the plan which was accepted. (MS, September 5, 1895, 57:563-64.)

28 And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old ^aserpent, even the ^bdevil, who rebelled against God, and sought to take the kingdom of our ^cGod and his Christ—

29 Wherefore, he maketh ^awar with the saints of God (Satan's war started in the pre-mortal life and has continued in mortality.), and encompasseth them round about. (Joseph Smith: There are three independent principles—the spirit of God, the spirit of man, and the spirit of the devil. **All men have power to resist the devil. They who have tabernacles have power over those who have not.** TPJS, p. 189-90. George Q. Cannon: **The Lord our God has sent us here to get experience in these things, so that we may know the good from the evil, and be able to close our hearts against the evil. "But," says one, "I have not power to do that. It takes possession of me and I have not power to resist it." Another says, "I am assailed by doubts and by unbelief, and I cannot help it." Now, this is not so. It is true that some have greater power of resistance than others, but everyone has the power to close his heart against doubt, against darkness, against unbelief, against depression, against anger, against hatred, against jealousy, against malice, against envy. God has given this power unto all of us, and we can gain still greater power by calling upon Him for that which we lack. If it were not so, how could we be condemned for giving way to wrong influences? There could be no condemnation for our doing what we could not help; but we can help doing these things. We can help yielding to wrong influences, and being quarrelsome and selfish. We can help giving way to the spirit of theft, and we can resist the spirit of lust. God has given us power to resist these things, that our hearts may be kept free from them, and also from doubt; and when Satan comes and assails us, it is our privilege to say, "Get thee behind me, Satan, for I have no lot nor portion in you, and you have no part in me. I am in the service of God, and I am going to serve Him, and you can do what you please. It is no use you presenting yourself with your blandishments to me. You come and try to insinuate into my heart evil thoughts about the servants of God or about the work of God, and I will not listen to you; I will close my heart against you." Whenever darkness fills our minds, we may know that we are not possessed of the Spirit of God, and we must get rid of it. When we are filled with the Spirit of God we are filled with joy, with peace, and with happiness, no matter what our circumstances may be; for it is a spirit of cheerfulness and of happiness.** Gospel Truth 1:19-20))

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

31 Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and ^asuffered themselves (Sons of Perdition will know that they are sons of perdition.) through the power of the devil to be overcome, and to deny the truth and defy my power— (Only those who have known the power of God and once were partakers thereof can be numbered among the children of perdition. They must deny the truth, having a sure knowledge of it, and then defy or war against it. These are they who seek the blood of the Lord's anointed. They are partakers of that spirit that filled those who crucified Christ (v. 35). Revelations of the Restoration, p. 523. Joseph Fielding Smith: "The Spirit of God speaking to the spirit of man has power to impart truth with greater effect and understanding than the truth can be imparted by personal contact even with heavenly beings. Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it cannot be forgotten." (DS 1:47-48.) Spencer W. Kimball: **The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin.**

Comparatively few Church members will commit murder wherein they shed innocent blood, and we hope only few will deny the Holy Ghost. (The Teachings of Spencer W. Kimball, p. 23)

TLDP:635)

32 They are they who are the ^asons of ^bperdition, of whom I say that it had been better for them never to

have been born;

33 For they are ^avessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

34 Concerning whom I have said there is ^ano ^bforgiveness in this world nor in the world to come—

35 Having ^adenied the Holy Spirit after having received it, (The issue here is denying the Holy Ghost. Christ said: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:31-32; Mark 3:29). **A perfect knowledge of the gospel comes only by the spirit of revelation, meaning the Holy Ghost. Those who are entrusted with such knowledge and then choose to deny it, coming out in open rebellion against God and his servants, will suffer perdition.** These unite themselves with the legions of the devil who warred against God and Christ in the councils of heaven. For such a sin there is no forgiveness in this world or the world to come (Teachings of the Prophet Joseph Smith, 358). So it is that the Lord told the Jews that eventually—either in this world or in the world to come—all sins would be forgiven except blasphemy against the Holy Ghost. Blasphemy against the Holy Ghost is the unpardonable sin. Forgiveness of sin, as this revelation teaches, does not in and of itself open the gate to the celestial kingdom. In the world to come the wicked will suffer until they choose to obey Christ, repent of their sins, and obtain forgiveness. Only then will they be resurrected, after which they will inherit the telestial kingdom (vv. 81-107). Those who have committed the unpardonable sin will not be redeemed from the devil, and after their resurrection, they will be cast out with the devil and his angels into everlasting darkness. **To commit the unpardonable sin, a person must receive the gospel, gain from the Holy Ghost by revelation the absolute knowledge of the divinity of Christ, and then deny "the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace"** (Teachings of the Prophet Joseph Smith, 128). He thereby commits murder by assenting unto the Lord's death, that is, having a perfect knowledge of the truth, he comes out in open rebellion and places himself in a position wherein he would have crucified Christ, knowing perfectly that he was the Son of God. Christ is thus crucified afresh and put to open shame. See commentary on Doctrine and Covenants 132:27. The Prophet further explained: **"What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of The Church of Jesus Christ of Latter-day Saints.**" "When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost" (Teachings of the Prophet Joseph Smith, 358). Revelations of the Restoration, p. 523-24) and having denied the Only Begotten Son of the Father, having ^bcrucified him unto themselves and put him to an open ^cshame.

36 These are they who shall go away into the ^alake of fire and brimstone, with the devil and his angels—

37 And the ^aonly ones on whom the ^bsecond ^cdeath shall have any power; (Sons of Perdition are the only ones who will die spiritually eternally. All others will have repented and will receive a kingdom of glory.)

38 Yea, verily, the only ones who shall ^anot be redeemed in the due time of the Lord, after the sufferings of his wrath.

39 For all the rest shall be ^abrought forth by the resurrection of the dead, through the ^btriumph and the glory of the Lamb, who was slain, who was in the bosom of the Father ^cbefore the worlds were made.

(Sons of perdition will be resurrected. D&C 88: 28 They who are of a celestial ^aspirit shall receive the

same ^bbody which was a natural body; even ye shall receive your bodies, and your ^cglory shall be that glory by which your bodies are ^dquickened. 29 Ye who are ^aquickened by a portion of the celestial ^bglory shall then receive of the same, even a fulness. 30 And they who are quickened by a portion of the ^aterrestrial glory shall then receive of the same, even a fulness. 31 And also they who are quickened by a portion of the ^atelestial glory shall then receive of the same, even a fulness. 32 **And they who remain shall also be ^aquickened; nevertheless, they shall return again to their own place, to enjoy that which they are ^bwilling to receive, because they were not willing to enjoy that which they might have received.)**

40 And this is the ^agospel, the glad ^btidings, which the voice out of the heavens bore record unto us—
41 That he ^acame into the world, even Jesus, to be ^bcrucified for the world, and to ^cbear the sins of the ^dworld, and to ^esanctify the world, and to ^fcleanse it from all unrighteousness;

42 That through him all might be ^asaved whom the Father had put into his ^bpower and made by him;
43 Who ^aglorifies the Father, and saves all the works of his hands, except those sons of ^bperdition who deny the Son after the Father has revealed him. **(Before a person can become one of the children of perdition, the Father and the Son must manifest themselves to them. They must have a perfect knowledge of the truthfulness of the gospel which they knowingly deny.** Revelations of the Restoration, p. 526)

44 Wherefore, he saves all ^aexcept them—they shall go away into ^beverlasting ^cpunishment, which is endless punishment, which is eternal punishment, to ^dreign with the ^edevil and his angels in eternity, where their ^fworm dieth not, and the fire is not quenched, which is their torment—

45 And the ^aend thereof, neither the place thereof, nor their torment, no man knows;

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

47 Nevertheless, I, the Lord, show it by ^avision unto many, but straightway shut it up again;

48 Wherefore, the end, the width, the height, the ^adepth, and the misery thereof, they understand not, neither any man except those who are ^bordained (appointed) unto this ^ccondemnation. **(Only SOPs will know what their fate is.)**

49 And we heard the voice, saying: ^aWrite the vision, for lo, this is the end of the vision of the sufferings of the ungodly. **(Joseph and Sidney take a time out to write what they've seen so far.)**

50 And again we bear record—for we ^asaw and heard, and this is the ^btestimony of the ^cgospel of Christ concerning them who shall come forth in the resurrection of the ^djust— ("We are not preaching a salvation for the inhabitants of the terrestrial or the telestial kingdoms. **All of the ordinances of the gospel pertain to the celestial kingdom, and what the Lord will require by way of ordinances, if any, in the other kingdoms he has not revealed**" (Smith, Doctrines of Salvation, 2:329). Two great resurrections await the inhabitants of the earth: the resurrection of the just and the resurrection of the unjust. These could also correctly be called the resurrection of the justified and the resurrection of the unjustified. The justified are those who stand approved of God and are thus heirs of his kingdom and his glory. Revelations of the Restoration, p. 527. **More is mentioned regarding the celestial kingdom than the other kingdoms.)**

51 They are they who received the ^atestimony of Jesus, and ^bbelieved on his name **(Two separate concepts are mentioned here. First, those who obtain a place in the celestial world will do so on the strength of their testimony of Christ. In addition to that testimony, they must also believe on the name of Christ. That is, they must also accept and reverence those who come in the authority, or the name, of Christ. They must respect the authority of the priesthood and all of its offices.** Not only must they have accepted Christ, but they must also have complied with all the laws and ordinances of his gospel. They must accept and sustain the president of the Church, the Twelve Apostles, and all those who have been called to preside over them in the government of the kingdom of God. In the true and proper sense of things, one cannot accept Christ and at the same time reject those he has sent to act in his name. In the meridian day one could not truly profess to accept Christ while rejecting Peter,

James, and John. Similarly, in our day people cannot genuinely profess to accept Christ but reject the testimony of Joseph Smith or his lawful successors in the presidency of the Church, nor can they reject the ordinances of salvation as they are found in that Church. Only by accepting these things can one take upon themselves the name of Christ or truly believe in his name. Revelations of the Restoration, p. 527) and were ^cbaptized after the ^dmanner of his burial (by immersion), being ^eburied in the water in his name, and this according to the commandment which he has given—

52 That by ^akeeping the commandments they might be ^bwashed and ^ccleansed from all their sins, (It is supposed by many that the remission of sins comes in the waters of baptism. Independent of keeping the commandments, this is not and cannot be the case. Moroni said in teaching this principle, "Baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins" (Moroni 8:25). Baptism of water precedes the baptism of the Spirit, in which we are sanctified or cleansed. "Be baptized in my name," the Savior said, "that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day" (3 Nephi 27:20). Revelations of the Restoration, p. 528) and receive the Holy Spirit by the laying on of the ^dhands of him who is ^eordained and sealed unto this power;

53 And who ^aovercome by faith, (Only those of proven faith will inhabit the celestial kingdom. They will have met and conquered the great challenges of this mortal probation through faith in Christ (JST Genesis 14:30-32). Revelations of the Restoration, p. 528) and are ^bsealed by the Holy Spirit of ^cpromise, **(It is not enough to receive an ordinance. For any ordinance to be valid, it must be ratified by the Holy Ghost, making it of efficacy, virtue, or force in and after the resurrection. For an ordinance and its promised blessings to stand approved in the eternal world it must pass a threefold test. First, it must have a divine origin—it must be of God's making, not of man's; second, it must be performed by one in authority, under the direction of the keys or presidency of the appropriate priesthood; third, it must receive the seal of the Holy Spirit of promise. That is, the Holy Ghost—who cannot be deceived—must attest that the one seeking the promised blessing lived in compliance with the terms of the covenant he or she made. "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" that we desire to have in a future world must be approved by the Holy Ghost (D&C 132:7). This principle assures that there will be no unearned blessings in the heavenly realms. One might deceive a bishop or other ecclesiastical leader and thereby obtain the promise to a blessing in mortality for which he or she is not worthy (for instance, baptism, priesthood, the endowment, temple marriage), but no one will deceive the Holy Ghost. The promises given to those unworthy to receive them will have no effect on the other side of the veil, for the performance involved will not bear the approving seal of the Holy Ghost. On the other hand, those who have received all the ordinances of salvation—each of them bearing the seal of the Holy Spirit of promise— have the sure promise of salvation. The Holy Ghost may place his approving seal on the various ordinances of salvation as we enter into them; then when we have received all the ordinances of salvation and have received the seal on all those ordinances, we have essentially received the sure promise of exaltation.** Revelations of the Restoration, p. 528-29) which the Father ^dsheds forth upon all those who are just and true.

54 They are they who are the ^achurch of the ^bFirstborn. **(As baptism is the gate to the Church, celestial marriage is the gate to the Church of the Firstborn. Its membership is spoken of as "the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom"** (McConkie, Mormon Doctrine, 139). Revelations of the Restoration, p. 529)

55 They are they into whose hands the Father has given ^aall things—

56 They are they who are ^apriests and ^bkings, **("Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness of the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their**

respective spheres in the eternal kingdoms of the great King who is God our Father (Rev. 1:6; 5:10)" (McConkie, Mormon Doctrine, 425). It naturally follows that if such privileges are accorded to men, women of similar faith will be endowed with similar blessings. Indeed, no man can become a king and priest without an eternal companion at his side, a wife who is a queen and priestess. President Joseph Fielding Smith observed that "women do not hold the priesthood, but if they are faithful and true, they will become priestesses and queens in the kingdom of God, and that implies that they will be given authority" (Doctrines of Salvation, 3:178). See commentary on Doctrine and Covenants 132:20. It is in the house of the Lord that a husband and wife are prepared for such offices and callings, though the realization of the blessings will not come until after the resurrection. Revelations of the Restoration, p. 530) who have received of his fulness, and of his glory; 57 And are ^apriests of the Most High, after the order of Melchizedek, which was after the order of ^bEnoch, which was after the ^corder of the Only Begotten Son.

58 Wherefore, as it is written, they are ^agods, even the ^bsons of ^cGod—

59 Wherefore, ^aall 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.

60 And they shall ^aovercome all things. (In and through the atonement of Christ, the faithful and obedient will overcome all that is not rightfully a part of the celestial kingdom. Christ reconciles us not only to God but also to the fulness of his glory. Thus it is said of the man and woman who obtain that glory, "Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them" (D&C 132:20). Revelations of the Restoration, p. 532)

61 Wherefore, let no man ^aglory in man, but rather let him ^bglory in God, who shall ^csubdue all enemies under his feet.

62 These shall ^adwell in the ^bpresence of God and his Christ forever and ever. (Heber C. Kimball: As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the Gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through the wall into the celestial world. I never shall come into the presence of my Father and God until I have received my resurrected body, neither will any other person; and I doubt whether all those who profess to be Saints will ever be gathered with the spirits of the just in the spiritual world; but they will be left where they attain to. The righteous are gathered to the spirit world to prepare for the resurrection of their bodies. [Alma 40:12.] (JD, March 19, 1854, 3:112-13.)

Keys of Resurrection: Those who have spoken authoritatively about the resurrection have sometimes spoken of it as an ordinance involving keys, the same way other priesthood ordinances require the operation of priesthood power and priesthood keys. President Brigham Young has given us profound and insightful commentary on the core doctrine of the Christian faith: All who have lived on the earth according to the best light they had, and would have received the fulness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for, in the flesh, by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the

remission of their sins. This is one of the ordinances we cannot receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element, to even make a spear of grass grow. (*Discourses of Brigham Young*, 397–98) Closer to our day, President Spencer W. Kimball, in a general conference address in April 1977, confirmed that no one now living holds the keys of resurrection. And that is *not* because we lack the desire to possess them. President Kimball said: "Do we have the keys of resurrection? . . . I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. . . . We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality" (Conference Report, April 1977, 69). Nevertheless, President Kimball promised, the faithful will receive not only the keys of resurrection but also the power of godhood in the resurrection: "We talk about the gospel in its fulness; yet we realize that a large part is still available to us as we prepare, as we perfect, and as we become more like our God. In the Doctrine and Covenants we read of Abraham, who has already attained godhood. He has received many powers, undoubtedly, that we would like to have and will eventually get if we continue faithful and perfect our lives" (Conference Report, April 1977, 71). When Jesus' spirit reentered his physical body in the Garden Tomb that first Easter morning, he became the first person on this earth to receive the keys of resurrection. It is true that he inherited *the power* to take up his body again from his Father (Elohim) at the time of his mortal birth. But he received *the keys* of resurrection only after his own resurrection. President Joseph Fielding Smith explained the sequence this way: "Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and *gained the keys of the resurrection*, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered" (*Doctrines of Salvation*, 1:128; emphasis added). This is important doctrine, for it means that **the keys of resurrection are conferred after one has been resurrected and those keys are then used to resurrect others**. Jesus was the prototype. Having obtained the keys of resurrection himself (after his own experience with resurrection), he then possessed power to resurrect all others. According to President Brigham Young, those keys of resurrection first acquired by the Savior are then further given, extended, or delegated to others who have died and been resurrected. "They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others" (*Discourses of Brigham Young*, 398). Thus, in one respect we might think of the ordinance of resurrection as being like other ordinances which we see performed on this earth. It involves those who possess the authority and keys of resurrection. As President Brigham Young and Elder Erastus Snow also taught, the resurrection will be conducted much as other things are done in the kingdom, by delegation (*Journal of Discourses*, 6:275; 15:136–39; 25:34). Just as we cannot bless or baptize ourselves, so we cannot resurrect ourselves. Ordinances are performed on our behalf by those who are authorized to perform the ordinances. Knowing what we do about the importance of worthy fathers guiding and blessing their families in righteousness, it does not seem out of order to believe that worthy fathers and priesthood holders will have the privilege of calling forth their wives, or their children, or even other members of their family from the grave. **Is it not the order of heaven for righteous patriarchs (fathers, grandfathers, and others) to bless, baptize, and perform other ordinances for their loved ones? Before Jesus was resurrected, only his Father, our Father in Heaven, possessed the keys of resurrection (even though as the Son of God he possessed the power of life in himself—independently). After he was resurrected, Jesus acquired the keys of resurrection which could then be given to others.** The illuminating statements of President Young, President Kimball, and President Smith, taken together, help us to see once again that God's house is a house of order. As a result of his own resurrection, Jesus now controls all power and all keys, under the direction of his Father, which he delegates to others as they are worthy and become prepared to possess the various powers of godliness. These powers are then used to bless the human family. This is true for

the keys of resurrection as well as all other power and authority. (Andrew Skinner, The Garden Tomb, 94-98))

63 These are they whom he shall bring with him, when he shall ^acome in the ^bclouds of heaven to ^creign on the earth over his people.

64 These are they who shall have part in the ^afirst resurrection.

65 These are they who shall come forth in the resurrection of the ^ajust.

66 These are they who are come unto ^aMount ^bZion, and unto the city of the living God, the heavenly place, the holiest of all.

67 These are they who have come to an **innumerable** company of ^aangels, **(It is a false notion, one not worthy of the gospel of Jesus Christ, that only a few of God's children will be saved in the kingdom of God. In his vision of the redemption of the dead, President Joseph F. Smith saw an "innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality" (D&C 138:12). All these awaited a glorious resurrection—and their number was limited to those who had lived from the days of Adam to the time of the crucifixion of Christ. Similarly, Alma spoke of "many, exceedingly great many, who were made pure and entered into the rest of the Lord their God" (Alma 13:12). Paul told the faithful of his day that they would join "an innumerable company of angels" in the heavenly place (Hebrews 12:22), while Daniel numbered the righteous who would stand before God as a "thousand thousands" who ministered to him, "and ten thousand times ten thousand" who stood before him (Daniel 7:10). When Christ said, "In my Father's house [kingdom] are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2; see also Smith, History of the Church, 4:184), he was not suggesting that there were various degrees of glory. At that moment he was speaking to the Twelve, and though one of them would betray him, he was giving them the assurance that there was room for them and as many as would believe on their word in his Father's kingdom. There is no boundary to the heavenly city, no limit that needs to be put on its population. There is room in his Father's kingdom for every one of his children, if they will but choose to abide there. Were this not the case, were it true that God did not desire to save all of his children, Christ said, "I would have told you" (John 14:2). Revelations of the Restoration, p. 533) to the general assembly and church of ^bEnoch, and of the ^cFirstborn.**

68 These are they whose names are ^awritten in heaven, where God and Christ are the ^bjudge of all.

69 These are they who are ^ajust men made ^bperfect through Jesus the mediator of the new ^ccovenant, who wrought out this perfect ^datonement through the shedding of his own ^eblood.

70 These are they whose bodies are ^acelestial, whose ^bglory is that of the ^csun, even the glory of God, the ^dhighest of all, whose glory the sun of the firmament is written of as being typical. **(End of vision. They write what they saw. Then another vision begins.)**

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

72 Behold, these are they who died ^awithout ^blaw; **(Melvin J. Ballard: Now, I wish to say to you that those who died with out law, meaning the pagan nations, for lack of faithfulness, for lack of devotion, in the former life, are obtaining all that they are entitled to. I don't mean to say that all of them will be barred from entrance into the highest glory. Any one of them who repents and complies with the conditions might also obtain celestial glory, but the great bulk of them will only obtain terrestrial glory. (Sermons . . . of Melvin J. Ballard, 1949, p. 251.))**

73 And also they who are the ^aspirits of men kept in ^bprison, whom the Son visited, and ^cpreached the ^dgospel unto them, that they might be judged according to men in the flesh;

74 Who ^areceived not the ^btestimony of Jesus in the flesh, but afterwards received it. **(Those who rejected the gospel in mortality will have the opportunity to hear it again in the spirit world. Thus they receive a second chance to accept it. By so doing they are, of course, blessed—but not with the fulness of the Father. Rather, they receive the glory of the terrestrial order. Revelations of the**

Restoration, p. 534. **Those who reject the gospel in this life and then receive it in the spirit world go not to the celestial, but to the terrestrial kingdom.** Bruce R. McConkie, BYU Speeches, 1981, p. 77-78.)

75 These are they who are ^ahonorable men of the earth, who were ^bblinded by the craftiness of men.

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

77 These are they who receive of the ^apresence of the Son, but not of the fulness of the Father.

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

79 These are they who are not ^avaliant in the ^btestimony of Jesus (It is one thing to know the truth and quite another to accord one's life with it. In like manner, it is one thing to have a testimony of Christ and quite another to live true and faithful to that knowledge. There will be those with testimonies who fail to live up to them and who find place in the terrestrial kingdom. To be valiant is to be courageous, brave, and bold in the testimony of Jesus. It is to be valorous, gallant, and intrepid in that testimony. It is to be fully committed to the doctrines of the kingdom and the cause of Zion. **Those who are not willing to give all their heart, might, mind, and strength in the service of their God will not be numbered in the worlds to come with those who do.** Revelations of the Restoration, p. 535-36. Spencer W. Kimball: What is being valiant? . . . There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making the pretenses of being active are also spiritually dead. Their service is much of the letter and less of the spirit. (CR, April 1951, pp. 104-5.)); wherefore, they obtain not the crown over the kingdom of our God.

80 And now this is the end of the ^avision which we saw of the terrestrial, that the Lord commanded us to ^bwrite while we were yet in the Spirit. **(End of terrestrial vision. Now they begin the telestial vision.)**

81 And again, we ^asaw the glory of the ^btelestial, which glory is that of the lesser, even as the ^cglory of the stars differs from that of the glory of the moon in the firmament.

82 These are they who received not the gospel of Christ, neither the ^atestimony of Jesus.

83 These are they who ^adeny not the Holy Spirit.

84 These are they who are thrust down to ^ahell. (Bruce R. McConkie: **That part of the spirit world inhabited by wicked spirits who are awaiting the eventual day of their resurrection is called hell. Between their death and resurrection, these souls of the wicked are cast out into outer darkness, into the gloomy depression of sheol, into the hades of waiting wicked spirits, into hell. There they suffer the torments of the damned; there they welter in the vengeance of eternal fire; there is found weeping and wailing and gnashing of teeth; there the fiery indignation of the wrath of God is poured out upon the wicked.** (Alma 40:11-14; D. & C. 76:103-106.) Hell will have an end. Viewing future events, John saw that "death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:13.) Jacob taught that this escape from death and hell meant the bringing of the body out of the grave and the spirit out of hell. "And this death of which I have spoken, which is the spiritual death," he said, "shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other." (2 Ne. 9:10-12.) It was in keeping with this principle for David to receive the promise: "Thou wilt not leave my soul in hell." (Ps 16:10; Acts 2:27.) Mormon Doctrine, p. 349-50)

85 These are they who shall not be redeemed from the ^adevil until the ^blast resurrection, until the Lord, even Christ the ^cLamb, shall have finished his work. ("**You cannot take a murderer, a suicide, an adulterer, a liar, or one who was or is thoroughly abominable in his life here, and simply by the performance of an ordinance of the gospel, cleanse him from sin and usher him into the presence of God,**" explained President Joseph F. Smith. "God has not instituted a plan of that kind, and it cannot be done. He has said you shall repent of your sins. The wicked will have to repent of their wickedness. Those who die without the knowledge of the gospel will have to come to the knowledge of it, and those who sin against light will have to pay the uttermost farthing for their transgression and their departure

from the gospel, before they can ever get back to it. Do not forget that. Do not forget it, you elders in Israel, nor you, mothers in Israel, either; and, when you seek to save either the living or the dead, bear it in mind that you can only do it on the principle of their repentance and acceptance of the plan of life. That is the only way in which you can succeed" (Gospel Doctrine, 95.)

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

87 And the terrestrial through the ^aministration of the celestial.

88 And also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ^aministering spirits for them; for they shall be ^bheirs of salvation. (Melvin J. Ballard: **We must not overlook the fact that those who attain to the higher glories may minister unto and visit and associate with those of the lesser kingdoms. [Sec. 76:86-88.] While the lesser may not come up [Sec. 76:112], they may still enjoy the companionship of their loved ones who are in higher stations.** Sermons of Melvin J. Ballard, p. 257)

89 And thus we saw, in the heavenly vision, the glory of the ^atelestial, which surpasses all understanding;

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

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

92 And thus we saw the ^aglory of the celestial, which ^bexcels in all things—where God, even the Father, reigns upon his ^cthrone forever and ever;

93 Before whose throne all things bow in humble ^areverence, and give him glory forever and ever.

94 They who dwell in his ^apresence are the church of the ^bFirstborn; and they see as they are seen, and ^cknow as they are known, having received of his fulness and of his ^dgrace;

95 And he makes them ^aequal in power, and in might, and in dominion.

96 And the glory of the celestial is one, even as the glory of the ^asun is one.

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

98 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;

99 For these are they who are of ^aPaul, and of Apollos, and of Cephas.

100 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 ^aEsaia, and some of Isaiah, and some of Enoch;

101 But ^areceived not the gospel, neither the testimony of Jesus, neither the prophets, neither the ^beverlasting covenant.

102 Last of all, these all are they who will not be ^agathered with the saints, to be ^bcaught up unto the ^cchurch of the Firstborn, and received into the cloud.

103 These are ^athey who are ^bliars, and ^csorcerers, and ^dadulterers, and ^ewhoremongers, and whosoever loves and makes a lie.

104 These are they who suffer the ^awrath of God on earth.

105 These are they who suffer the ^avengeance of eternal fire.

106 These are they who are cast down to ^ahell and ^bsuffer the wrath of ^cAlmighty God, until the ^dfulness of times, when Christ shall have ^esubdued all enemies under his ^ffeet, and shall have ^gperfected his work;

107 When he shall ^adeliver up the ^bkingdom, and present it unto the Father, spotless, saying: I have ^covercome and have ^dtrodden the ^ewine-press ^falone, even the wine-press of the fierceness of the wrath of Almighty God.

108 Then shall he be ^acrowned with the crown of his glory, to sit on the ^bthrone of his power to reign forever and ever.

109 But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as ^ainnumerable as the stars in the firmament of heaven, or as the sand upon the seashore;

110 And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall ^aconfess to him who sits upon the throne forever and ever; (Charles W. Penrose: The time is to come, so we read, when every knee will bow and every tongue confess that Jesus is the Lord, the Christ, to the glory of God the Father. [Phil. 2:9-11.] What a splendid prospect to have in view! What a grand goal to reach, to aid in bringing about redemption of the human family. Before that time can come, those that are wicked and corrupt and evil-minded, and who will not be obedient will have to reap the consequences of their own acts. I might repeat the words of the Apostle Paul: "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap", [Gal. 6:7], and although forgiveness may some time come to the disobedient, first of all they will have to pay the penalty of their disobedience, that they might be brought fully to understand the necessity of implicit obedience to the right and the truth; for everything that God reveals is right and true and beneficial. But the time is to come, away in the distant future, when the inhabitants of the earth, all who have dwelt upon it, with the exception of a few who are unredeemable, will be brought to bow the knee willingly; not by compulsion, not by coercion, not by constraint, but willingly bow the knee to King Immanuel and worship God, the true God, the Father, in Christ's holy name, and be willing, perfectly willing, to render obedience to his commandments. Of course, the condition in which they will dwell will be consequent upon their doings when they were in the flesh. They cannot all be in the same class; that is impossible. (CR, October 1913, p. 19.))

111 For they shall be judged according to their ^aworks, and every man shall receive according to his own ^bworks, his own ^cdominion, in the ^dmansions which are prepared; (Melvin J. Ballard: **Those whose lives have entitled them to terrestrial glory can never gain celestial glory. One who gains possession of the lowest degree of the telestial glory may ultimately arise to the highest degree of that glory, but no provision has been made for promotion from one glory to another.** Let us be reasonable about it. (Sermons . . . of Melvin J. Ballard, 1949, p. 255.) James E. Talmage: Born into the flesh with diverse capacities, subjected here to varied environment, which may be favorable or opposed to the development of inherent tendencies toward either good or evil, we as a race are creatures of disparity, inequality, and heterogeneous circumstance. But all color of injustice disappears in the light of assurance that, in the judgment of souls, every condition shall be weighed in the accurate balances of Justice and Mercy. But what of the hereafter—shall we not be made equal there? Not in the sense that our individuality shall be subverted or radically changed. We shall find beyond more gradations in society than we have ever known on earth. But the basis of classification will be essentially different. Here we are rated according to what we have—of wealth, learning, political or other influence due to circumstance; there we shall find our place according to what we really are. Ponder the significance of our Lord's assurance of the "many mansions" in the Father's kingdom [John 14:1-3] and consider Paul's summary of varied glories. [1 Cor. 15:40-41.] Through later Scripture we are told of distinct kingdoms or worlds of graded order, comparable to the sun, moon, and stars respectively. There are the Celestial, the Terrestrial, and the Telestial kingdoms, in which the souls of men shall abide and serve as their attainments in righteousness or their disqualification through sin shall determine. Concerning the inhabitants of the Telestial world, the lowest of the specified kingdoms of glory, we read: "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." (Doctrine and Covenants 76:111.) (The Vitality of Mormonism, 1919, pp. 322-23.))

112 And they shall be ^aservants of the Most High; but ^bwhere God and Christ ^cdwell they ^dcannot come, ^eworlds without end. **(The question is often asked, Throughout the endless expanses of eternity will there eventually be advancement from degree to degree? That is, can those whose glory is telestial progress to a terrestrial order, while those of a terrestrial order become celestial? Though conflicting opinions have been given by men in positions of authority, the question is answered, in the judgment of the writers, by the very nature of the resurrection itself. If the resurrection is the inseparable union of body and spirit (Alma 11:45; D&C 138:17), then that which is telestial**

cannot be changed so that it could endure or abide a terrestrial law, "worlds without end," and that which is terrestrial for the same reason could not become celestial. Revelations of the Restoration, p. 539. George Albert Smith: There are some people who have supposed that if we are quickened telesstial bodies that eventually, throughout the ages of eternity, we will continue to progress until we will find our place in the celestial kingdom, but the scriptures and revelations of God have said that those who are quickened telesstial bodies cannot come where God and Christ dwell, worlds without end. (CR, October 1945, p. 172.))

113 This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

114 But ^agreat and marvelous are the works of the Lord, and the ^bmysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion;

115 Which he commanded us we should not write ("**I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in vision, were I permitted, and were the people prepared to receive them**") (Teachings of the Prophet Joseph Smith, 305.) while we were yet in the Spirit, and are not ^alawful for man to utter;

116 Neither is man ^acapable to make them known, for they are only to be ^bseen and ^cunderstood by the power of the Holy Spirit, which God bestows on those who ^dlove him, and purify themselves before him;

117 To whom he grants this privilege of ^aseeing and knowing for themselves;

118 That through the power and manifestation of the Spirit, while in the flesh, they may be able to ^abear his ^bpresence in the world of glory. **(This revelation, which began with the promise that the faithful Saints may have the "wonders of eternity" (v. 8) revealed to them now, concludes with the promise that they might stand in the presence of God "while in the flesh." It is fundamental to our faith that if the God of heaven extends the promise of salvation to so much as a single soul he must in justice extend it to every soul on the same terms and conditions. If one can receive a remission of sins through faith, repentance, and baptism, so can all; if one can receive an answer to his prayers, so can all; if one can entertain angels, so can all; if one can stand in his presence while in the flesh, so can all. Such is the promise of the restored gospel; such is the declaration of this text. We do not have one gospel for prophets and another for their followers. There is but one gospel, and its covenants and promised blessings are alike for all.** Revelations of the Restoration, p. 540)

119 And to God and the Lamb be ^aglory, and honor, and dominion forever and ever. Amen.

A Vision

<p>1 I will go, I will go, to the home of the Saints, Where the virtue's the value, and life the reward; But before I return to my former estate I must fulfil the mission I had from the Lord.</p>	<p>2 Wherefore, hear, O ye heavens, and give ear O ye earth; And rejoice ye inhabitants truly again; For the Lord he is God, and his life never ends, And besides him there ne'er was a Saviour of men.</p>
<p>3 His ways are a wonder; his wisdom is great; The extent of his doings, there's none can unveil; His purposes fail not; from age unto age He still is the same, and his years never fail.</p>	<p>4 His throne is the heavens, his life time is all Of eternity <i>now</i>, and eternity <i>then</i>; His union is power, and none stays his hand,— The Alpha, Omega, for ever: Amen.</p>
<p>5 For thus saith the Lord, in the spirit of truth, I am merciful, gracious, and good unto those That fear me, and live for the life that's to come; My delight is to honor the saints with repose;</p>	<p>6 That serve me in righteousness true to the end; Eternal's their glory, and great their reward; I'll surely reveal all my myst'ries to them,— The great hidden myst'ries in my kingdom stor'd—</p>

7 From the council in Kolob, to time on the earth. And for ages to come unto them I will show My pleasure & will, what my kingdom will do: Eternity's wonders they truly shall know.	8 Great things of the future I'll show unto them, Yea, things of the vast generations to rise; For their wisdom and glory shall be very great, And their pure understanding extend to the skies:
9 And before them the wisdom of wise men shall cease, And the nice understanding of prudent ones fail! For the light of my spirit shall light mine elect, And the truth is so mighty 't will ever prevail.	10 And the secrets and plans of my will I'll reveal; The sanctified pleasures when earth is renew'd, What the eye hath not seen, nor the ear hath yet heard; Nor the heart of the natural man ever hath view'd.
11 I, Joseph, the prophet, in spirit beheld, And the eyes of the inner man truly did see Eternity sketch'd in a vision from God, Of what was, and now is, and yet is to be.	12 Those things which the Father ordained of old, Before the world was, or a system had run,— Through Jesus the Maker and Saviour of all; The only begotten, (Messiah) his son.
13 Of whom I bear record, as all prophets have, And the record I bear is the fulness,—yea even The truth of the gospel of Jesus— <i>the Christ</i> , With whom I convers'd, in the vision of heav'n.	14 For while in the act of translating his word, Which the Lord in his grace had appointed to me, I came to the gospel recorded by John, Chapter fifth and the twenty ninth verse, which you'll see. Which was given as follows: "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."
15 I marvel'd at these resurrections, indeed! For it came unto me by the spirit direct:— And while I did meditate what it all meant, The Lord touch'd the eyes of my own intellect:—	16 Hosanna forever! they open'd anon, And the glory of God shone around where I was; And there was the Son, at the Father's right hand, In a fulness of glory, and holy applause.
17 I beheld round the throne, holy angels and hosts, And sanctified beings from worlds that have been, In holiness worshipping God and the Lamb, Forever and ever, amen and amen!	18 And now after all of the proofs made of him, By witnesses truly, by whom he was known, This is mine, last of all, that he lives; yea he lives! And sits at the right hand of God, on his throne.
19 And I heard a great voice, bearing record from heav'n, He's the Saviour, and only begotten of God— By him, of him, and through him, the worlds were all made, Even all that career in the heavens so broad.	20 Whose inhabitants, too, from the first to the last, Are sav'd by the very same Saviour of ours; And, of course, are begotten God's daughters and sons, By the very same truths, and the very same pow'rs.
21 And I saw and bear record of warfare in heav'n; For an angel of light, in authority great, Rebell'd against Jesus, and sought for his pow'r,	22 And the heavens all wept, and the tears drop'd like dew, That Lucifer, son of the morning had fell!

But was thrust down to woe from his Godified state.	Yea, is fallen! is fall'n, and become, Oh, alas! The son of Perdition; the devil of hell!
23 And while I was yet in the spirit of truth, The commandment was: write ye the vision all out; For Satan, old serpent, the devil's for war,— And yet will encompass the saints round about.	24 And I saw, too, the suff'ring and mis'ry of those, (Overcome by the devil, in warfare and fight,) In hell-fire, and vengeance, the doom of the damn'd; For the Lord said, the vision is further: so write.
25 For thus saith the Lord, now concerning all those Who know of my power and partake of the same; And suffer themselves, that they be overcome By the power of Satan; despising my name:—	26 Defying my power, and denying the truth;— They are they—of the world, or of men, most forlorn, The Sons of Perdition, of whom, ah! I say, 'Twere better for them had they never been born!
27 They're vessels of wrath, and dishonor to God, Doom'd to suffer his wrath, in the regions of woe, Through the terrific night of eternity's round, With the devil and all of his angels below:	28 Of whom it is said, no forgiveness is giv'n, In this world, alas! nor the world that's to come; For they have denied the spirit of God, After having receiv'd it: and mis'ry's their doom.
29 And denying the only begotten of God,— And crucify him to themselves, as they do, And openly put him to shame in their flesh, By gospel they cannot repentance renew.	30 They are they, who must go to the great lake of fire, Which burneth with brimstone, yet never consumes, And dwell with the devil, and angels of his, While eternity goes and eternity comes.
31 They are they, who must groan through the great second death, And are not redeemed in the time of the Lord; While all the rest are, through the triumph of Christ, Made partakers of grace, by the power of his word.	32 The myst'ry of Godliness truly is great;— The past, and the present, and what is to be; And this is the gospel—glad tidings to all, Which the voice from the heavens bore record to me:
33 That he came to the world in the middle of time, To lay down his life for his friends and his foes, And bear away sin as a mission of love; And sanctify earth for a blessed repose.	34 'Tis decreed, that he'll save all the work of his hands, And sanctify them by his own precious blood; And purify earth for the Sabbath of rest, By the agent of fire, as it was by the flood.
35 The Savior will save all his Father did give, Even all that he gave in the regions abroad, Save the Sons of Perdition: They're lost; ever lost, And can never return to the presence of God.	36 They are they, who must reign with the devil in hell, In eternity now, and eternity then, Where the worm dieth not, and the fire is not quench'd;— And the punishment still, is eternal. Amen.
37 And which is the torment apostates receive, But the end, or the place where the torment began, Save to them who are made to partake of the same, Was never, nor will be, revealed unto man.	38 Yet God shows by vision a glimpse of their fate, And straightway he closes the scene that was shown: So the width, or the depth, or the misery thereof, Save to those that partake, is forever unknown.
39 And while I was pondering, the vision was closed;	40 And again I bear record of heavenly things, Where virtue's the value, above all that's pric'd—

<p>And the voice said to me, write the vision: for lo! 'Tis the end of the scene of the sufferings of those, Who remain filthy still in their anguish and woe.</p>	<p>Of the truth of the gospel concerning the just, That rise in the first resurrection of Christ.</p>
<p>41 Who receiv'd and believ'd, and repented likewise, And then were baptis'd, as a man always was, Who ask'd and receiv'd a remission of sin, And honored the kingdom by keeping its laws.</p>	<p>42 Being buried in water, as Jesus had been, And keeping the whole of his holy commands, They received the gift of the spirit of truth, By the ordinance truly of laying on hands.</p>
<p>43 For these overcome, by their faith and their works, Being tried in their life-time, as purified gold, And seal'd by the spirit of promise, to life, By men called of God, as was Aaron of old.</p>	<p>44 They are they, of the church of the first born of God,— And unto whose hands he committeth all things; For they hold the keys of the kingdom of heav'n, And reign with the Savior, as priests, and as kings.</p>
<p>45 They're priests of the order of Melchisedek, Like Jesus, (from whom is this highest reward,) Receiving a fulness of glory and light; As written: They're Gods; even sons of the Lord.</p>	<p>46 So all things are theirs; yea, of life, or of death; Yea, whether things now, or to come, all are theirs, And they are the Savior's, and he is the Lord's, Having overcome all, as eternity's heirs.</p>
<p>47 'Tis wisdom that man never glory in man, But give God the glory for all that he hath; For the righteous will walk in the presence of God, While the wicked are trod under foot in his wrath.</p>	<p>48 Yea, the righteous shall dwell in the presence of God, And of Jesus, forever, from earth's second birth— For when he comes down in the splendor of heav'n, All these he'll bring with him, to reign on the earth.</p>
<p>49 These are they that arise in their bodies of flesh, When the trump of the first resurrection shall sound; These are they that come up to Mount Zion, in life, Where the blessings and gifts of the spirit abound.</p>	<p>50 These are they that have come to the heavenly place; To the numberless courses of angels above: To the city of God; e'en the holiest of all, And the home of the blessed, the fountain of love:</p>
<p>51 To the church of old Enoch, and of the first born: And gen'ral assembly of ancient renown'd, Whose names are all kept in the archives of heav'n, As chosen and faithful, and fit to be crown'd.</p>	<p>52 These are they that are perfect through Jesus' own blood, Whose bodies celestial are mention'd by Paul, Where the sun is the typical glory thereof, And God, and his Christ, are the true judge of all.</p>
<p>53 Again I beheld the terrestrial world, In the order and glory of Jesus, go on; 'Twas not as the church of the first born of God But shone in its place, as the moon to the sun.</p>	<p>54 Behold, these are they that have died without law; The heathen of ages that never had hope, And those of the region and shadow of death, The spirits in prison, that light has brought up.</p>
<p>55 To spirits in prison the Savior once preach'd, And taught them the gospel, with powers afresh;</p>	<p>56 These are they that are hon'rabl men of the earth;</p>

And then were the living baptiz'd for their dead, That they might be judg'd as if men in the flesh.	Who were blinded and dup'd by the cunning of men: They receiv'd not the truth of the Savior at first; But did, when they heard it in prison, again.
57 Not valiant for truth, they obtain'd not the crown, But are of that glory that's typ'd by the moon: They are they, that come into the presence of Christ, But not to the fulness of God, on his throne.	58 Again I beheld the telectual, as third, The lesser, or starry world, next in its place, For the leaven must leaven three measures of meal, And every knee bow that is subject to grace.
59 These are they that receiv'd not the gospel of Christ, Or evidence, either, that he ever was; As the stars are all diff'rent in glory and light, So differs the glory of these by the laws.	60 These are they that deny not the spirit of God, But are thrust down to hell, with the devil, for sins, As hypocrites, liars, whoremongers, and thieves, And stay 'till the last resurrection begins.
61 'Till the Lamb shall have finish'd the work he begun; Shall have trodden the wine press, in fury alone, And overcome all by the pow'r of his might: He conquers to conquer, and save all his own.	62 These are they that receive not a fulness of light, From Christ, in eternity's world, where they are, The terrestrial sends them the Comforter, though; And minist'ring angels, to happify there.
63 And so the telectual is minister'd to, By ministers from the terrestrial one, As terrestrial is, from the celestial throne; And the great, greater, greatest, seem's stars, moon, and sun.	64 And thus I beheld, in the vision of heav'n, The telectual glory, dominion and bliss, Surpassing the great understanding of men,— Unknown, save reveal'd, in a world vain as this.
65 And lo, I beheld the terrestrial, too, Which excels the telectual in glory and light, In splendor, and knowledge, and wisdom, and joy, In blessings, and graces, dominion and might.	66 I beheld the celestial, in glory sublime; Which is the most excellent kingdom that is,— Where God, e'en the Father, in harmony reigns; Almighty, supreme, and eternal, in bliss.
67 Where the church of the first born in union reside, And they see as they're seen, and they know as they're known; Being equal in power, dominion and might, With a fulness of glory and grace, round his throne.	68 The glory celestial is one like the sun; The glory terrestr'al is one like the moon; The glory telectual is one like the stars, And all harmonize like the parts of a tune.
69 As the stars are all different in lustre and size, So the telectual region, is mingled in bliss; From least unto greatest, and greatest to least, The reward is exactly as promis'd in this.	70 These are they that came out for Apollos and Paul; For Cephas and Jesus, in all kinds of hope; For Enoch and Moses, and Peter, and John; For Luther and Calvin, and even the Pope.
71 For they never received the gospel of Christ, Nor the prophetic spirit that came from the Lord; Nor the covenant neither, which Jacob once had; They went their own way, and they have their reward.	72 By the order of God, last of all, these are they, That will not be gather'd with saints here below, To be caught up to Jesus, and meet in the cloud:— In darkness they worshipp'd; to darkness they go.
73 These are they that are sinful, the wicked at large,	74 These are they that must suffer the vengeance of hell,

<p>That glutted their passion by meanness or worth; All liars, adulterers, sorc'ers, and proud; And suffer, as promis'd, God's wrath on the earth.</p>	<p>'Till Christ shall have trodden all enemies down, And perfected his work, in the fulness of times: And is crown'd on his throne with his glorious crown.</p>
<p>75 The vast multitude of the telestial world— As the stars of the skies, or the sands of the sea;— The voice of Jehovah echo'd far and wide, Ev'ry tongue shall confess, and they all bow the knee.</p>	<p>76 Ev'ry man shall be judg'd by the works of his life, And receive a reward in the mansions prepar'd; For his judgments are just, and his works never end, As his prophets and servants have always declar'd.</p>
<p>77 But the great things of God, which he show'd unto me, Unlawful to utter, I dare not declare; They surpass all the wisdom and greatness of men, And only are seen, as has Paul, where they are.</p>	<p>78 I will go, I will go, while the secret of life, Is blooming in heaven, and blasting in hell; Is leaving on earth, and a budding in space:— I will go, I will go, with you, brother, farewell.</p>
<p>JOSEPH SMITH. Nauvoo, February 1843. (<i>Times and Seasons</i>, 4:81-85)</p>	

Come Follow Me Lesson 29

July 12-18

D&C 77-80

D&C 77

Joseph Smith Papers – 259

Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 253–255. The Prophet wrote, “In connection with the translation of the Scriptures, I received the following explanation of the Revelation of St. John.”

1–4, Beasts have spirits and shall dwell in eternal felicity on an immortal earth; 5–7, This earth has a temporal existence of 7,000 years; 8–10, Various angels restore the gospel and minister on earth; 11, The sealing of the 144,000; 12–14, Christ will come in the beginning of the seventh thousand years; 15, The two prophets who are to be slain in Jerusalem.

1 Q. What is the ^asea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation?

A. It is the ^bearth, in its ^csanctified, ^dimmortal, and ^eeternal state. (6 **And before the throne there was a ^asea of glass** (The angels do not reside on a planet like this earth, but they reside in the presence of God, on a globe like a sea of glass and fire, [a] sea of glass before the throne, where all things are manifest – past, present and to come. The place where God resides is a great urim and thummim. This earth, in its sanctified and immortal state, will be a urim and thummim for all things below it in the scale of creation, but not above it. WJS, p. 171) **like unto crystal** (D&C 77:1 Q. What is the ^asea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation? A. It is the ^bearth, in its ^csanctified, ^dimmortal, and ^eeternal state. D&C 130: 6 The angels do not reside on a planet like this earth; 7 But ^athey reside in the ^bpresence of God, on a globe ^clike a ^dsea of glass and ^efire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. 8 The place where God resides is a great ^aUrim and Thummim. 9 This ^aearth, in its ^bsanctified and ^cimmortal state, will be made like unto ^dcrystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be ^eChrist’s. Brigham Young said: When you wish to know anything you can look in this earth, and see all the eternities of God. JD, 8:200.): ^band in the midst of the throne (**were the four and twenty elders**), and round about the throne, *were* four ^cbeasts full of eyes before and behind.

2 Q. What are we to understand by the four beasts, spoken of in the same verse?

A. They are ^afigurative expressions, used by the Revelator, John, in describing ^bheaven, the ^cparadise of God, the ^dhappiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the ^espirit of man in the likeness of his person, as also the spirit of the ^fbeast, and every other creature which God has created.

3 Q. Are the four beasts limited to individual beasts, or do they represent classes or ^aorders?

A. They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined ^border or ^csphere of creation, in the enjoyment of their ^deternal ^efelicity. (Joseph Smith suggested that the four beasts “lived on another planet than ours.” Words of Joseph Smith, p. 171. John saw the actual beast in heaven, showing to John that beasts did actually exist there... John saw curious looking beasts in heaven; he saw every creature that was in heaven, - all the beasts, fowls, and fish in heaven, actually there, giving glory to God... I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this, - strange beasts of which we have no conception; all might be seen in heaven. The grand secret was to show John

what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes, or men; and He will glorify Himself with them. Says one, I cannot believe in the salvation of beasts. Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect; they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God. History of the Church, 5:343-44.)

4 Q. What are we to understand by the ^aeyes and ^bwings, which the beasts had?

A. Their eyes are a representation of light and knowledge, that is, they are full of ^cknowledge; and their wings are a ^drepresentation of ^epower, to move, to act, etc.

5 Q. What are we to understand by the four and twenty ^aelders, spoken of by John?

A. We are to understand that these elders whom John saw, were elders who had been ^bfaithful in the work of the ministry and were dead; who belonged to the ^cseven churches, and were then in the paradise of God.

6 Q. What are we to understand by the book which John saw, which was ^asealed on the back with seven seals?

A. We are to understand that it contains the revealed will, ^bmysteries, and the works of God; the hidden things of his economy concerning this ^cearth during the seven thousand years of its continuance, or its temporal existence. (1 AND I saw in the right hand (the covenant making hand) of him that sat (sits) on the throne a book (This book contains the revealed will, mysteries, and the works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence. D&C 77:6. Orson F. Whitney said: "The book which John saw represented the real history of the world – what the eye of God has seen, what the recording angel has written; and the seven thousand years, corresponding to the seven seals of the Apocalyptic volume, are as seven great days during which Mother Earth will fulfill her mortal mission, laboring six days and resting upon the seventh, her period of sanctification. These seven days do not include the period of our planet's creation and preparation as a dwelling place for man. They are limited to Earth's temporal existence that is, to Time, considered as distinct from Eternity. Saturday Night Thoughts, p. 11) ^awritten within and on the backside (a scroll written on both sides), ^bsealed with seven ^cseals.)

7 Q. What are we to understand by the seven ^aseals with which it was sealed?

A. We are to understand that the first seal contains the things of the ^bfirst thousand years, and the ^csecond also of the second thousand years, and so on until the seventh. (The seal makes the document legal. God's sealed book was opened in a legal and official manner: the King, who sat on his throne in the heavenly temple, delivered the sealed book in his right hand to his chief administrator, and hosts of beings stood as witnesses. Understanding the Book of Revelation, p. 68)

8 Q. What are we to understand by the four ^aangels, spoken of in the 7th chapter and 1st verse of Revelation?

A. We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the ^beverlasting gospel to commit to every nation, kindred, tongue, and people; having power to ^cshut up the heavens, to seal up unto life, or to cast down to the ^dregions of darkness. 1 AND after these things I saw four ^aangels standing on the four corners of the earth, holding the four ^bwinds (destructions) of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. (These angels are those who in 1831 were "waiting the great command to reap down the earth, to gather the tares that they may be burned." D&C 38:12. Joseph Fielding Smith wrote that these four angels "seem to fit the description of the angels spoken of in the parable of the wheat and the tares Matt. 13:24-43; and D&C 86:1-7, who plead with the Lord that they might go forth to reap down the field. They were

told to let the wheat and the tares grow together to the time of the end of the harvest, which is the end of the world. These are now at work in the earth on their sacred mission. Church History and Modern Revelation, 2:70. Wilford Woodruff said: Those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Temple Worker's Excursion, p. 512)

9 Q. What are we to understand by the angel ^aascending from the east, Revelation 7th chapter and 2nd verse?

A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of ^bIsrael; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their ^cforeheads. And, if you will receive it, this is ^dElias (Joseph Fielding Smith said: "The Elias who was to restore all things is a composite Elias. In other words, the restoration was not made by one personage, but many, and in speaking of Elias coming to restore all things, the Lord was using that title in a plural meaning, having in mind all the prophets who came to restore the fullness of the gospel. This would include John the Baptist, Peter, James and John, and every ancient prophet who restored keys from the days of Adam down. Doctrines of Salvation, 1:174) which was to come to gather together the tribes of Israel and ^erestore all things. 2 **And I saw another angel** (Sidney B. Sperry reasoned that "from the teachings in verses 9 and 14 of D&C 77, one cannot help concluding (1) that John the Revelator has a commission to gather together the tribes of Israel and (2) that he is the Elias who, as it is written, must come and restore all things. If these conclusions are correct...then we are driven to a third conclusion, namely, that John the Revelator is the angel ascending from the east as related in Rev. 7:2. Doctrine and Covenants Compendium, p. 367.) ^aascending from the east, having the ^bseal (It means to seal the blessing on their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity so that they cannot be lost but will be saved by virtue of the covenant of their father. WJS, p. 242. And the covenant sealed on the foreheads of the parents secures the children from falling, that they shall all sit upon thrones as one with the Godhead, joint heirs of God with Jesus Christ. This principle is revealed also through the covenant of Abraham and his children. WJS, p. 241. Elder Orson F. Whitney offered the following powerful commentary on Joseph Smith's words: "The Prophet Joseph Smith declared—and he never taught more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the cause of truth, would save not only themselves but likewise their posterity. Though some of the sheep may wander, the eye of the shepherd is upon them, and sooner or later they will feel the tentacles of divine providence reaching out after them and drawing them back to the fold. Either in this life or in the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God. . . . "You parents of the wilful and the wayward: Don't give them up. Don't cast them off. They are not utterly lost. The shepherd will find his sheep. They were his before they were yours—long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend." In our own day, Elder Boyd K. Packer has provided a comforting context and reaffirmation for the promise to faithful parents. In discussing the "moral pollution" of the last days, he said: "It is a great challenge to raise a family in the darkening mists of our moral environment. We emphasize that the

greatest work you will do will be within the walls of your home, and that 'no other success can compensate for failure in the home.' The measure of our success as parents, however, will not rest solely on how our children turn out. That judgment would be just only if we could raise our families in a perfectly moral environment, and that now is not possible. "It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons and daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. . . . "We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them." Will the power of the covenant coerce straying individuals into obedience? We all know that even a merciful God will not violate an individual's moral agency, that he will force no man to heaven. Exaltation in the celestial kingdom is reserved for those who chose to go there, not those who were coerced or manipulated into appropriate behavior. We know that the laws of the everlasting covenant cannot violate the principles of justice or the canons of right and wrong. And yet there seems to be, in the sermons and writings of the prophets, the quiet but soul-satisfying message that the alms of the prayers of the righteous do come up into the ears of the Lord of Sabaoth; that righteous parents' loyalty to their covenants will not be overlooked; that no amount of suffering of the faithful in behalf of their posterity will be for naught; and that there is power, remarkable power in the covenant to save those who will be saved. President Joseph Fielding Smith taught: "Those born under the covenant, throughout all eternity, are the children of their parents. Nothing except the unpardonable sin, or sin unto death, can break this tie. If children do not sin as John says [1 John 5:16-17], 'unto death,' the parents may still feel after them and eventually bring them back to them again." As Elder Packer suggested, it may be that the oppressive power of evil in these last days is such that it chokes or restrains the proper exercise of agency. One day that will change. Selected Writings of Robert L. Millet: Gospel Scholars Series Chapter 42. The idea that the faithfulness of the parents will save their children is comforting, but it is, after all, in tension with principles of agency and individual responsibility. We are taught that we will not be punished for our parents' sins, nor will we be saved by our parents' righteousness. Alma the Elder's prayers brought an angel to confront his son, but it was still for young Alma to change his life. In *Doctrines of Salvation*, Joseph Fielding Smith reconciled the two concepts of children's being sealed to their parents and their being "saved": "All children born under the covenant belong to their parents in eternity, but that does not mean that they, because of that birthright, will inherit celestial glory. The faith and faithfulness of fathers and mothers will not save disobedient children. "Salvation is an individual matter. . . . But children born under the covenant, who drift away, are still the children of their parents; and the parents have a claim upon them; and if the children have not sinned away all their rights, the parents may be able to bring them through repentance, into the celestial kingdom, but not to receive the exaltation. Of course, if children sin too grievously, they will have to enter the telestial kingdom, or they may even become sons of perdition." Nonetheless, parents may derive comfort from the idea that consistent faithfulness in their own lives will benefit their children, both as an example and through the long-term power of the sealing ordinance. It may be, then, that parents can contribute most to the welfare of their children by perfecting their own lives, including their capacity to love as Christ loved. Thereby they put in motion a current that can affect other lives. It is not for us to judge—we are to leave that to God, who has greater understanding of all of us and our motives. *Doctrines of Salvation* 2:91.) **of the living God: and he cried (I heard him cry) with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, (The four angels who are given power over the earth are kept from sending forth desolations upon the earth until God's servants are sealed in their foreheads. The Prophet Joseph Smith taught that this sealing "signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure" (Teachings, p. 321). Elder Orson Pratt gave this additional explanation: "When the Temple is built [in the New Jerusalem] the sons of the two**

Priesthoods [Melchizedek and Aaronic] . . . will enter into that Temple . . . and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, and renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple. “This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, ‘Smite not the earth now, but wait a little while.’ ‘How long?’ ‘Until the servants of our God are sealed in their foreheads.’ What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord’s temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.” (In *Journal of Discourses*, 15:365–66.)

10 Q. What time are the things spoken of in this chapter to be accomplished?

A. They are to be accomplished in the ^asixth thousand years, or the opening of the sixth seal.

11 Q. What are we to understand by sealing the one ^ahundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe?

A. We are to understand that those who are sealed are ^bhigh priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the ^cFirstborn. (4 **And I heard the number of them which (who) were sealed: and there were sealed an ^ahundred and forty and four thousand of all the ^btribes of the children of ^cIsrael. On February 4, 1844, Joseph Smith commented regarding the 144,000: “I attended prayer-meeting with the quorum in the assembly room, and made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced. He had already conferred these blessings on at least 17 men. History of the Church, 6:196. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and election sure. TPJS, p. 366. Many commentators believe that the number 144,000 is not to be taken literally but that it signifies all the redeemed of the Lord. Draper, *Opening the Seven Seals*, p. 83. The tribe of Joseph is mentioned, as is that of his son Manasseh. But Ephraim is not mentioned, nor is Dan. John provides no clue why the names on the list differ from those of the original twelve tribes. Understanding the Book of Revelation, p. 96.)**

12 Q. What are we to understand by the sounding of the ^atrumpets, mentioned in the 8th chapter of Revelation?

A. We are to understand that as God ^bmade the world in six days, and on the seventh day he finished his work, and ^csanctified it, and also formed man out of the ^ddust of the earth, even so, in the beginning of

the seventh thousand years will the Lord God ^esanctify the earth, and complete the salvation of man, and ^fjudge all things, and shall ^gredeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the ^hpreparing of the way before the time of his coming. (2 **And I saw the seven angels** (These seven angels are men who belong or have belonged to our earth (D&C 130:5). They may be the same seven angels who pour out the seven plagues upon the earth’s inhabitants, as identified in Rev. 15:1, 6-8, 16:1. The seven priests who blew the trumpets and walked with the Lord’s ark of the covenant in ancient Israel (Josh. 6:13) were shadows and types of these seven angels from heaven. Apocryphal sources name the seven angels as Uriel (Peter), Raphael (Enoch), Raguel (Moses), Michael (Adam), Saraqael (Abel), Gabriel (Noah), and Remiel (Phanuel) (Joseph Smith) (1 Enoch 20:1-8). Understanding the Book of Revelation, p. 104. John Pratt suggests the identification of the angels. This is speculative, but possible.) which stood before God; and to them were given seven ^atrumpets.

13 Q. When are the things to be accomplished, which are written in the 9th chapter of Revelation?

A. They are to be accomplished after the ^aopening of the seventh seal, ^bbefore the coming of Christ.

(1 **AND the fifth angel** sounded, and I saw a star fall from heaven (Lucifer) unto the earth: and to ~~him~~ (the angel) was given the key of the ^abottomless ^bpit. (If this is the same angel in Rev. 20:1, it is probably Michael.) 2 **And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, (God gives agency to humankind, and he permits the wicked to destroy one another, but he sets boundaries for them.) as the scorpions of the earth have power. (These are wicked men and armies with power to torment all of humanity except those who have God’s seal in their foreheads.) 4 And it was commanded them (Soldiers who seek to destroy men.) that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those ^amen which have not the ^bseal of God in their foreheads.**

(Inhabitants of Zion (many of whom will have the seal of God) will be preserved during this time. They will dwell in the New Jerusalem, which is called “a land of peace, a city of refuge, a place of safety for the saints of the Most High God... There shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.” D&C 45:66, 69-70. The righteous in the stakes of Zion will also have safety (D&C 115:5-6, 124:36. Understanding the Book of Revelation, p. 117) 5 And to them it was given that they should not kill them, but that they should be tormented five months (The life span of a locust. This may mean a short period of time.): and their torment was as the torment of a scorpion (This may be from guilt associated with sin.), when he striketh a man. (Perhaps John is seeing such things as the effects of poisonous gas, or bacteriological warfare, or atomic fallout, which disable but do not kill. DNTC, 3:502) 6 And in those days shall men seek ^adeath, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. (John may be describing soldiers of our day in the uniforms and weapons.) 8 And they had hair as the hair of women, and their teeth were as the ^ateeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the ^asound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: **and their power was to hurt men five months. (This war will be a short one. It may serve as a precursor to the great war that will accompany the blasting of the sixth trumpet, when two hundred million soldiers will fight and kill one-third of humanity. 9:13-19. UBR, p.120.) 11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon (destruction or ruin), but in the Greek tongue hath his name Apollyon (destruction or destroyer). (These are names for Satan.) 12 One woe is past; and, behold, there come two woes more**

hereafter. 13 And the **sixth angel** sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound ^ain the ~~great river Euphrates~~ (bottomless pit). 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, (Or, the four angels had been put there for this hour, this day, this month and this year. A set time.) for to slay the third part of men. (This could be billions of people.) 16 And the ^anumber of the army of the horsemen *were* two hundred thousand thousand: and I ~~heard~~ (saw) the number of them. (The numerical figure may be symbolic intended to represent a great host.) 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 **Neither repented they** of their ^amurders, nor of their ^bsorceries, nor of their fornication, nor of their thefts. (The purpose of these events is to encourage people to repent, but they will not.)

14 Q. What are we to understand by the little book which was ^aeaten by John, as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance, for him to ^bgather the tribes of Israel; behold, this is Elias, who, as it is written, must come and ^crestore all things. (1 **AND I saw another mighty angel** (Most likely Michael.) come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: **(In the midst of the vision of the last days, it is as if the Lord pauses and says to John, “Since you will live during these times, you may wish to know what you’ll be doing. Here is your mission and calling.”** Gerald Lund, Studies in the Scriptures, 6:274) 2 And he had in his hand a little ^abook open: and he set his right foot upon the sea, and *his* left *foot* on the earth, 3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. 4 **And when the seven thunders** (The seven thunders which here utter their voices are the seven angels reciting in some detail that which is to be in each of the thousand year periods of the earth’s temporal continuance. DCNT, 3:505.) **had** uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal up** Those things (are sealed up) which the seven thunders uttered, and write them not. (John was not allowed to reveal all he saw.) 5 And the angel which I saw ^astand upon the sea and upon the earth **lifted up his hand to heaven**, (Making the standard oath-taking gesture.) 6 And ^aswore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be ^btime no longer: (This may mean the beginning of the Millennium. Or it may mean, there should be no more delay before the final signs of the times are fulfilled and God sends his final judgments upon the wicked.)** 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the ^amystery of God should be finished, as he hath declared to his servants the prophets. 8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel’s hand, and ^aate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (D&C 77:14 Q. What are we to understand by the little book which was ^aeaten by John, as mentioned in the 10th chapter of Revelation? A. **We are to understand that it was a mission, and an ordinance, for him to ^bgather the tribes of Israel; behold, this is Elias, who, as it is written, must come and ^crestore all things.) (John is an Elias. Joseph Fielding Smith said: “The Elias who was to restore all things is a**

composite Elias. In other words, the restoration was not made by one personage, but many, and in speaking of Elias coming to restore all things, the Lord was using that title in a plural meaning, having in mind all the prophets who came to restore the fullness of the gospel. This would include John the Baptist, Peter, James and John, and every ancient prophet who restored keys from the days of Adam down. Doctrines of Salvation, 1:174) 11 **And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.** (John became a translated being who would minister for those who shall be heirs of salvation who dwell on the earth. Parley P. Pratt said: “He is yet alive in the flesh and is held in reserve to prophesy again before many peoples, nations, and tongues, and kings, as it is written.” Key to the Science of Theology, p. 32)

15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation?
A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers. (3 **And I will give ^apower unto my two ^bwitnesses, (Two witnesses fulfill the ancient Israelite law of witnesses. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church. Their prophetic ministry to rebellious Jewry shall be the same in length as was our Lord’s personal ministry among their rebellious forebears. DNTC, 3:509-510.) and they shall prophesy a thousand two hundred *and* threescore days, (3½ years) clothed in sackcloth. 4 These are the two olive trees (They shall provide oil for the lamps of the faithful – testimonies of Jesus Christ), and the two candlesticks standing before the God of the earth (This may mean that they are in the temple). (D&C 77:15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.)**)

5 **And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.** (Similar power to Enoch to thwart armies, Moses to issues plagues, and Elijah to seal the heavens.) 6 These have power to shut heaven, that it rain not in the days of their prophecy (like Elijah): and have power over waters to ^aturn them to blood, and to smite the earth with all ^bplagues, as often as they will (like Moses). (The two Prophets will have the sealing power.) 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall ^aovercome them, and ^bkill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was ^acrucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. (The worldwide community will be involved at least emotionally in the slaying of the two prophets.) 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 **And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.** 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 **And the same hour was there a great ^aearthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.** (Elder Parley P. Pratt wrote: “John, in the eleventh chapter of Revelation, gives us many more particulars concerning [the great war in Israel after the Jews are gathered there]. He informs us that **after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty and two months, during which time there will be two prophets continually prophesying and working mighty miracles. And it seems that the Gentile army shall be hindered from utterly destroying and overthrowing the city, while these two prophets continue. But, after a struggle of three years and a half, they will at length succeed in destroying these two prophets and then overrunning much of the city; they will send gifts to each other because of the death of the two prophets, and in the**

meantime will not allow their dead bodies to be put in graves, but suffer them to lie in the streets of Jerusalem three days and a half, during which time the armies of the Gentiles, consisting of many kindreds, tongues and nations, passing through the city, plundering the Jews, will see their dead bodies lying in the street. But after three days and a half, on a sudden, the spirit of life from God will enter them; they will arise and stand upon their feet, and great fear will fall upon them that see them. And then they shall hear a voice from heaven saying, 'Come up hither,' and they will ascend up to heaven in a cloud, with enemies beholding them." (*Voice of Warning*, p. 33.)

D&C 78

The Lord revealed the law of consecration to the Saints. The law of consecration is an eternal law. We can consecrate our lives to the Lord now.

Consecrate: To set apart or dedicate something to the service of the Lord.

The Law of Consecration: An organized way in which individuals consecrate their time, talents, and possessions to the Church to build the Lord's kingdom and serve His children.

The law of consecration is not just a temporal or economic program. It is also a spiritual law that helps members grow spiritually and prepare for eternal life. The principles of the law of consecration have not changed since they were revealed through the Prophet Joseph Smith. However, the application of those principles changes from time to time.

(What is the difference between the law of consecration and the united order? The law of consecration is dedicating something to the Lord by each individual. The united order is the organized way in which the law of consecration is administered among all the members. The city of New Jerusalem will not be built until the Saints are living the united order, or at least those that are assigned to go there to build it up. In this revelation the Law of Consecration is stated definitely as the law on which the New Jerusalem is to be built. This law is given for the benefit of the poor, for the building of Zion and the work of the ministry. The members of the Church should consecrate their properties, and then be appointed stewards in the service of the Lord. All surplus property was to be placed in the storehouse to be used as the Lord should direct, under the guidance of the bishop. We are informed that the high priests and elders were to assist the bishop and his counselors. Let it be remembered that at this time (1831) the full organization of the Church had not been revealed, and some temporary arrangements were necessary until the full and complete organization should be established. Through this celestial law (Consecration) the Saints are to become the covenant people of the Lord. **We cannot enter into the fulness of the covenants pertaining to Zion until we have reached the point where we can live such a divine law. Those who cannot abide the law of tithing cannot partake of this law of consecration, or the higher law, and they will be deprived of an inheritance when the inheritances are divided.** Joseph Fielding Smith, *Church History and Modern Revelation*, 1:185)

(The time must come when we must obey that which has been revealed to us as the Order of Enoch, when there shall be no rich and no poor among the Latter-day Saints; when wealth will not be a temptation; when every man will love his neighbor as he does himself; when every man and woman will labor for the good of all as much as for self. That day must come, and we may as well prepare our hearts for it, brethren, for as wealth increases I see more and more a necessity for the institution of such an order. As wealth increases, luxury and extravagance have more power over us. The necessity for such an order is very great, and God, undoubtedly, in his own time and way, will inspire his servant to introduce it among the people. George Q. Cannon, JD, 15:207)

(Bruce R. McConkie: We are not always called upon to live the whole law of consecration and give of all our time, talents, and means to the building up of the Lord's earthly kingdom. Few of us are called upon to sacrifice much of what we possess, and at the moment there is only an occasional martyr in the cause of revealed religion. **But what the scriptural account means is that to gain celestial salvation we must be able to live these laws to the full if we are called upon to do so. Implicit in this is the reality that we must in fact live them to the extent we are called upon so to do.** . . .CR, Apr 1975, p. 76)

(The United Order has not been generally understood...[It] was not a communal system... The United Order and communism are not synonymous. Communism is Satan's counterfeit for the United Order. There is no mistake about this and those who go about telling us otherwise either do not know or have failed to understand or are willfully misrepresenting. J. Reuben Clark, Jr., CR, Oct 1943, p. 11)

Joseph Smith Papers – 267, 271

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. The order given of the Lord to Joseph Smith for the purpose of establishing a storehouse for the poor. HC 1: 255—257. It was not always desirable that the identity of the individuals whom the Lord addressed in the revelations should be known by the world; hence, in the publication of this and some subsequent revelations the brethren were referred to by other than their own names. When the necessity had passed for keeping the names of the individuals unknown, their real names were thereafter given in brackets. Since there exists no vital need today to continue the code names, the real names only are now used herein, as given in the original manuscripts. (The 1981 edition of the Doctrine and Covenants removed the code names. Joseph Smith was Enoch or Gazelam or Baurak Ale, Newel K. Whitney was Ahashdah and Alam, Sidney Rigdon was Pelagoram and Mahalaleel, Oliver Cowdery was Horah and Olihah, Martin Harris was Shalemanasseh and Mahemson, Frederick G. Williams was Shederlaomach, John Johnson was Zombre, mine elders was Baneemy, Kirtland was Shinehah, the printing office was Laneshine house, the mercantile establishment was Ozondah, New York was Cainhannoch. Elder Orson Pratt answered this question in this way: “The law of Enoch is so named in the Book of Doctrine and Covenants, but in other words, it is the law given by Joseph Smith, Jr. The word Enoch did not exist in the original copy; neither did some other names. The names that were incorporated when it was printed, did not exist there when the manuscript revelations were given, for I saw them myself. Some of them I copied. And when the Lord was about to have the Book of Covenants given to the world it was thought wisdom, in consequence of the persecutions of our enemies in Kirtland and some of the regions around, that some of the names should be changed, and Joseph was called Baurak Ale, which was a Hebrew word; meaning God bless you. He was also called Gazelam, being a person to whom the Lord had given the Urim and Thummim. He was also called Enoch. Sidney Rigdon was called Baneemy. And the revelation where it read so many *dollars* into the treasury was changed to *talents*. And the City of New York was changed to Cainhannoch.” (In *Journal of Discourses*, 16:156.) In the 1981 edition of the Doctrine and Covenants, the substitute names were eliminated, since the need for them no longer existed)

1—4, The saints should organize and establish a storehouse; 5—12, Wise use of their properties will lead to salvation; 13—14, The Church should be independent of earthly powers; 15—16, Michael (Adam) serves under the direction of the Holy One (Christ); 17—22, Blessed are the faithful, for they shall inherit all things.

1 THE Lord spake unto Joseph Smith, Jun., saying: Hearken unto me, saith the Lord your God, who are ordained unto the ^ahigh priesthood of my church, who have assembled yourselves together;

2 And listen to the ^acounsel of him who has ^bordained you from on high, who shall speak in your ears the words of ^cwisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God.

3 (To make the Lord's people equal in earthly things and help them receive a place in the celestial kingdom.) For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an ^aorganization of my people, in regulating and establishing the affairs of the ^bstorehouse for the ^cpoor of my people, both in this place and in the land of ^dZion— (In March 1832, the Lord revealed that there must be an organization to regulate and administer the law of consecration among His people. He called this organization the “**united order** (D&C 92:1 VERILY, thus saith the Lord, I give unto the ^aunited order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant ^bFrederick G. Williams, that ye shall receive him into the order. What I say unto one I say unto all.).)

4 For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven;

5 **That you may be ^aequal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.**

6 For if ye are not equal in earthly things ye cannot be ^aequal in obtaining heavenly things;

7 For if you will that I give unto you a place in the ^acelestial world, you must ^bprepare yourselves by ^cdoing the things which I have commanded you and required of you. (**The law of consecration has been lived by other people in prior dispensations: Moses 7:18:** And the Lord called his people ^aZION, because they were of ^bone heart and one mind, and dwelt in righteousness; and there was no poor among them. **Acts 4:32, 34-35:** 32 And the multitude of them that believed were of ^aone heart and of one soul: neither said any *of them* that ^bought of the things which he ^cpossessed was his own; but they had all things ^dcommon. 33 And with great power gave the apostles ^awitness of the resurrection of the Lord Jesus: and great ^bgrace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses ^asold them, and brought the prices of the things that were sold, 35 And laid *them* down at the apostles' feet: and ^adistribution was made unto every man according as he had ^bneed. **4 Nephi 1:1-3, 12-13, 15:** 1 AND it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were ^abaptized in the name of Jesus; and they did also receive the Holy Ghost. 2 And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. 3 And they had ^aall things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly ^bgift. 12 And they did not walk any more after the ^aperformances and ^bordinances of the ^claw of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in ^dfasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord. 13 And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus. 15 And it came to pass that there was no ^acontention in the land, because of the ^blove of God which did dwell in the hearts of the people.)

8 And now, verily thus saith the Lord, it is expedient that all things be done unto my ^aglory, by you who are joined together in this ^border;

9 Or, in other words, let my servant Newel K. Whitney and my servant Joseph Smith, Jun., and my servant Sidney Rigdon sit in council with the saints which are in ^aZion;

10 Otherwise ^aSatan seeketh to turn their ^bhearts away from the truth, that they become ^cblinded and understand not the things which are prepared for them.

11 Wherefore, a commandment I give unto you, to **prepare and organize** yourselves by a ^abond or everlasting ^bcovenant that cannot be broken.

12 And he who breaketh it shall lose his office and standing in the church, and shall be ^adelivered over to the ^bbuffetings of Satan (Elder Bruce R. McConkie explained: "**To be turned over to the buffetings of Satan is to be given into his hands; it is to be turned over to him with all the protective power of the priesthood, of righteousness and of godliness removed, so that Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone. The damned in hell so suffer**" (Mormon Doctrine, 108.) **until the day of redemption.** (Day of resurrection.)

13 Behold, this is the preparation wherewith I prepare you, and the foundation, and the ^aensample which I give unto you, whereby you may accomplish the commandments which are given you;

14 (To help the Church stand independent above all other creatures.) That through my providence, notwithstanding the ^atribulation which shall descend upon you, **that the church may stand independent above all other creatures beneath the celestial world;**

15 **That you may come up unto the ^acrown prepared for you, and be made ^brulers over many kingdoms,** saith the Lord God, the Holy One of Zion, who hath established the foundations of ^cAdam-ondi-Ahman;

16 Who hath appointed ^aMichael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the ^bHoly One, who is without beginning of days or end of life. (Adam has the responsibility to supervise and direct the work of God on earth through all generations. "The Priesthood was first given to Adam," explained the Prophet Joseph Smith; "he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28 26 ¶ And God said, Let ^aus ^bmake ^cman in our ^dimage, after our ^elikeness: and let them have ^fdominion 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 God created man in his *own* ^aimage, in the image of God created he him; male and ^bfemale created he them. 28 And God blessed them, and God said unto them, Be ^afruitful, and ^bmultiply, and ^creplenish the ^dearth, and subdue it: and have ^edominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority" (Teachings of the Prophet Joseph Smith, 157). Adam presides over the entire human family on this earth under the direction of the Savior. Jesus Christ presides over all the Father's children on many earths. The Lord revealed to Moses: "Worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you" (Moses 1:33-35: 33 And ^aworlds without number have I ^bcreated; and I also created them for mine own purpose; and by the ^cSon I ^dcreated them, which is mine ^eOnly Begotten. 34 And the ^afirst man of all men have I called ^bAdam, which is ^cmany. 35 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 ^aknow them. The Lord has not revealed the order of the priesthood on any but this earth, but this text suggests that each world is presided over by the first man placed thereon. Further, Jesus Christ presides over each of these creations,

giving his servants keys to preside under his direction. Regarding Adam's position in the priesthood and his relationship to the priesthood order in the various dispensations of the gospel on earth, the Prophet Joseph Smith stated: "Commencing with Adam, who was the first man, who is spoken of in Daniel as being the 'Ancient of Days,' or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i.e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of the dispensations that are to be revealed. . . . "Therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. . . . These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. . . . This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation" (Teachings of the Prophet Joseph Smith, 167-69). The Prophet Joseph Smith and others who hold the keys of the kingdom in the last days are presided over by Adam. In a future day Adam will return to the earth and hold a council of those who have held keys. This meeting will be held at Adam-ondi- Ahman in northwest Missouri in preparation for the millennial reign of Jesus Christ. Revelations of the Restoration, p. 567-568)

17 Verily, verily, I say unto you, ye are ^alittle children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you;

18 And ye cannot ^abear all things now; nevertheless, be of good ^bcheer, for I will ^clead you along. The kingdom is yours and the blessings thereof are yours, and the ^driches of ^eeternity are yours.

19 And he who receiveth all things with ^athankfulness shall be made glorious; and the things of this earth shall be added unto him, even an ^bhundred fold, yea, more.

20 Wherefore, do the things which I have commanded you, saith your Redeemer, **even the Son ^aAhman, (This is the name of Jesus Christ in the pure language given to Adam. Orson Pratt stated: "There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, 'What is the name of God in the pure language?' The answer says, 'Ahman.' 'What is the name of the Son of God?' Answer, 'Son Ahman'" (Journal of Discourses, 2:342).**

Elder McConkie explained, "In the pure language spoken by Adam—and which will be spoken again during the millennial era (Zephaniah 3:9)—the name of God the Father is Ahman, or possibly Ah Man, a name-title having a meaning identical with or at least very closely akin to Man of Holiness (Moses 6:57 Wherefore teach it unto your children, that all men, everywhere, must ^arepent, or they can in nowise inherit the kingdom of God, for no ^bunclean thing can dwell there, or ^cdwell in his ^dpresence; for, in the language of Adam, ^eMan of Holiness is his name, and the name of his Only Begotten is the ^fSon of Man, even ^gJesus Christ, a righteous ^hJudge, who shall come in the meridian of time.. God revealed himself to Adam by this name to signify that he is a Holy Man, a truth which man must know and comprehend if he is to become like God and inherit exaltation (1 John 3:1-

3: 1 BEHOLD, what manner of ^alove the Father hath bestowed upon us, that we should be called the ^bsons of God: therefore the ^cworld knoweth us not, because it knew him not. 2 Beloved, now are we the ^asons of God, and it doth not yet appear what we shall be: but we know that, when he shall ^bappear, we shall be ^clike him; for we shall ^dsee him as he is. 3 And every man that hath this ^ahope in him ^bpurifieth himself, even as he is ^cpure.D&C 132:19-24: 19 And again, verily I say unto you, if a man ^amarry a wife by my word, which is my law, and by the new and ^beverlasting covenant, and it is ^csealed unto them by the Holy Spirit of ^dpromise, by him who is anointed, unto whom I have appointed this power and the

^ekeys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit ^fthrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's ^gBook of Life, that he shall commit no ^hmurder whereby to shed innocent ⁱblood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their ^jexaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the ^kseeds forever and ever. 20 Then shall they be gods, because they have no end; therefore shall they be from ^aeverlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be ^bgods, because they have ^call power, and the angels are subject unto them. 21 Verily, verily, I say unto you, except ye abide my ^alaw ye cannot attain to this glory. 22 For ^astrait is the gate, and narrow the ^bway that leadeth unto the exaltation and continuation of the ^clives, and few there be that find it, because ye receive me not in the world neither do ye know me. 23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that ^awhere I am ye shall be also. 24 This is ^aeternal lives—to ^bknow the only wise and true God, and Jesus Christ, whom he hath ^csent. I am he. Receive ye, therefore, my law. (Mormon Doctrine, 29). **"Since Ahman is the name of God the Father in the pure language spoken by Adam, Son Ahman is the name of his Only Begotten Son"** (McConkie, Mormon Doctrine, 740.) who prepareth all things before he ^btaketh you; 21 For ye are the ^achurch of the ^bFirstborn, **(In order to belong to the church of the Firstborn, you must be sealed in the temple to your spouse. Members of The Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordinances of exaltation become members of the Church of the Firstborn. Baptism is the gate to the Church itself, but celestial marriage is the gate to membership in the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom.** Bruce R. McConkie, Mormon Doctrine, p. 139) and he will take you up in a ^ccloud, and appoint every man his portion. 22 And he that is a faithful and ^awise ^bsteward shall inherit ^call things. Amen.

Our Heritage, Page 26:

Law of Consecration

In 1831 the Lord began revealing aspects of the law of consecration, a spiritual and temporal system that, if followed in righteousness, would bless the lives of the impoverished Latter-day Saints. Under this law, members of the Church were asked to consecrate, or deed, all their property to the bishop of the Church. He then granted an inheritance, or stewardship, back to the members. Families administered their stewardships as well as they could. If at the year's end they had a surplus, this was given to the bishop to use in caring for those in need. Edward Partridge was called by the Lord to serve as the first bishop of the Church.

The law of consecration consists of principles and practices that strengthen members spiritually and bring about relative economic equality, eliminating greed and poverty. Some Saints lived it well, to the blessing of themselves and others, but other members failed to rise above selfish desires, causing the eventual withdrawal of the law from the Church. In 1838 the Lord revealed the law of tithing (see **D&C 119**), which continues today as the financial law of the Church.

How can we live the law of consecration today?

a. **Pay tithing and fast offerings** and give generously in other ways to those in need. By doing these things, we can help the Church care for the poor and carry on the important activities necessary to build the kingdom of God on earth. Elder Marion G. Romney asked: “What prohibits us from giving as much in fast offerings as we would have given in surpluses under the United Order? Nothing but our own limitations” (in Conference Report, Apr. 1966, 100; or Improvement Era, June 1966, 537).

b. **Serve willingly in the Church.** The Lord has admonished each person to “learn his duty, and to act in the office in which he is appointed, in all diligence” (D&C 107:99). We should fulfill the callings we receive to the best of our ability. In addition to specific Church callings, we can share the gospel with others, do temple work, and seek to strengthen the testimonies of those who are new or weak in the faith.

c. **Serve as a full-time missionary.** Elder Robert D. Hales of the Quorum of the Twelve taught: “Going on a mission teaches you to live the law of consecration. It may be the only time in your life when you can give to the Lord all your time, talents, and resources. In return, the Lord will bless you with His Spirit to be with you. He will be close to you and strengthen you” (in Conference Report, Apr. 1996, 50; or Ensign, May 1996, 36).

Elder Neal A. Maxwell of the Quorum of the Twelve said: “We tend to think of consecration only in terms of property and money. But there are so many ways of keeping back part” (in Conference Report, Oct. 1992, 90; or Ensign, Nov. 1992, 66).

- What are some ways in which we might be “keeping back part” when we could achieve greater consecration in the service of God and His children? (See D&C 64:34 and the following examples from Elder Maxwell of how we sometimes fall short in the consecration we should give.)

a. An unwillingness to be completely submissive to the Lord’s will. “The submission of one’s will is really the only uniquely personal thing we have to place on God’s altar,” Elder Maxwell said. “The many other things we ‘give’ ... are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves, by letting our individual wills be swallowed up in God’s will, then we are really giving something to Him! It is the only possession which is truly ours to give!” (in Conference Report, Oct. 1995, 30; or Ensign, Nov. 1995, 24).

b. An unwillingness to give up selfish things, such as “our roles, our time, our preeminence, and our possessions” (in Conference Report, Oct. 1995, 28).

c. Letting hobbies and preoccupations with less important things become too consuming.

d. Giving commendable civic service but remaining “a comparative stranger to Jesus’ holy temples and His holy scriptures” (in Conference Report, Oct. 1995, 27).

e. Being dutiful in family responsibilities but not emulating Jesus’ example of gentleness with some family members.

f. Building up ourselves first rather than the kingdom of God.

g. Sharing talents publicly while privately retaining a particular pride.

h. Accepting a Church calling while having a heart more set on maintaining a certain role in the world.

(See Conference Report, Oct. 1992, 88–92; or Ensign, Nov. 1992, 65–67; and Conference Report, Oct. 1995, 27–30; or Ensign, Nov. 1995, 22–24.)

What is the Lord's Storehouse?

Church Handbook of Instructions:

“The Lord’s storehouse receives, holds in trust, and dispenses consecrated offerings of the Saints. The storehouse may be as simple or sophisticated as circumstances require. It may be a list of available services, money in an account, food in a pantry, or commodities in a building. A storehouse is established when faithful members consecrate to the bishop their time, talents, skills, compassion, materials, and financial means in caring for the poor and in building up the kingdom of God on the earth.

“The Lord’s storehouse, therefore, exists in each ward. The bishop is the agent of the storehouse. Guided by inspiration from the Lord, he distributes the Saints’ offerings to the poor and needy. He is assisted by priesthood quorums and the Relief Society. He is instructed and supported in his responsibilities by stake and area leaders” (Book 2: Priesthood and Auxiliary Leaders [1998], 256).

D&C 79

(The Prophet Joseph Smith gave no background information concerning these two revelations. Apparently he received them near the same time. They teach and illustrate the distinct inspiration involved in calling the Saints to service in the kingdom. At times the Spirit directs that a particular person be called to a particular labor. At other times the Spirit indicates that many faithful souls could effectively serve. In both instances the callings are issued under the spirit of revelation. Contrasting the mission call of Jared Carter with that of Stephen Burnett and Eden Smith illustrates the differences in inspired callings. Brother Carter was called to a specific area, whereas Brothers Burnett and Smith were told that their going in any direction would be approved of the Lord. Revelations of the Restoration, 570)

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 257.

1–4, Jared Carter is called to preach the gospel by the Comforter.

1 VERILY I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ^aordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the ^beverlasting gospel. (Brother Carter had returned from serving a six-month mission (September 1831 through 29 February 1832) in this very area just a few weeks before this revelation was received. His new mission, which began 25 April 1832, took him to eastern New York and Vermont. He taught many relatives and friends on these missions. Earlier, according to revelation, Jared Carter was ordained to the office of a priest in the Aaronic Priesthood (D&C 52:38). He received the Melchizedek Priesthood and was ordained an elder prior to leaving on his first mission. After having received this revelation, he recorded: "The word of the Lord came forth that showed that it was his will that I should go forth to the Eastern country as in the power of ordinance where with I had been ordained, which was to the high privilege of administering in the name of Jesus Christ even to seal on earth, to build up the Church of Christ and to work miracles in the name of Christ" (*Journal of Jared Carter*; spelling standardized). It appears from Jared Carter's entry that he was

ordained a high priest at this time (*Teachings of the Prophet Joseph Smith*, 20-21). Revelations of the Restoration, 570-71)

2 And I will send upon him the ^aComforter, which shall teach him the truth and the ^bway whither he shall go;

3 And inasmuch as he is faithful, I will crown him again with ^asheaves. (Sheaves represent the fruits of missionary labor. The Lord emphasized the blessings that awaited Jared Carter if he would return to teach in the East. His experience in responding to this call illustrates the blessings that may come to those who are called to repeat assignments in the Church. After his service in this call ended, he recorded in his journal: "Now while I make this record, I remember the goodness of the Lord to me in the mission that I have lately been to in the East. I have enjoyed my health continually and the Lord, notwithstanding the great opposition to the glorious work, has blessed me . . . in this mission in which I have been gone six months and two days. The Lord has permitted me to administer the gospel to 79 souls and many others by my instrumentality have been convinced of this most glorious work, where I have been in this mission" (*Journal of Jared Carter*; spelling standardized). Revelations of the Restoration, 571)

4 Wherefore, let your heart be glad, my servant Jared Carter, and ^afear not, saith your Lord, even Jesus Christ. Amen.

D&C 80

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 257.

1–5, Stephen Burnett and Eden Smith are called to preach in whatever place they choose.

1 VERILY, thus saith the Lord unto you my servant ^aStephen Burnett: Go ye, go ye into the world and preach the gospel to every ^bcreature that cometh under the sound of your voice.

2 And inasmuch as you desire a companion, I will give unto you my servant ^aEden Smith.

3 Wherefore, go ye and preach my gospel, whether to the north or to the south, to the east or to the west, it mattereth not, for ye cannot go amiss. **(Not every assignment is made because the Spirit dictates that specific people are to serve in specific areas. Many can serve effectively in various callings as needs dictate. Those called to serve may find that the spirit in which they fill the assignment is of greater importance than either the place they serve or the nature of the calling in which they serve.** The Lord molds the lives of his servants like the master potter. If his servants follow the Spirit and do his will, he can make them the right persons in the right place at the right time. Revelations of the Restoration, 571-72)

4 Therefore, declare the things which ye have heard, and verily believe, and ^aknow to be true.

5 Behold, this is the will of him who hath ^acalled you, your Redeemer, even Jesus Christ. Amen.

Come Follow Me Lesson 30

July 19-25

D&C 81-83

D&C 81

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 257–258. Frederick G. Williams is called to be a high priest and a counselor in the Presidency of the High Priesthood. The historical records show that when this revelation was received in March 1832, it called Jesse Gause to the office of counselor to Joseph Smith in the Presidency. However, when he failed to continue in a manner consistent with this appointment, the call was subsequently transferred to Frederick G. Williams. The revelation (dated March 1832) should be regarded as a step toward the formal organization of the First Presidency, specifically calling for the office of counselor in that body and explaining the dignity of the appointment. Brother Gause served for a time, but was excommunicated from the Church in December 1832. Brother Williams was ordained to the specified office on March 18, 1833.

(On 15 March 1832 the Prophet Joseph Smith received a revelation calling Frederick G. Williams to be a Counselor in the First Presidency of the Church. **Originally, however, this revelation was directed to Jesse Gause.** “Our earliest reference to Jesse Gause is as a member of the Shaker communities in Hancock near Pittsfield, and possibly in North Union, Ohio as well. His conversion and baptism are not found in any of the records of the Church, but one writer has suggested that he was converted by Reynolds Cahoon in late 1830. It was not until 8 March 1832, when Jesse Gause was called to be a counselor to Joseph Smith in the presidency of the high priesthood, that his name is even mentioned in surviving Church records. The notation in the Kirtland Revelation Book is as follows: “March 8, 1832. Chose this day and ordained Brother Jesse Gause and Brother Sidney to be my counselors of the ministry of the presidency of the high priesthood . . .” [spelling standardized]. “One week later, a revelation concerning Jesse Gause was received by Joseph Smith, confirming Jesse in his work and giving further direction in his office and calling. **There are two manuscript copies of this revelation extant. . . . In both of these Jesse Gause’s name has been crossed out and Frederick G. Williams’ name written above it. Since that time, all published copies of this revelation (Section 81 of the Doctrine and Covenants) list Frederick G. Williams as the one to whom it is directed.** Since this revelation contains instructions, duties, and promised blessings to the one called as counselor to the Prophet, the revelation was just as appropriate for Frederick G. Williams as it was to Jesse Gause. “After Jesse Gause was ordained, he appeared in a leading role in the Church for only a short time. In April 1832, he accompanied Joseph Smith, Newel K. Whitney, and Peter Whitmer, Jr. on a trip to Missouri. They arrived 24 April and began holding conferences with the Saints in Zion on the 26th. In the minutes of a meeting of the Literary Firm held on Monday, 30 April, Jesse Gause was listed as a counselor to Joseph Smith. . . . “Upon his return to Kirtland, Jesse was called to serve a mission with Zebedee Coltrin. They began their journey on 1 August 1832, and traveled until the 19th, at which time Coltrin decided to return to Kirtland because of severe pains in his head. After praying with and for each other, they parted. **Jesse Gause continued east and walked right out of the history of the Church, never again to return. There appears to be no other record of the man either in or out of the Church.** “Some months after the departure of Jesse Gause, the presidency of the high priesthood was reorganized with Frederick G. Williams replacing him as counselor. This reorganization was commanded in Section 90 of the Doctrine and Covenants, and actually took place on 18 March 1833.” (Robert J. Woodford, “Jesse Gause, Counselor to the Prophet,” *BYU Studies*, Spring 1975, pp. 362–64.) Institute Manual, 175)

1–2, *The keys of the kingdom are always held by the First Presidency; 3–7, If Frederick G. Williams is faithful in his ministry, he shall have eternal life.*

1 VERILY, verily, I say unto you my servant Frederick G. Williams: Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a ^ahigh priest in my church, and a ^bcounselor unto my servant Joseph Smith, Jun.; (At a conference of the Church held at Amherst, Ohio, 25 January 1832, the Prophet Joseph Smith was sustained and then ordained president of the high priesthood, which ordination recognized his right to preside over the priesthood and serve as president of the Church. Jesse Gause and Sidney Rigdon were chosen as his counselors in the First Presidency and were ordained high priests on 8 March 1832. Revelations of the Restoration, 573. Jesse Gause served as a counselor for a year.)

2 Unto whom I have given the ^akeys of the kingdom, which belong always unto the ^bPresidency of the High Priesthood: (*Keys of the kingdom.* Keys, which are "the right of presidency," belong to those called to preside over the quorums of the priesthood (D&C 107:8). The kingdom is the church of God as established on the earth. Thus the "keys of the kingdom" constitute the authority to preside over the Church. The "right of presidency," or the keys of the Aaronic Priesthood, were restored to Joseph Smith and Oliver Cowdery by John the Baptist 15 May 1829 (Joseph Smith—History 1:69). John the Baptist told Joseph and Oliver that he acted under the direction of Peter, James, and John, who held the "keys" of the Melchizedek Priesthood (Joseph Smith—History 1:72). "Unto you three," the Savior had promised Peter, James, and John, "I will give this power and the keys of this ministry until I come" (D&C 7:7). Peter, James, and John constituted the First Presidency in the meridian dispensation and they alone could restore that authority to those of our day. So it was that the meridian presidency appeared to Joseph Smith and Oliver Cowdery, "declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times" (D&C 128:20), which keys they committed to these two men (D&C 27:12-13; 132:45). *Presidency of the High Priesthood.* To hold the "Presidency of the High Priesthood" is to preside over the high priests or to preside over all who hold the priesthood, be it Aaronic or Melchizedek. "The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices of the church" (D&C 107:9). They "form a quorum of the Presidency of the Church" (D&C 107:22). Groups that have broken from the Church, claiming keys of a greater nature than those conferred on the Prophet or keys conferred to them through secret ordinations, are at odds with these revelations. **Joseph Fielding Smith explained the relationship between the "Presidency of the High Priesthood" and the presidency of the Church: "There is a difference between the office of President of the Church and President of the High Priesthood; however, these two offices cannot be separated and must be held by the same person duly appointed and sustained by proper vote. As President of the Church the presiding officer presides over all the membership of the Church. As President of the High Priesthood he presides over all the Priesthood of the Church and has authority to regulate it, for he holds the keys of that Priesthood. . . . " . . . The President of the Church holds the supreme authority. . . . He, it is, who holds the right of decision and the right of revelation for the Priesthood and for the Church"** (*Church History and Modern Revelation*, 1:311-12). Revelations of the Restoration, 573-74)

3 Therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in counsel, in the office which I have appointed unto you, in prayer always, vocally and in thy heart, in public and in private, also in thy ^aministry in proclaiming the gospel in the ^bland of the living, and among thy brethren.

4 And in doing these things thou wilt do the greatest ^agood unto thy fellow beings, and wilt promote the ^bglory of him who is your Lord.

5 Wherefore, be faithful; stand in the office which I have appointed unto you; ^asuccor the ^bweak, lift up the hands which hang down, and ^cstrengthen the ^dfeeble knees.

6 And if thou art ^afaithful unto the end thou shalt have a ^bcrown of ^cimmortality, and eternal life in the ^dmansions which I have prepared in the house of my Father. **(No salvation is found in the holding of a particular office. All officers in the Church must work out their salvation "with fear and trembling" according to the same terms and covenants as all other members. In the Church and kingdom of God all are equal as to their rights to draw upon the blessings and powers of heaven. The story of Jesse Gause is instructive. This man, called to a position of trust, simply did not answer the call. Invited to stand among the noble and great ones, he simply refused. Today his name is remembered by none but those who have a special love for the details of the history of the Church. Jesse Gause is no different from countless others who have also been called to write their names in the Lamb's book of life, thereby ensuring themselves a place of honor among their posterity, but who also refused the call.** Of Jesse Gause we know that he had been a member of the Shaker communities in Hancock near Pittsfield, and possibly in North Union, Ohio. No record of his baptism or ordination to the priesthood has survived. It was not until 8 March 1832, when he was called to be a counselor to Joseph Smith, that his name even appeared in extant Church records. The notation in the "Kirtland Revelation Book" reads: "March 8, 1832. Chose this day and ordained brother Jesse Gause and Broth[er] Sidney to be my counsellors of the ministry of the presidency of the high Priesthood." The following week a revelation confirmed Gause's calling, giving further direction to him. Two manuscript copies of this revelation exist: one in the "Kirtland Revelation Book," located in the Church Historical Department; the other in the library of the Reorganized Church of Jesus Christ of Latter Day Saints. In both these revelations Jesse Gause's name has been crossed out and Frederick G. Williams's name written above it. Since that time, all published copies of this revelation list Frederick G. Williams as the one to whom it was directed. Since this revelation contains instructions, duties, and promised blessings to the one called as counselor to the Prophet, the revelation rightly belonged to the one holding the office. "After Jesse Gause was ordained, he appeared in a leading role in the Church for only a short time. In April 1832, he accompanied Joseph Smith, Newel K. Whitney, and Peter Whitmer Jr. on a trip to Missouri. They arrived 24 April and began holding conferences with the Saints in Zion on the 26th. In the minutes of a meeting of the Literary Firm held on Monday, 30 April, Jesse Gause was listed as a counselor to Joseph Smith. Joseph left Independence that day to return again to Kirtland, and Jesse Gause remained behind to conduct further business. On his return trip home he stopped at North Union, Ohio, to retrieve his wife from the society of the Shakers there. An elder of this Shaker community, Matthew Houston, wrote a letter to his friend, Seth Y. Wells, who was a member of the Shaker bishopric at New Lebanon, about Jesse Gause's vain attempt to reunite with his wife. Part of his letter reads as follows: "'And sure enough I presume you was acquainted with Jesse Gause from Hancock he was here a few days since after his wife Minerva—she utterly refused being his slave any longer—he had to go away without her. altho he tryed what the law could do for him he was very much intraged threatened to take away Minerva's child—she presented it to him but he went away without it and her—he is yet a Mormon—& and is second to the Prophet or Seer—Joseph Smith— this state of exaltation may tend to steady him or keep him away from us a little longer—for which I am heartily glad for he is certainly the meanest of men.— "'But Minerva certainly conducts herself cleverly so far We find no fault with her—at any rate she cut off Old Jesse verry handsomely—& he felt it to his gizzard.' "One important item in the letter is the reference to Jesse Gause's being 'second to the Prophet or Seer—Joseph Smith.' "Upon his return to Kirtland, Jesse was called to serve a mission with Zebedee Coltrin. They began their journey on 1 August 1832, and traveled until the 19th, at which time Coltrin decided to return to Kirtland because of severe pains in his head. After praying with and for each other, they parted. Jesse Gause continued east and walked right out of the history of the Church, never again to return. There appears to be no other record of the man either in or out of the Church" (Woodford, "Notes and Comments," 363-64). Revelations of the Restoration, 575-76)

7 Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen. **(Not just the first and last, but everything in between.)**

D&C 82

OVERVIEW:

The Lord revealed the law of consecration to the Saints. The law of consecration is an eternal law. We can consecrate our lives to the Lord now.

Consecrate: To set apart or dedicate something to the service of the Lord.

The Law of Consecration: An organized way in which individuals consecrate their time, talents, and possessions to the Church to build the Lord's kingdom and serve His children.

The law of consecration is not just a temporal or economic program. It is also a spiritual law that helps members grow spiritually and prepare for eternal life. The principles of the law of consecration have not changed since they were revealed through the Prophet Joseph Smith. However, the application of those principles changes from time to time.

(What is the difference between the law of consecration and the united order? The law of consecration is dedicating something to the Lord by each individual. The united order is the organized way in which the law of consecration is administered among all the members. The city of New Jerusalem will not be built until the Saints are living the united order, or at least those that are assigned to go there to build it up. In this revelation the Law of Consecration is stated definitely as the law on which the New Jerusalem is to be built. This law is given for the benefit of the poor, for the building of Zion and the work of the ministry. The members of the Church should consecrate their properties, and then be appointed stewards in the service of the Lord. All surplus property was to be placed in the storehouse to be used as the Lord should direct, under the guidance of the bishop. We are informed that the high priests and elders were to assist the bishop and his counselors. Let it be remembered that at this time (1831) the full organization of the Church had not been revealed, and some temporary arrangements were necessary until the full and complete organization should be established. Through this celestial law (Consecration) the Saints are to become the covenant people of the Lord. We cannot enter into the fulness of the covenants pertaining to Zion until we have reached the point where we can live such a divine law. Those who cannot abide the law of tithing cannot partake of this law of consecration, or the higher law, and they will be deprived of an inheritance when the inheritances are divided. Joseph Fielding Smith, Church History and Modern Revelation, 1:185)

(The time must come when we must obey that which has been revealed to us as the Order of Enoch, when there shall be no rich and no poor among the Latter-day Saints; when wealth will not be a temptation; when every man will love his neighbor as he does himself; when every man and woman will labor for the good of all as much as for self. That day must come, and we may as well prepare our hearts for it, brethren, for as wealth increases I see more and more a necessity for the institution of such an order. As wealth increases, luxury and extravagance have more power over us. The necessity for such an order is very great, and God, undoubtedly, in his own time and way, will inspire his servant to introduce it among the people. George Q. Cannon, JD, 15:207)

(Bruce R. McConkie: We are not always called upon to live the whole law of consecration and give of all our time, talents, and means to the building up of the Lord's earthly kingdom. Few of us are called upon to sacrifice much of what we possess, and at the moment there is only an occasional martyr in the cause of revealed religion. But what the scriptural account means is that to gain celestial salvation we

must be *able* to live these laws to the full if we are called upon to do so. Implicit in this is the reality that we must in fact live them to the extent we are called upon so to do. . . .CR, Apr 1975, p. 76)

(The United Order has not been generally understood...[It] was not a communal system... The United Order and communism are not synonymous. Communism is Satan's counterfeit for the United Order. There is no mistake about this and those who go about telling us otherwise either do not know or have failed to understand or are willfully misrepresenting. J. Reuben Clark, Jr., CR, Oct 1943, p. 11)

Joseph Smith Papers – 255, 229, 237

In obedience to the Lord's command to "sit in council with the saints which are in Zion" (D&C 78:9), the Prophet Joseph Smith, Sidney Rigdon, Newel K. Whitney, and Jesse Gause arrived in Jackson County, Missouri, 24 April 1832. The purpose of this visit was to establish a branch of the United Firm in Missouri according to the Lord's command (see commentary on D&C 78:3-4). At this time Joseph met with the brethren in a council of high priests. After the Prophet "Joseph Smith [was] acknowledged by the High Priests in the land of Zion to be President of the High Priesthood" (Cannon and Cook, *Far West Record*, 44), Sidney Rigdon read the commandment of God to organize the United Firm in both Ohio and Missouri. The Prophet recorded that "during the intermission, a difficulty or hardness which had existed between Bishop Partridge and Elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice and I received the following" (Smith, *History of the Church*, 1:267).

Revelation given to Joseph Smith the Prophet, in Jackson County, Missouri, April 26, 1832. HC 1: 267—269. The occasion was a general council of the Church at which Joseph Smith the Prophet was sustained as the President of the High Priesthood, to which office he had previously been ordained at a conference of high priests, elders, and members, at Amherst, Ohio, January 25, 1832 (see heading to Section 75). Formerly unusual names were used in the publication of this revelation to conceal the identity of the persons named (see heading to Section 78). These unusual names have now been dropped, except in cases where the identification is not known (see verse 11).

1—4, Where much is given, much is required; 5—7, Darkness reigns in the world; 8—13, The Lord is bound when we do what he says; 14—18, Zion must increase in beauty and holiness; 19—24, Every man should seek the interest of his neighbor.

1 VERILY, verily, I say unto you, my servants, that inasmuch as you have ^aforgiven one another your trespasses, even so I, the Lord, forgive you.

2 Nevertheless, there are those among you who have sinned exceedingly; yea, even ^aall of you have sinned; but verily I say unto you, beware from henceforth, and ^brefrain from sin, lest sore judgments fall upon your heads. ("Sidney Rigdon and Edward Partridge were not the only ones who had erred; all had sinned, some exceedingly. The Revelation does not give the particulars. But Church historians note that although the settlements in Zion increased rapidly, and were exceedingly prosperous, many of the Saints failed to obey the counsel of the authorities. **Some refused to submit to the law of consecration, preferring to obtain property for themselves, and jealousy, covetousness, and general neglect of duty** [resulted]. Some of the High Priests and Elders ignored the Seven Presidents appointed to have charge of the Branches in Zion, viz., Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Edward Partridge, Isaac Morley, and John Corrill, and took the leadership into their own hands. Hence the warning, 'Refrain from sin, lest sore judgments fall upon you.'" (Smith and Sjodahl, Commentary, p. 489.)

SCRIPTURE MASTERY: 3 For of him unto whom ^amuch is ^bgiven much is ^crequired; and he who ^dsins

against the greater ^elight shall ^freceive the greater ^gcondemnation. ("Members of the Church are sometimes guilty of the same sins that afflict fallen man generally," said Elder Bruce R. McConkie. "When they are, their condemnation is greater than it otherwise would be because of their greater light and knowledge. In addition, many acts become sinful for the saints that would not be so considered had they not taken upon themselves the obligations of the gospel" (*New Witness*, 225). Concerning those who sin against greater light, the Book of Mormon teaches, "Thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things" (Alma 24:30). Revelations of the Restoration, 579)

4 Ye call upon my name for ^arevelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and ^bjustice and judgment are the penalty which is affixed unto my law. (If we don't follow the promptings given by the Holy Ghost, we won't receive more promptings.)

5 Therefore, what I say unto one I say unto all: ^aWatch, for the ^badversary ^cspreadeth his dominions, and ^ddarkness reigneth;

6 And the anger of God kindleth against the inhabitants of the earth; and ^anone doeth good, for all have gone out of the ^bway.

7 And now, verily I say unto you, I, the Lord, will not lay any ^asin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the ^bformer sins return, saith the Lord your God. (Elder Spencer W. Kimball explained: "To return to sin is most destructive to the morale of the individual and gives Satan another hand-hold on his victim. Those who feel that they can sin and be forgiven and then return to sin and be forgiven again and again must straighten out their thinking. Each previously forgiven sin is added to the new one and the whole gets to be a heavy load. "Thus when a man has made up his mind to change his life, there must be no turning back. Any reversal, even in a small degree, is greatly to his detriment" (*Miracle of Forgiveness*, 170). Revelations of the Restoration, 580)

8 And again, I say unto you, I give unto you a ^anew commandment, that you may understand my will concerning you;

9 Or, in other words, I give unto you directions how you may ^aact before me, that it may ^bturn to you for your salvation.

SCRIPTURE MASTERY: 10 I, the Lord, am ^abound when ye do what I say; but when ye do not what I say, ye have no ^bpromise. (God works by law.)

11 Therefore, verily I say unto you, that it is expedient for my servants Edward Partridge and Newel K. Whitney, A. Sidney Gilbert and Sidney Rigdon, and my servant Joseph Smith, and John Whitmer and Oliver Cowdery, and W. W. Phelps and Martin Harris to be bound ^atogether by a bond and covenant that cannot be ^bbroken by transgression, except judgment shall immediately follow, in your several ^cstewardships— (The men named were of the order of Enoch or the united order. As leaders in the church, they were to be examples to all others, showing how the law of consecration was to be lived. The "bond and covenant" to which they were binding themselves was that of the law of consecration. They were to make a solemn covenant with the Lord to keep the laws and rules of that order. The penalty for breaking that oath and covenant was severe. Doctrine and Covenants Student Manual, p. 178)

12 To manage the affairs of the poor, and all things pertaining to the bishopric ^aboth in the land of Zion and in the land of Kirtland;

13 For I have consecrated the land of Kirtland in mine own due time for the benefit of the saints of the Most High, and for a ^astake to Zion. (Today there is once again a stake in Kirtland, Ohio and a stake in Independence, Missouri. This is the first designation of a stake to Zion in the Restoration. "In prophetic imagery," explained Elder McConkie, "Zion is pictured as a great tent upheld by cords fastened securely

to stakes. Thus Isaiah, envisioning the latter-day glory of Israel, gathered to her restored Zion, proclaimed: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left. . . . For a small moment have I forsaken thee; but with great mercies will I gather thee.' (Isa. 54:2-7.) And of the millennial Zion, Isaiah exulted: 'Look upon Zion, the city of our solemnities: . . . a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.' (Isa. 33:20.) **"In keeping with this symbolism, the great areas of church population and strength, which sustain and uphold the restored Zion, are called stakes. They are the rallying points and the gathering centers for the remnants of scattered Israel"** (*Mormon Doctrine*, 764). See commentary on Doctrine and Covenants 94:1, "The city of the stake of Zion." Revelations of the Restoration, 581)

14 For ^aZion must increase in ^bbeauty, (The Church is as a bride that needs to be more attractive to the Lord.) and in ^choliness; her borders must be enlarged; her ^dstakes must be strengthened; yea, verily I say unto you, Zion must ^earise and put on her ^fbeautiful garments. (Isaiah's words were "awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city" (Isaiah 52:1). In a later revelation the Lord explained that Isaiah "had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to **put on her strength is to put on the authority of the priesthood**, which she, Zion, has a right to by lineage; also to return to that power which she had lost" (D&C 113:8). For the borders of Zion to be enlarged is to have the kingdom of God extend beyond its current boundaries. Revelations of the Restoration, p. 581-82)

15 Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

16 Behold, here is ^awisdom also in me for your good.

17 (To help the Lord's people improve their talents for the good of all, seek the interest of their neighbor, and do all things with an eye single to God's glory.) And you are to be ^aequal, or in other words, you are to have equal ^bclaims on the ^cproperties, for the benefit of ^dmanaging the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just— (Concerning the consecration of property:—First, it is not right to condescend to very great particulars in taking inventories. The fact is this, **a man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord on the Church Book**; therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families. **The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them.** (Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, 7 vols. 1:364-65))

18 And all this for the benefit of the church of the living God, that every man may ^aimprove upon his ^btalent, that every man may ^cgain other ^dtalents, yea, even an hundred fold, to be cast into the Lord's

^cstorehouse, to become the common ^fproperty of the whole church— (Our physical possessions are not the only things that become part of the Bishop's storehouse. Our talents and abilities are also at the use of the bishop for the good of all.)

19 ^aEvery man seeking the interest of his ^bneighbor, and doing all things with an ^ceye single to the glory of God. (Have Christ-like love for others. The redemption of Zion awaits a truly covenant people. To be such we must come to the understanding that we are not saved separately or singly. Salvation is a community affair. We must learn to bear one another's burdens, strengthen each other, and use the talents and means with which the Lord has blessed us to bless others. **We must come to realize that we have no sins that affect only ourselves, for each of our shortcomings detracts from the strength of the whole.** Only in unity can we create a Zion community. Revelations of the Restoration, p. 582. It is verily true that before we can enter into the celestial kingdom we will have to learn how to live in unity with the love of our fellows at heart, desiring their good as well as our own, and not preferring ourselves before them. Here the Lord gave to the Church the plan and the opportunity to prepare themselves by obedience to celestial law. They failed, and the privilege to practice this law of consecration had to be postponed because we were not able to esteem our neighbor as ourselves. Joseph Fielding Smith, Church History and Modern Revelation, 1:322)

20 This order I have appointed to be an ^aeverlasting ^border unto you, and unto your successors, inasmuch as you sin not.

21 And the soul that sins against this covenant, and ^ahardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the ^bbuffetings of Satan until the day of redemption.

22 And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the ^amammon of unrighteousness, and they will not destroy you. (In all of our interaction with those not of our faith we seek to make friends. Until he, whose right it is to reign, returns with equity and justice, laws and ordinances that affect the Church's ability to accomplish its mission will be administered by worldly people. We will be much more successful in the work of the Lord as friends to these people than as their enemies. Certainly, the Lord was not commanding us to partake of the wicked and dishonest practices of the world in this admonition. Rather, we are to freely associate with others in our business and social transactions, exhibiting the light of the gospel in all our dealings. Revelations of the Restoration, p. 582)

23 Leave judgment alone with me, for it is mine and I will ^arepay. Peace be with you; my blessings continue with you.

24 For even yet the ^akingdom is yours, and shall be forever, if you fall not from your ^bsteadfastness. Even so. Amen.

Our Heritage, Page 26:

Law of Consecration

In 1831 the Lord began revealing aspects of the law of consecration, a spiritual and temporal system that, if followed in righteousness, would bless the lives of the impoverished Latter-day Saints. Under this law, members of the Church were asked to consecrate, or deed, all their property to the bishop of the Church. He then granted an inheritance, or stewardship, back to the members. Families administered their stewardships as well as they could. If at the year's end they had a surplus, this was given to the bishop to use in caring for those in need. Edward Partridge was called by the Lord to serve as the first bishop of the Church.

The law of consecration consists of principles and practices that strengthen members spiritually and bring about relative economic equality, eliminating greed and poverty. Some Saints lived it well, to the blessing of themselves and others, but other members failed to rise above selfish desires, causing the

eventual withdrawal of the law from the Church. In 1838 the Lord revealed the law of tithing (see **D&C 119**), which continues today as the financial law of the Church.

How can we live the law of consecration today?

- a. Pay tithing and fast offerings and give generously in other ways to those in need. By doing these things, we can help the Church care for the poor and carry on the important activities necessary to build the kingdom of God on earth. Elder Marion G. Romney asked: “What prohibits us from giving as much in fast offerings as we would have given in surpluses under the United Order? Nothing but our own limitations” (in Conference Report, Apr. 1966, 100; or Improvement Era, June 1966, 537).
- b. Serve willingly in the Church. The Lord has admonished each person to “learn his duty, and to act in the office in which he is appointed, in all diligence” (D&C 107:99). We should fulfill the callings we receive to the best of our ability. In addition to specific Church callings, we can share the gospel with others, do temple work, and seek to strengthen the testimonies of those who are new or weak in the faith.
- c. Serve as a full-time missionary. Elder Robert D. Hales of the Quorum of the Twelve taught: “Going on a mission teaches you to live the law of consecration. It may be the only time in your life when you can give to the Lord all your time, talents, and resources. In return, the Lord will bless you with His Spirit to be with you. He will be close to you and strengthen you” (in Conference Report, Apr. 1996, 50; or Ensign, May 1996, 36).

Elder Neal A. Maxwell of the Quorum of the Twelve said: “We tend to think of consecration only in terms of property and money. But there are so many ways of keeping back part” (in Conference Report, Oct. 1992, 90; or Ensign, Nov. 1992, 66).

- What are some ways in which we might be “keeping back part” when we could achieve greater consecration in the service of God and His children? (See D&C 64:34 and the following examples from Elder Maxwell of how we sometimes fall short in the consecration we should give.)
 - a. An unwillingness to be completely submissive to the Lord’s will. “The submission of one’s will is really the only uniquely personal thing we have to place on God’s altar,” Elder Maxwell said. “The many other things we ‘give’ ... are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves, by letting our individual wills be swallowed up in God’s will, then we are really giving something to Him! It is the only possession which is truly ours to give!” (in Conference Report, Oct. 1995, 30; or Ensign, Nov. 1995, 24).
 - b. An unwillingness to give up selfish things, such as “our roles, our time, our preeminence, and our possessions” (in Conference Report, Oct. 1995, 28).
 - c. Letting hobbies and preoccupations with less important things become too consuming.
 - d. Giving commendable civic service but remaining “a comparative stranger to Jesus’ holy temples and His holy scriptures” (in Conference Report, Oct. 1995, 27).
 - e. Being dutiful in family responsibilities but not emulating Jesus’ example of gentleness with some family members.
 - f. Building up ourselves first rather than the kingdom of God.

g. Sharing talents publicly while privately retaining a particular pride.

h. Accepting a Church calling while having a heart more set on maintaining a certain role in the world.

(See Conference Report, Oct. 1992, 88–92; or Ensign, Nov. 1992, 65–67; and Conference Report, Oct. 1995, 27–30; or Ensign, Nov. 1995, 22–24.)

What is the Lord's Storehouse?

Church Handbook of Instructions:

“The Lord’s storehouse receives, holds in trust, and dispenses consecrated offerings of the Saints. The storehouse may be as simple or sophisticated as circumstances require. It may be a list of available services, money in an account, food in a pantry, or commodities in a building. A storehouse is established when faithful members consecrate to the bishop their time, talents, skills, compassion, materials, and financial means in caring for the poor and in building up the kingdom of God on the earth.

“The Lord’s storehouse, therefore, exists in each ward. The bishop is the agent of the storehouse. Guided by inspiration from the Lord, he distributes the Saints’ offerings to the poor and needy. He is assisted by priesthood quorums and the Relief Society. He is instructed and supported in his responsibilities by stake and area leaders” (Book 2: Priesthood and Auxiliary Leaders [1998], 256).

D&C 83

Revelation given through Joseph Smith the Prophet, at Independence, Missouri, April 30, 1832. HC 1: 269–270. This revelation was received as the Prophet sat in council with his brethren.

"On the 27th, we transacted considerable business for the salvation of the Saints, who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavor to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love. On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, a few miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient Saints did with Paul. It is good to rejoice with the people of God. On the 30th, I returned to Independence, and again sat in council with the brethren, and received the following" (Smith, *History of the Church*, 1:269).

1–4, Women and children have claim upon their husbands and fathers for their support; 5–6, Widows and orphans have claim upon the Church for their support.

1 VERILY, thus saith the Lord, in addition to the ^alaws of the church concerning women and children, those who belong to the church, who have ^blost their husbands or fathers:

2 ^aWomen have ^bclaim on their husbands for their maintenance, until their ^chusbands are taken; and if they are not found transgressors they shall have fellowship in the church.

3 And if they are not faithful they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

4 All ^achildren have claim upon their ^bparents for their ^cmaintenance until they are of age. (The apostle Paul wrote: **"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel"** (1 Timothy 5:8). "This is the divine right of a wife and mother," explained President Ezra Taft Benson. **"While she cares for and nourishes her children at home, her husband earns the living for the family, which makes this nourishing possible. In a home where there is an able-bodied husband, he is expected to be the breadwinner. Sometimes we hear of husbands who, because of economic conditions, have lost their jobs and expect the wives to go out of the home and work, even though the husband is still capable of providing for his family. In these cases, we urge the husband to do all in his power to allow his wife to remain in the home caring for the children while he continues to provide for his family the best he can, even though the job he is able to secure may not be ideal and family budgeting may have to be tighter"** (Conference Report, October 1987, 60). President Howard W. Hunter gave further counsel to the brethren of the Church: "You who hold the priesthood have the responsibility, unless disabled, to provide temporal support for your wife and children. No man can shift the burden of responsibility to another, not even to his wife. The Lord has commanded that women and children have claim on their husbands and fathers for their maintenance (D&C 83; 1 Timothy 5:8.) **President Ezra Taft Benson has stated that when a husband encourages or insists that his wife work out of the home for their convenience, 'not only will the family suffer in such instances, . . . but (his) own spiritual growth and progression will be hampered.'** We urge you to do all in your power to allow your wife to remain in the home, caring for the children while you provide for the family the best you can. We further emphasize that men who abandon their family and fail to meet their responsibility to care for those they have fathered may find their eligibility for a temple recommend and their standing in the Church in jeopardy. In cases of divorce or separation, men must demonstrate that they are meeting family support payments mandated by law and obligated by the principles of the Church in order to qualify for the blessings of the Lord" (Conference Report, October 1994, 69).

5 And after that, they have ^aclaim upon the church, or in other words upon the Lord's ^bstorehouse, if their parents have not wherewith to give them inheritances. (These instructions have particular application within the laws of consecration as practiced at that time. Children were expected to provide for their own temporal welfare when sufficiently mature to do so. If their parents had means to provide an inheritance for them, they were to receive property from them. Those that entered into adulthood without any means of providing for themselves had claim upon the properties of the Church to receive an inheritance within the law of consecration. **"When one comes to a bishop and asks for assistance because of his or her straitened circumstances," explained Joseph F. Smith, "the first thing the bishop should do is to inquire if he or she is a tithe-payer. He should know whether the name is on the book of the law of the Lord, and if not on the book, if he or she has been derelict and negligent in relation to this principle of tithing, he or she has no claim upon the bishop, neither have their children; and if, under those circumstances, the bishop assists him, it will simply be out of pure charity and not because such have any claim upon the Church.** That is why the widow who receives assistance from the Church should pay her tithing, so that her name may be on the records of the Church. It is not a law that is applicable to one and not to another. If the rich may not receive blessings because their names are not on the record, then neither shall the poor receive blessings in the house of God, if their names are not recorded. So long as a poor person receives his or her support through the tithings of the people, they should be willing to observe the law themselves in order that they may be entitled to what they receive. They should show by their observance of the law that they are law-keepers and not law-breakers. **Our children, as soon as they become old enough to earn means, should be taught to pay their tithing, that their names may be written in the book of the law of the Lord, so that if perchance their father die and they are left orphans, their names as well as the names of their parents, will be found upon the records and they will, as God lives, be entitled to their support and to their education. It is our duty to look after these children and see that they**

have an equal chance with those who are most favored with parents to look after them" (*Gospel Doctrine*, 231).)

6 And the storehouse shall be kept by the consecrations of the church; and ^awidows and orphans shall be provided for, as also the ^bpoor. Amen. ("Pure religion and undefiled before God and the Father is this," wrote James, "to visit the fatherless and widows in their affliction" (James 1:27). In ancient Israel the Lord commanded that special care be given to looking after the needs of widows. Those who provided for the widow were promised that they would be blessed in all of their affairs (Deuteronomy 14:29). *Revelations of the Restoration*, 585)

Come Follow Me Lesson 31

July 26-August 1

D&C 84

D&C 84

Definition and purpose of the priesthood. The restoration of the Aaronic Priesthood. The restoration of the Melchizedek Priesthood. Blessings of the priesthood for all people. Priesthood offices, quorums, and duties.

(The Prophet Joseph Smith designated as a revelation on priesthood the revelation now recorded in Doctrine and Covenants 84. Any account of the restoration of the Melchizedek Priesthood, if the Prophet left one, is lost to us. We do not know what instruction, explanation, or direction Peter, James, and John gave Joseph Smith and Oliver Cowdery when this priesthood was conferred upon them. Thus, section 84 becomes the first great revelation on the nature and purpose of the Melchizedek Priesthood for our dispensation. In the first edition of the Doctrine and Covenants, section 20—which directs the organization of the Church and discusses the duties of elders, priests, teachers, and deacons—constituted section 1; the revelation we have now in section 84 came next, followed by what is known today as section 107, which also deals with matters pertaining to the priesthood. Clearly, this arrangement points to the importance of the organization of the Church and of the restoration of the authority upon which it is founded. **Section 84 gives us a meaningful understanding of what took place anciently regarding the priesthood and dramatizes that ours is truly a restored church, possessing the authority held by prophets of Old and New Testament times.** This revelation centers on the restoration of the priesthood to Moses and his desire to give the fulness of its blessings to his people, who refused it and thus had it taken from them. The Lord sent Moses down into Egypt not simply to liberate an enslaved people but to create a holy nation. Surely there was reason to wonder if leaving the fertile valley of the Nile for the furnace of Sinai was any kind of liberation. But it was at Sinai that the Lord announced his intention to make of them a kingdom of priests and a holy nation (Exodus 19:5-6). They, like their ancient fathers, were to be a covenant people. Abraham, Isaac, and Jacob had stood in God's divine presence and received the promise of a continuation of their seed throughout the endless expanses of eternity. Likewise, the Lord manifested himself to their children and extended the same promise to them. Thus it was that **Moses was to sanctify the children of Israel and prepare them to stand in the presence of the Lord. Not willing to fully sanctify themselves, the children of Israel refused to come into the presence of God and thus lost the privilege of holding the priesthood given to prepare them for that purpose. The Lord, therefore, took the Melchizedek Priesthood from them and left them to be governed by the Aaronic or Levitical Order. In our day the Melchizedek Priesthood has been restored for the same purpose. Under the direction of a modern Moses, Israel is once again to be gathered that she might be offered the blessings the Lord sought to give her fathers at Sinai. The place of the gathering is the New Jerusalem, where the mountain of the Lord's house is to be built. Here, the gathered hosts of Israel can sanctify themselves that they might stand where their forefathers would not: in the presence of their God.** Revelations of the Restoration, 586-87)

What are priesthood keys? Priesthood keys authorize priesthood holders to preside over and direct the Church within a jurisdiction, such as a stake, ward or quorum. Presiding priesthood leaders receive these keys when they are set apart. All offices in the priesthood and organizations in the Church function under the direction of these presiding authorities.

Joseph Smith Papers – 275

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, September 22 and 23, 1832. HC 1: 286–295. During the month of September, elders had begun to return from their missions in the eastern states and to make reports of their labors. It was while they were together in this season of joy that the following communication was received. The Prophet designates it a revelation on priesthood.

1–5, The New Jerusalem and the temple shall be built in Missouri; 6–17, Line of priesthood is given from Moses to Adam; 18–25, The greater priesthood administers the gospel ordinances; 26–32, The lesser priesthood administers the preparatory gospel; 33–44, Men gain eternal life through the oath and covenant of the priesthood; 45–53, The Spirit of Christ enlightens men, and the world lies in sin; 54–61, The saints must testify of those things they have received; 62–76, They are to preach the gospel, and signs shall follow; 77–91, Elders are to go forth without purse or scrip, and the Lord will care for their needs; 92–97, Plagues and cursings await those who reject the gospel; 98–102, The new song of the redemption of Zion; 103–110, Let every man stand in his own office and labor in his own calling; 111–120, The Lord's servants are to proclaim the abomination of desolation of the last days.

1 A ^aREVELATION of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they ^bunited their hearts and ^clifted their voices on high.

2 Yea, the word of the Lord concerning his church, established in the last days for the ^arestoration of his people, as he has spoken by the mouth of his ^bprophets, and for the ^cgathering of his ^dsaints to stand upon ^eMount Zion, which shall be the city of ^fNew Jerusalem.

3 Which city shall be ^abuilt, beginning at the ^btemple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and ^cdedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased. (The cornerstone was laid in the summer of 1831.)

4 Verily this is the word of the Lord, that the city ^aNew Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which ^btemple shall be ^creared in this ^dgeneration. (It is through the faith of the Latter-day Saints that these words will yet find a literal fulfillment. "The Latter-day Saints have as firm faith and rely upon this promise," stated Orson Pratt, "as much as they rely upon the promise of forgiveness of sins when they comply with the first principles of the Gospel. We just as much expect that a city will be built, called Zion, in the place and on the land which has been appointed by the Lord our God, and that a temple will be reared on the spot that has been selected, and the corner-stone of which has been laid, in the generation when this revelation was given; we just as much expect this as we expect the sun to rise in the morning and set in the evening; or as much as we expect to see the fulfillment of any of the purposes of the Lord our God, pertaining to the works of his hands" (*Journal of Discourses*, 14:275). Confusion, however, has centered on the meaning of the word *generation*, as used in these verses. Speaking to Joseph Smith, the Lord said, "This generation shall have my word through you" (D&C 5:10). **In this instance, as in the present, the word *generation* is being used as a synonym for the word *dispensation*.** Similarly, when the Lord said that it is "a wicked and adulterous generation" that seeks after signs (Matthew 16:4), he was not confining the principle to the period of time between parents' births and the birth of their children. **In the case of the temple in Jackson County, *generation* means *dispensation*.** To explain why the Saints were unable to build the temple in Missouri during Joseph Smith's lifetime, the Lord said: "**When I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings. And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.** Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and

were hindered by their enemies, saith the Lord your God. And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God. And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God" (D&C 124:49-53). Revelations of the Restoration, 588-89)

5 For verily this generation shall not all ^apass away until an ^bhouse shall be built unto the Lord, and a ^ccloud shall rest upon it, which **cloud** shall be even the ^dglory of the Lord, which shall fill the house. (The cloud is a sign attesting to both the glory and the presence of the Lord. "And the Lord will create upon every dwelling place of mount Zion," prophesied Isaiah, "and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence" (Isaiah 4:5). Here Isaiah compares the homes of the Saints to the temple, thus emphasizing the sanctity of Zion and her people in this marvelous day (Parry, Parry, and Peterson, *Understanding Isaiah*, 49; Exodus 16:10; 24:15-16; 34:5; 2 Chronicles 5:13-14). Revelations of the Restoration, 589)

6 ^aAnd the ^bsons of Moses, according to the Holy Priesthood which he received under the ^chand of his father-in-law, ^dJethro; (The descent of this authority, or divine power, from Adam to Moses is here given in the Lord's own words to Joseph Smith. Moses received it from Jethro, a priest of the house of Midian. The Midianites were descendants of Abraham, through the children of Keturah, wife of Abraham, therefore the Midianites, who were neighbors to the Israelites in Palestine, were related to the Israelites, and were Hebrews. As descendants of Abraham they were entitled through their faithfulness to his blessings (see Abraham 2:9-11), and in the days of Moses and preceding them, in Midian the Priesthood was found. Joseph Fielding Smith, *Church History and Modern Revelation*, 1:338)

7 And Jethro received it under the hand of Caleb;

8 And Caleb received it under the hand of Elihu;

9 And Elihu under the hand of Jeremy;

10 And Jeremy under the hand of Gad;

11 And Gad under the hand of Esaias;

12 And Esaias received it under the hand of God.

13 ^aEsaias also lived in the days of Abraham, and was blessed of him—

14 Which ^aAbraham received the priesthood from ^bMelchizedek, who received it through the lineage of his fathers, even till ^cNoah;

15 And from Noah till ^aEnoch, through the lineage of their fathers;

16 And from Enoch to ^aAbel, who was slain by the ^bconspiracy of his brother, who ^creceived the priesthood by the commandments of God, by the hand of his father ^dAdam, who was the first man—

17 Which ^apriesthood ^bcontinueth in the church of God in all generations, and is without ^cbeginning of days or end of years.

18 And the Lord confirmed a ^apriesthood also upon ^bAaron and his ^cseed, throughout all their generations, **which priesthood also continueth and ^dabideth forever** with the priesthood which is after the holiest order of God. (The record of Joseph Smith that the Aaronic Priesthood is to remain on the earth "until the sons of Levi do offer again an offering unto the Lord in righteousness" (D&C 13, italics added) may suggest to some that the Aaronic Priesthood is only temporary. Oliver Cowdery's earlier account is perhaps a bit more precise, using the word "that" instead of "until." In a special conference held 21 October 1848 in Kanessville, Iowa (now Council Bluffs), Oliver Cowdery, who had been excommunicated 11 April 1838, arose to seek forgiveness of the Church and bore this testimony: "I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored the lesser or Aaronic Priesthood, and said to us at the same time, that it should remain upon the earth while the earth stands." This statement is consistent with the Lord's declaration that the Aaronic Priesthood "continueth and abideth forever with the priesthood which is after the holiest order of God" (D&C 84:18, italics added). There are several ways in which the Aaronic

Priesthood may be considered eternal in duration. In one respect everyone who holds the Melchizedek Priesthood also holds the Aaronic Priesthood for the following reasons: (1) The greater comprehends the lesser so that all who hold the Melchizedek Priesthood ipso facto hold the Aaronic Priesthood. (2) When a person receives the Aaronic Priesthood and subsequently receives the Melchizedek Priesthood, none of the former authority is taken away. In another respect it has been taught that the Church on earth, down to the office of Deacon, has been organized after the pattern of the Church which exists in Heaven. This would imply that somewhere in our Father's house, there is a place for the ministration of this lesser order of the priesthood. At least one realm in which this priesthood will minister is in the earths that will always be passing through a temporal existence. With respect to the functioning of the Aaronic Priesthood on this earth after it has "passed away" and become celestialized, Joseph Fielding Smith has explained, "As long as we have temporal things on the earth this priesthood is necessary. Eventually, when the earth is celestialized, I suppose all priesthood will be of the higher order." Studies in Scripture, 1:90-91)

19 And this greater ^apriesthood (Melchizedek Priesthood) administereth the gospel (The priesthood can exist without the Church, but the Church cannot exist without the priesthood.) and holdeth the ^bkey of the ^cmysteries of the kingdom, even the key of the ^dknowledge of God. **(It is the purpose of the high or holy priesthood to bring the children of God back into his presence both in this life and in the world to come. The ordinances (rites or rituals) of the priesthood are designed to prepare both men and women to stand in the presence of God.** Revelations of the Restoration, p. 591. It is impossible for men to obtain the knowledge or the mysteries of the kingdom or the knowledge of God, without the authority of the Priesthood. Secular learning, the study of the sciences, arts and history, will not reveal these vital truths to man. It is the Holy Priesthood that unlocks the door to heaven and reveals to man the mysteries of the Kingdom of God. It is this Divine Authority which makes known the knowledge of God! Is there any wonder that the world today is groping in gross darkness concerning God and the things of his kingdom? We should also remember that these great truths are not made known even to members of the Church unless they place their lives in harmony with the law upon which these blessings are predicated. (D. & C. 130:20-21.) Joseph Fielding Smith, Church History and Modern Revelation, 1:338)

20 Therefore, in the ^aordinances thereof, the power of ^bgodliness is manifest.

21 And without the ordinances thereof, and the ^aauthority of the priesthood, the power of godliness is ^bnot manifest unto men in the flesh;

22 For without this (The power of godliness.) no ^aman can see the face of God, even the Father, and live.

23 Now this ^aMoses plainly taught to the children of Israel in the wilderness, and sought diligently to ^bsanctify his people that they might ^cbehold the face of God; (What Moses tried to do among the children of Israel is what fathers are supposed to do. To bring his family to the temple that they might be sanctified to be worthy of beholding the face of God.)

24 But they ^ahardened their hearts and could not endure his ^bpresence; therefore, the Lord in his ^cwrath, for his ^danger was kindled against them, swore that they should not ^eenter into his rest while in the wilderness, which rest is the fulness of his glory.

25 Therefore, he took ^aMoses out of their midst, and the Holy ^bPriesthood also; (Although the higher or holy priesthood was taken from the children of Israel, Joseph Smith told us that "**all the prophets had the Melchizedek Priesthood and were ordained by God himself**" (Teachings of the Prophet Joseph Smith, 181). We should here observe also that when the scripture says the Lord took Moses and the holy priesthood out of the midst of Israel, it means that he took from them the prophet who held the keys and who could authorize the priesthood to be conferred upon others. Any who thereafter held either the keys or the Melchizedek Priesthood gained them by special dispensation. **The Aaronic Priesthood thus became the priesthood of administration; it was in effect the priesthood of Israel; it handled the affairs of the Church and officiated in the offering of sacrifices. However, there were at many times and may have been at all times prophets and worthy men who held the Melchizedek**

Priesthood. Joseph Smith said, "All the prophets had the Melchizedek Priesthood and were ordained by God himself." (Teachings, p. 181.) Bruce R. McConkie, Promised Messiah, p. 412)

26 And the lesser ^apriesthood (Aaronic Priesthood) continued, which priesthood holdeth the ^bkey of the ^cministering of angels (The Melchizedek Priesthood is empowered to bring us into the presence of God. The Aaronic Priesthood possesses the authority by which we may receive the ministering of angels. Thus, it is the right of those holding this priesthood to be instructed and blessed by angels. It is also their right to perform those ordinances that entitle those who do not hold the priesthood to also enjoy the ministering of angels. Revelations of the Restoration, p. 594) and the ^dpreparatory gospel;

27 Which ^agospel is the gospel of ^brepentance and of ^cbaptism, and the ^dremission of sins, and the ^elaw of ^fcarnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until ^gJohn, whom God raised up, being ^hfilled with the Holy Ghost from his mother's womb.

28 For he was baptized while he was yet in his childhood (At age 8), and was ^aordained by the angel of God (It would appear that the giving of such a blessing required the higher priesthood, which Zacharias did not hold. Having, as did his son, the companionship of the Holy Ghost, Zacharias could and did prophesy relative to his ministry (Luke 1:67-80), but he did not seek to bless him. If what was taking place was a matter of conferring the Aaronic Priesthood, Zacharias could have done that. Indeed, as the rightful heir of the office of Aaron, it would have been his right and responsibility to do so. Suffice it to say, angels simply don't come to do what the Lord has already commissioned someone else to do. It should also be noted that the Aaronic Priesthood in that day was not conferred upon a man until he was thirty years of age (Numbers 4:1-3.) Revelations of the Restoration, p. 596. Did John receive the Aaronic Priesthood when 8 days old? No. Luke says: "The word of God came unto John the son of Zacharias in the wilderness." Later John is to say: "He that sent me to baptize with water, the same said unto me," such and such things. (John 1:33.) Who sent him we do not know. We do know that "he was baptized while he was yet in his childhood [meaning, when he was eight years of age], and was ordained by the angel of God at the time he was eight days old unto this power [note it well, not to the Aaronic Priesthood, but] to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." (D&C 84:24.) We do not know when he received the Aaronic Priesthood, but obviously it came to him after his baptism, at whatever age was proper, and before he was sent by one whom he does not name to preach and baptize with water. Bruce R. McConkie, Mortal Messiah 1:384-85. President Joseph Fielding Smith said: "The reason Zacharias could not ordain John is because of the fact that John received certain keys of authority which his father, Zacharias, did not possess. Therefore this special authority had to be conferred by this heavenly messenger, who was duly authorized and sent to confer it. John's ordination was not merely the bestowal of the Aaronic Priesthood, which his father held, but also the conferring of certain essential powers peculiar to the time among which was the authority to overthrow the kingdom of the Jews and to make straight the way of the Lord. Moreover, it was to prepare the Jews and other Israelites for the coming of the Son of God. This great authority required a special ordination beyond the delegated power that had been given to Zacharias or any other priest who went before him, so the angel of the Lord was sent to John in his childhood to confer it.) at the time he was ^beight days old unto this power, to overthrow the kingdom of the Jews, and to ^cmake straight the way of the Lord before the face of his people, to prepare them for the ^dcoming of the Lord, in whose hand is given ^eall power. (For John to have conferred the authority and keys of the Aaronic Priesthood on Joseph and Oliver, he had to have possessed them himself. These powers he received in mortality, being the firstborn son in the lineage of Aaron (see D&C 84:27-28). While the tribe of Levi had a hereditary right to the Aaronic Priesthood, only the firstborn of the sons of Aaron had a legal right to the presidency or the keys of this priesthood. In speaking of the presidency of this priesthood a revelation in our day states: "No man has a legal right to this office, to hold the keys of this

priesthood, except he be a literal descendant and the firstborn of Aaron" (D&C 68:18; cf. 107:16). In reference to John's authority, President Joseph Fielding Smith observed that "by divine right of descent, he was the rightful presiding priest of the Aaronic order in Israel. This authority had come to him by lineage. . . . Had the Church of God been in existence with the Jews in that day, instead of the Jews being in a dreadful state of apostasy, then John the Baptist would have taken his proper place as the presiding priest of the Aaronic order." With the coming of John the Baptist, Joseph and Oliver received all of the rights of the Aaronic Priesthood that were vested in Aaron and were thus literally "called and ordained even as Aaron" (D&C 27:8). Studies in Scripture, 1:89)

29 And again, the ^aoffices of elder and bishop are necessary ^bappendages belonging unto the high priesthood. (The phrase "high priesthood" has been used to refer to the Melchizedek Priesthood and the office of a high priest in that priesthood. As used here, and in many of the early documents of the Restoration, it refers to the office of high priest rather than the Melchizedek Priesthood. Thus, in the present text, we are being told that the offices of "elder" and "bishop" are appendages to the office of high priest. It would be redundant to say that they were appendages to the Melchizedek Priesthood, as all priesthood offices are appendages to the priesthood. It naturally follows that no office or combination of offices in the priesthood could be greater than the priesthood itself. In like manner, section 107 also uses the phrase "high priesthood" in reference to the office of high priest. There we read that "there must needs be presiding elders to preside over those who are of the office of an elder; and also priests to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of a teacher, in like manner, also the deacons—wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church. Then comes the High Priesthood, which is the greatest of all" (D&C 107:60-64; emphasis added). The text having listed the offices of deacon through elder says, "Then [after these offices] comes the High Priesthood (High Priest), which is the greatest of all." Given that the purpose of the text is to place the offices of the priesthood in their respective order, not to distinguish the obvious fact that the Melchizedek Priesthood is greater than the Aaronic, we can only conclude that its purpose is to tell us that the office of a high priest "is the greatest of all," which would be in harmony with the previous direction that if high priests and elders are both present the high priests are to preside (D&C 107:10-11). Revelations of the Restoration, p. 597)

30 And again, the offices of ^ateacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon ^bAaron and his sons.

31 Therefore, as I said ^aconcerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable ^boffering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated ^cspot as I have appointed—

32 And the sons of Moses and of Aaron shall be filled with the ^aglory of the Lord, upon ^bMount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my ^cchurch.

SCRIPTURE MASTERY: The Oath and Covenant of the Priesthood: 33 For whoso is ^afaithful unto the obtaining these two ^bpriesthoods of which I have spoken, and the ^cmagnifying their calling, (The call we receive is to become like God. Nowhere in scripture are men charged to magnify the priesthood; rather, they are charged to magnify their particular office or calling in the priesthood. To be entrusted with priesthood is an honor beyond that which either men or nations can confer. Men can add neither authority nor power to God; they can, however, utilize the office that has been conferred upon them with dignity and honor. Thus the elder must do the work and labor of an elder, the high priest that of a high priest, the apostle the labor of an apostle, and so forth. Each must labor to magnify his own office and his own calling (D&C 84:109 Therefore, let every man stand in his own ^aoffice, and ^blabor in his own calling; and let not the ^chead say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?; 107:99-100). To labor faithfully sanctifies the soul. It has both a purifying effect and the power to bring about a remission of sins (James 5:19-20 19 Brethren, if any of

you do err from the truth, and one convert him; 20 Let him know, that he which ^aconverteth the sinner from the error of his way shall ^bsave a soul from death, and shall hide a multitude of sins.; D&C 4:4; For behold the ^afield is white already to ^bharvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in ^cstore that he perisheth not, but bringeth salvation to his soul; 62:3; Nevertheless, ye are ^ablessed, for the ^btestimony which ye have borne is ^crecorded in heaven for the angels to look upon; and they rejoice over you, and your ^dsins are forgiven you. 84:61; For I will ^aforgive you of your sins with this commandment—that you remain ^bsteadfast in your minds in ^csolemnity and the spirit of prayer, in bearing ^dtestimony to all the world of those things which are communicated unto you. 108:1; VERILY thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my ^avoice in coming up hither this morning to receive counsel of him whom I have appointed. 132:50 Behold, I have seen your ^asacrifices, and will forgive all your sins; I have seen your ^bsacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I ^caccepted the offering of Abraham of his son Isaac.). Revelations of the Restoration, p. 605) are ^dsanctified by the Spirit unto the ^erenewing of their bodies. (Orson Pratt: **When the Temple [in New Jerusalem] is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchizedek, that Priesthood which is after the order of the Son of God, with all its appendages, and those who have been ordained to the Priesthood of Aaron with all its appendages,] the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple in this generation, or in the generation that was living in 1832, and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord.** [Mal. 3:1-4. 1 BEHOLD, I will ^asend my ^bmessenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly ^ccome to his ^dtemple, even the ^emessenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 2 But who may ^aabide the ^bday of his ^ccoming? and who shall ^dstand when he appeareth? for he *is* like a ^erefiner's ^ffire, and like fullers' ^gsoap: 3 And he shall sit *as* a ^arefiner and purifier of silver: and he shall ^bpurify the ^csons of ^dLevi, and purge them as gold and silver, that they may offer unto the LORD an ^eoffering in righteousness. 4 Then shall the offering of ^aJudah and Jerusalem be ^bpleasant' unto the LORD, as in the days of old, and as in former years.] **In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple. This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. [Sec. 29:14-21; 45:28-42; Rev. 9.] Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, "Smite not the earth now, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." [Rev. 7:1-3.] What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's Temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.** (JD, March 9, 1873, 15:365-66.))

34 They become the ^asons of Moses and of Aaron (Joseph Fielding Smith: **Who are the sons of Aaron and Levi today? They are, by virtue of the blessings of the Almighty, those who are ordained by those who hold the authority to officiate in the offices of the priesthood. It is written that those so ordained becomes the sons of Moses and of Aaron.** Also: [Sec. 84:32, quoted.] And the sons of Moses and of Aaron shall be filled with the ^aglory of the Lord, upon ^bMount Zion in the Lord's house, **whose sons are ye**; and also many whom I have called and sent forth to build up my ^cchurch. So the Lord has spoken, and this was said to those who held the Melchizedek Priesthood. (Doctrines of Salvation, 1956, 3:93.) **"Sons of Moses," and "sons of Aaron" do not refer to their literal descendants only, for all who are faithful and obtain these Priesthoods, and magnify their calling, are sanctified by the Spirit and become the "sons" of Moses and of Aaron, and the seed of Abraham, as well as the Church and Kingdom, and the elect of God** (v. 34). Paul expresses this thought as follows, "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7). Smith and Sjodahl, Commentary, p. 504) **and the ^bseed of ^cAbraham,** (In a figurative sense, those who magnify their callings in the Aaronic Priesthood become the sons of Aaron, while those who magnify their callings in the Melchizedek Priesthood become the sons of Moses; all such are the seed of Abraham and the "elect of God." Revelations of the Restoration, p. 605) and the church and kingdom, and the ^delect of God.

35 And also all they who receive this priesthood ^areceive me, saith the Lord;

36 For he that receiveth my servants ^areceiveth me;

37 And he that ^areceiveth me receiveth my Father;

38 And he that receiveth my Father receiveth my Father's ^akingdom; therefore ^ball that my Father hath shall be given unto him. (Delbert L. Stapely: In the important doctrinal discourse known as the "King

Follet Sermon" [Teachings of the Prophet Joseph Smith, pp. 342-62], **the Prophet Joseph Smith, referring to those who "shall be heirs of God and joint-heirs with Jesus Christ," described the joint heirship as inheriting the same power, the same glory, and the same exaltation, until an individual ascends to the station of Godhood and rises to the throne of eternal power, sharing the rewards with all the faithful who have preceded him. A joint-heir legally inherits and shares all equities and gifts in equal interest with all other heirs. Nothing is excluded nor adjusted in value between the participating joint-heirs. . . .** If we are led by the Spirit of God in our lives, we are promised heirship with him and joint-heirship with Christ our Lord in the great estate of God's kingdom and glory. [Rom. 8:17.] We "suffer with Christ" as we sacrifice the things of the world and yield complete obedience to every truth, principle, and ordinance of the gospel plan. Whatever we contribute in honest tithes and other contributions along with unselfish participation and service to our fellow men to build the kingdom of God on the earth, increases our personal joy and happiness in heirship with Christ the Lord. . . . The Father has promised his sons who receive the Holy Priesthood and faithfully abide by the conditions of its oath and covenant that they are to share in all that which the Father hath. The Father possesses kingdoms, thrones, principalities, powers, dominions, and exaltations. These the faithful will receive of him as heirs of God and joint-heirs with Jesus Christ. This promise—and the Lord will not fail—is a challenging encouragement for all to do his will. It is natural for a father to share his estate with his children. Our Heavenly Father is no exception. He does so with a binding covenant with his faithful sons: Listen to the words of this promise: [Sec. 84:40, quoted.] (CR, April 1961, pp 66-67.))

39 And this is according to the ^aoath (The oath is made by God to man) and covenant (the covenant is made by man to God) which belongeth to the priesthood.

40 Therefore, all those who receive the ^apriesthood, receive this ^boath and covenant of my Father, which he cannot break, neither can it be moved.

41 But whoso breaketh this ^acovenant after he hath received it, and altogether turneth therefrom, shall ^bnot have forgiveness of sins in this world nor in the world to come. (Marion G. Romney: **Now, I do not think this means that all who fail to magnify their callings in the priesthood will have committed**

the unpardonable sin, but I do think that priesthood bearers who have entered into the covenants that we enter into—in the waters of baptism, in connection with the law of tithing, the Word of Wisdom, and the many other covenants we make—and then refuse to live up to these covenants will stand in jeopardy of losing the promise of eternal life. CR, Apr 1972, p. 112)

42 And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels ^acharge concerning you. (Are we worthy to be companions to angels?)

43 And I now give unto you a commandment to beware concerning yourselves, to give ^adiligent ^bheed to the words of eternal life.

44 For you shall ^alive by every word that proceedeth forth from the mouth of God.

45 **For the ^aword of the Lord is truth, and whatsoever is truth is ^blight, and whatsoever is light is ^cSpirit, even the Spirit of Jesus Christ.** (See the talk below by Richard D. Draper on light and truth.

This text affirms that the path of salvation is the same for all. Those who love light and truth will be led to greater light and greater truth. All such will, in the course of time, be brought to the knowledge of the Fatherhood of God and the covenant of salvation. By contrast, those who refuse such a course place themselves in bondage to both sin and darkness. Teaching this principle, Alma said: "It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full. And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell" (Alma 12:9-11). Revelations of the Restoration, 606.)

46 And the ^aSpirit giveth ^blight to ^cevery man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. (We are taught that all men are born with the capacity to know and recognize the truths of salvation. Such truths are not incomprehensible mysteries! They are to be known, to be felt, and to be believed by all of God's children. Their understanding is within the grasp of every soul that desires to know them. No one is justified in rejecting the revelations of heaven. All revelations carry within them the evidence of their authenticity, and all children of God—be their station high or low, be they young or old—are divinely endowed with the capacity to see the light and feel its warmth. Revelations of the Restoration, 606-07)

47 And every one that hearkeneth to the voice of the Spirit ^acometh unto God, even the Father.

48 And the Father ^ateacheth him of the covenant which he has ^brenewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the ^cwhole world.

49 And the whole ^aworld lieth in sin, and groaneth under ^bdarkness and under the ^cbondage of sin.

50 And by this you may know they are under the ^abondage of sin, because they come not unto me.

51 For whoso cometh not unto me is under the ^abondage of sin.

52 And whoso receiveth not my voice is not acquainted with ^amy voice, and is not of me.

53 And by this you may know the righteous from the wicked, and that the whole ^aworld ^bgroaneth under sin and darkness even now.

54 And your ^aminds in times past have been ^bdarkened because of ^cunbelief, and because you have treated ^dlightly the things you have received— (Revelations)

55 Which ^avanity and unbelief have brought the whole church under condemnation.

56 And this condemnation resteth upon the children of ^aZion, even all.

57 And they shall remain under this condemnation until they repent and remember the new ^acovenant, (testament) even the ^bBook of Mormon and the ^cformer commandments which I have given them, not

only to say, but to ^ddo according to that which I have written— (Reference is to revelations given those in Zion (Missouri) through Joseph Smith. The counsel and instruction found therein was not being properly heeded. This caused the Spirit of the Lord to withdraw and opened the door to the spirit of contention, which quickly took its place. Some of their number had gone to Zion unprepared and without permission; others who had means to donate to the bishop in Missouri had refused to do so. Revelations of the Restoration, 608)

58 That they may bring forth ^afruit meet for their Father's kingdom; otherwise there remaineth a ^bscourge and judgment to be poured out upon the children of Zion. (This warning was to find both immediate and literal fulfillment the following year [1833] in the mob action against the Church in Independence. Revelations of the Restoration, 608)

59 For shall the children of the kingdom ^apollute my holy land? Verily, I say unto you, Nay.

60 Verily, verily, I say unto you who now hear my ^awords, which are my voice, blessed are ye inasmuch as you receive these things;

61 For I will ^aforgive you of your sins with this commandment—that you remain ^bsteadfast in your minds in ^csolemnity and the spirit of prayer, in bearing ^dtestimony to all the world of those things which are communicated unto you.

62 Therefore, ^ago ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature. (The Saints were chastened for treating lightly that which they had received. Considering all that they had been given, it is not surprising that they—notwithstanding all the difficulties they had faced—were spoiled by God's goodness to them. Earth's history knows no time when so many of heavens' treasures have been dispensed to so few in such a short period. Consider the events that had taken place between May 1829 and this revelation, which was recorded in September 1832. John the Baptist had come to restore the Aaronic Priesthood; Peter, James, and John had come to restore the Melchizedek Priesthood; the Book of Mormon, containing more than five hundred pages of scripture, had been printed; the Church was organized; the Joseph Smith Translation had commenced; more than eighty revelations had been given to the Saints; and the place of the New Jerusalem had been identified. It would be difficult to argue that those of us living in this century have yet grown up into an understanding and an appreciation of the flood of light granted during these few short years. Revelations of the Restoration, 607)

63 And as I said unto mine apostles, even so I say unto you, for you are mine ^aapostles, even God's high priests; ye are they whom my Father hath ^bgiven me; ye are my ^cfriends; **(The office of an apostle had not yet been restored. It would be another two and half years before this would take place (D&C 107). An apostle is a messenger or an emissary for someone else. In the context of the gospel, he is a special witness of the Lord and his gospel. Those to whom reference is made in this verse were high priests who had proven faithful in both delivering the message of the restored gospel and in testifying of its verity; thus, the Lord refers to them as both his friends and as apostles.** Revelations of the Restoration, 608-09)

64 Therefore, as I said unto mine apostles I say unto you again, that every ^asoul who ^bbelieveth on your words, and is baptized by water for the ^cremission of sins, shall ^dreceive the Holy Ghost.

65 And these ^asigns shall follow them that believe—

66 In my name they shall do many wonderful ^aworks;

67 In my ^aname they shall cast out devils;

68 In my name they shall ^aheal the sick;

69 In my name they shall ^aopen the eyes of the blind, and unstop the ears of the deaf;

70 And the tongue of the dumb shall speak;

71 And if any man shall administer ^apoison unto them it shall not hurt them;

72 And the ^apoison of a serpent shall not have power to harm them. ("When faith comes," Joseph Smith explained, "it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear

when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attended, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent—whom to know is eternal life" (*Lectures on Faith*, 7:20). Revelations of the Restoration, 609)

73 But a commandment I give unto them, that they shall not ^aboast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

74 Verily, verily, I say unto you, they who believe not on your words, and are not ^abaptized in water in my name, for the ^bremission of their sins, that they may receive the Holy Ghost, shall be ^cdarned, and shall not come into my Father's kingdom where my Father and I am.

75 And this revelation unto you, and commandment, is in force from this very hour upon all the ^aworld, and the gospel is unto all who have not received it.

76 But, verily I say unto all those to whom the kingdom has been given—from you it ^amust be ^bpreached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil ^chearts of unbelief, and your brethren in Zion for their ^drebellion against you at the time I sent you.

77 And again I say unto you, my friends, for from henceforth I shall call you ^afriends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power;

78 For I suffered them not to have ^apurse or scrip, neither two coats.

79 Behold, I ^asend you out to ^bprove the world, and the laborer is worthy of his ^chire.

80 And any man that shall go and preach this ^agospel of the kingdom, and fail not to continue ^bfaithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a ^chair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

81 Therefore, take ye no ^athought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.

82 For, ^aconsider the ^blilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these.

83 For your ^aFather, who is in heaven, ^bknoweth that you have need of all these things.

84 Therefore, let the morrow take ^athought for the things of itself.

85 Neither take ye thought beforehand ^awhat ye shall say; but ^btreasure up in your minds continually the words of life, and it shall be ^cgiven you in the very hour that portion that shall be meted unto every man.

86 Therefore, let no man among you, for this commandment is unto all the ^afaithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

87 Behold, I send you out to ^areprove (convict) the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

88 And whoso ^areceiveth you, there I will be also, for I will go ^bbefore your face. I will be on your right hand and on your left, and my ^cSpirit shall be in your hearts, and mine ^dangels round about you, to bear you up.

89 Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

90 And he who feeds you, or clothes you, or gives you money, shall in nowise ^alose his reward.

91 And he that doeth not these things is not my disciple; by this you may know ^amy disciples.

92 He that receiveth you not, go away from him alone by yourselves, and ^acleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. (Missionaries are not encouraged to do this today. Cursing people is left to the General Authorities.)

93 And in whatsoever village or city ye enter, do likewise.

94 Nevertheless, **search diligently** and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

95 Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me;

96 For I, the ^aAlmighty, have laid my hands upon the nations, to ^bscourge them for their ^cwickedness.

97 And ^aplagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut ^bshort in righteousness—

98 Until all shall ^aknow me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall ^bsee eye to eye, and shall lift up their voice, and with the voice together ^csing this new song, saying:

99 The Lord hath brought again Zion;

The Lord hath ^aredeemed his people, ^bIsrael,

According to the ^celection of ^dgrace,

Which was brought to pass by the faith

And ^ccovenant of their fathers.

100 The Lord hath redeemed his people;

And Satan is ^abound and ^btime is no longer.

The Lord hath gathered all things in ^cone.

The Lord hath brought down ^dZion from above.

The Lord hath ^ebrought up Zion from beneath.

101 The ^aearth hath travailed and ^bbrought forth her strength;

And truth is established in her bowels;

And the heavens have smiled upon her;

And she is clothed with the ^cglory of her God;

For he ^dstands in the midst of his ^epeople.

102 Glory, and honor, and power, and might,

Be ascribed to our God; for he is full of ^amercy,

Justice, grace and truth, and ^bpeace,

Forever and ever, Amen.

103 And again, verily, verily, I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have ^afamilies, and receive ^bmoney by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good.

104 And let all those who have not families, who receive ^amoney, send it up unto the bishop in Zion, **(Edward Partridge)** or unto the bishop in Ohio **(Newell K. Whitney)**, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

105 And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the ^apoor, and go on your way rejoicing.

106 And if any man among you be ^astrong in the Spirit, let him take with him him that is ^bweak, that he may be ^cedified in all ^dmeekness, that he may become strong also.

107 **Therefore, take with you those who are ordained unto the ^alesser priesthood, and send them ^bbefore you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.**

108 Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

109 Therefore, let every man stand in his own ^aoffice, and ^blabor in his own calling; and let not the ^chead say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

110 Also the body hath need of every ^amember, that all may be ^bedified together, that the system may be kept perfect. **(All are to labor as they have been called, free from envy and free from the spirit of**

criticism. The great principle being, it is not where you serve but how you serve that brings forth the promises of heaven. Revelations of the Restoration, 612)

111 And behold, the ^ahigh priests should travel, and also the elders, and also the lesser ^bpriests; but the ^cdeacons and ^dteachers should be appointed to ^ewatch over the church, to be standing ministers unto the church.

112 And the bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor to ^aadminister to their wants by ^bhumbling the rich and the proud.

113 He should also employ an ^aagent to take charge and to do his secular business as he shall direct.

114 Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those ^acities with the sound of the gospel, with a loud voice, of the ^bdesolation and utter abolishment which await them if they do reject these things.

115 For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them ^adesolate. **(Wilford Woodruff prophesied: That was in the days when Presidents Benson and Maughan presided over us; that was before New York was destroyed by an earthquake; it was before Boston was swept into the sea, by the sea heaving itself beyond its bounds; it was before Albany was destroyed by fire; yea, at that time you will remember the scenes of this day. Treasure them up and forget them not.’ President Young followed and said: ‘What Brother Woodruff has said is revelation and will be fulfilled.’” (In Lundwall, *Temples of the Most High*, pp. 97–98.))**

116 Let him ^atrust in me and he shall not be ^bconfounded; and a ^chair of his head shall not fall to the ground unnoticed.

117 And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, ^areproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of ^babomination in the last days. (The term is the same as abomination of desolation (Matthew 24:15; Joseph Smith- Matthew 1:12, 32), and the "abomination that maketh desolate" (Daniel 12:11; 9:27). **The conditions of desolation, born of abomination and wickedness, as spoken of by Daniel, are destined to occur twice. The first occurrence centered in the destruction of Jerusalem in 70 A.D.; the second occurrence will be when these events repeat themselves in the last days. Drawing upon this imagery, this text uses the phrase "desolation of abomination" to describe the latter-day terrors that will be poured out upon the wicked wherever they may be.** That the pure and honest in heart may escape these desolations, the Lord sends his missionaries to raise a warning voice (D&C 84:114, 117). To this end President Joseph Fielding Smith observed: "When we become ripe in iniquity, then the Lord will come. I get annoyed sometimes at some of our elders who when speaking say the Lord will come when we all become righteous enough to receive him. The Lord is not going to wait for us to get righteous. When he gets ready to come, he is going to come—when the cup of iniquity is full— and if we are not righteous then, it will be just too bad for us, for we will be classed among the ungodly, and we will be as stubble to be swept off the face of the earth, for the Lord says wickedness shall not stand. "Do not think the Lord delays his coming, for he will come at the appointed time, not the time which I have heard some preach when the earth becomes righteous enough to receive him. . . . Christ will come in the day of wickedness, when the earth is ripe in iniquity and prepared for the cleansing, and as the cleanser and purifier he will come, and all the wicked will be as stubble and will be consumed" (*Doctrines of Salvation*, 3:3). Revelations of the Restoration, 613-14)

118 For, with you saith the Lord ^aAlmighty, I will ^brend their ^ckingdoms; I will not only ^dshake the earth, but the ^estarry heavens shall tremble.

119 For I, the Lord, have put forth my hand to exert the ^apowers of heaven; ye cannot see it now, yet a ^blittle while and ye shall see it, and know that I am, and that ^cI will ^dcome and reign with my people.

120 I am ^aAlpha and Omega, the beginning and the end. Amen.

Come Follow Me Lesson 32

August 2-8

D&C 85-87

D&C 85

(This section is an extract from a letter written by Joseph Smith in Kirtland, Ohio, to William W. Phelps, who was in Missouri. Elder Phelps was troubled about problems associated with the manner in which the law of consecration was being administered. The Prophet wrote, "I say brother, because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter, which are lying with great weight on my mind. I am well, and my family also; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to inquire after the commandments of the Lord, and the welfare of Zion and such a being as myself; and while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words:—'My God, great and mighty art Thou, therefore show unto Thy servant what shall become of those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order of deed from the Bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the Church, and all the affairs of the same.' "Brother William," the Prophet continued, "in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question" (Smith, *History of the Church*, 1:298). What follows in this revelation is the Lord's answer to the questions troubling Elder Phelps. Revelations of the Restoration, 615)

Joseph Smith Papers – 331, 475

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 27, 1832. HC 1: 298–299. This section is an extract from a letter of the Prophet to W. W. Phelps, who was living in Independence, Missouri. It was given to answer questions about those saints who had moved to Zion, but who had not received their inheritances according to the established order in the Church.

1–5, Inheritances in Zion are to be received through consecration; 6–12, One mighty and strong shall give the saints their inheritance in Zion.

1 IT is the duty of the Lord's clerk (John Whitmer), whom he has appointed, to keep a ^ahistory, and a general church ^brecord of all things that transpire in Zion, and of all those who ^cconsecrate properties, and receive ^dinheritances legally from the bishop;

2 And also their manner of life, their faith, and works; and also of the ^aapostates who apostatize after receiving their inheritances.

3 It is contrary to the will and commandment of God that those who receive not their ^ainheritance by ^bconsecration, agreeable to his ^claw, which he has given, that he may ^dtithe his people, (**The law of tithing as understood in the Church today was not revealed until 8 July 1838. References to tithing prior to that time (D&C 64:23; 97:11-12) appear to be general in nature and simply refer to contributions or offerings. In this instance, those who have tithed are those who had consecrated their properties.** Revelations of the Restoration, 616) to prepare them against the day of ^evengeance and burning, should have their ^fnames enrolled with the people of God. (Membership records. Bring a copy of my membership record and show the class.)

4 Neither is their ^agenealogy to be kept, or to be had where it may be found on any of the records or history of the church.

5 Their names shall not be found, neither the names of the fathers, nor the names of the children written in the ^abook of the law of God, saith the Lord of Hosts.

6 Yea, thus saith the ^astill small voice, which whispereth through and ^bpierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:

7 **And it shall come to pass that I, the Lord God, will send one mighty and strong,** (The leader of virtually every cult or apostate group that has broken with the Church has claimed to be the "one mighty and strong" spoken of by the Lord who is to set the Church in order. As early as 1905, President Joseph F. Smith and his counselors, John R. Winder and Anthon H. Lund, issued a statement on this text: "It is to be observed first of all that the subject of this whole letter, as also the part of it subsequently accepted as a revelation, relates to the affairs of the Church in Missouri, the gathering of the Saints to that land and obtaining their inheritances under the law of consecration and stewardship; and the Prophet deals especially with the matter of what is to become of those who fail to receive their inheritances by order or deed from the bishop. . . . "It was while these conditions of rebellion, jealousy, pride, unbelief and hardness of heart prevailed among the brethren in Zion—Jackson county, Missouri—in all of which Bishop Partridge participated, that the words of the revelation taken from the letter to William W. Phelps, of the 27th of November, 1832, were written. **The 'man who was called and appointed of God' to 'divide unto the Saints their inheritance'—Edward Partridge—was at that time out of order, neglecting his own duty, and putting 'forth his hand to steady the ark'; hence, he was warned of the judgment of God impending, and the prediction was made that another, 'one mighty and strong,' would be sent of God to take his place, to have his bishopric— one having the spirit and power of that high office resting upon him, by which he would have power to 'set in order the house of God, and arrange by lot the inheritance of the Saints'; in other words, one who would do the work that Bishop Edward Partridge had been appointed to do, but had failed to accomplish. . . . The Lord said, some three years later, that he was well pleased with Edward Partridge.** The word of the Lord came to the Prophet to this effect, on the 7th of November, 1835:"Behold, I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard, for the salvation of the souls of men. Verily I say unto you, their sins are forgiven them, therefore, say unto them in my name, that it is my will that they should tarry for a little season, (in Kirtland) and attend the school and also the solemn assembly, for a wise purpose in me. Even so. Amen. (*History of the Church*, [2:302-3]).' Inasmuch as through his repentance and sacrifices and suffering, Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened judgment against him of falling 'by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning,' so the occasion for sending another to fill his station—'one mighty and strong to set in order the house of God, and to arrange by lot the inheritances of the Saints'—may also be considered as having passed away and the whole incident of the prophecy closed" (Clark, *Messages*, 4:112, 115-17). Revelations of the Restoration, 616-617) **holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in ^aorder the house of God, and to arrange by ^blot the ^cinheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;**

8 While that man, who was called of God and appointed, that putteth forth his hand to ^asteady the ^bbark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning. (At the time of Eli, the ark of the covenant stood in the sanctuary at Shiloh (1 Samuel 3:3). Thereafter it fell into the hands of the Philistines (1 Samuel 4:10-11). Discovering that its possession only brought them misfortunes, they sent it back to Israel (1 Samuel 6). It was brought first to Beth Shemesh in the tribe of Judah, near the borders of the Philistines and soon after to Kiriath-jearim, about 7.5 miles northwest of Jerusalem. From there, David went with thirty thousand men to bring the ark to Jerusalem. As they were

doing so the oxen stumbled, and Uzzah, who drove the cart on which the ark was being carried, put forth his hand to prevent the ark from falling. "And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God" (2 Samuel 6:7). **Levites had been forbidden by the Lord to touch the ark on pain of death (Numbers 4:15-20). However well intended Uzzah's efforts were, the Lord made it plain that he needed neither the help of Uzzah nor any other man to sustain his affairs. Thus, the direction not to steady the ark constituted sober warning to Edward Partridge to follow the counsel of the Prophet rather than seek to counsel him.** Revelations of the Restoration, 617-18)

9 And all they who are not found written in the ^abook of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among ^bunbelievers, where are ^cwailing and gnashing of teeth.

10 These things I say not of ^amyself; therefore, as the Lord speaketh, he will also fulfil.

11 And they who are of the High Priesthood, whose names are not found written in the ^abook of the law, or that are found to have ^bapostatized, or to have been ^ccut off from the church, as well as the lesser priesthood, or the members, in that day shall ^dnot find an inheritance among the saints of the Most High; 12 Therefore, it shall be done unto them as unto the ^achildren of the ^bpriest, as will be found recorded in the second chapter and sixty-first and second verses of Ezra. (61 ¶ And of the ^achildren of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: 62 These sought their ^aregister *among* those that were ^breckoned by ^cgenealogy, but they were not found: therefore were they, as ^dpolluted, ^eput from the ^fpriesthood.)

D&C 86

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 6, 1832. HC 1: 300. This revelation was received while the Prophet was reviewing and editing the manuscript of the translation of the Bible.

(Doctrine and Covenants 86 appeared as the fifth section in the first publication of the Doctrine and Covenants. It was labeled as a revelation on priesthood and immediately followed what are now known as sections 107 and 84, which are also revelations on the priesthood. Though it is not generally thought of as an important revelation on priesthood in our day, it was considered to be such in the lifetime of the Prophet Joseph Smith. It affirms that the Apostasy took place after the death of the meridian Twelve and that the restoration of the gospel centered in restoring the priesthood to the descendants of Abraham. It is not clear whether this revelation preceded or followed inspired corrections made by the Prophet in the Bible parable of the wheat and tares. On a third editing of that manuscript, he appended a note to the parable that the wheat was to be gathered into the Lord's barn before the tares were to be bound and burned. That understanding probably came in the receipt of this revelation (Matthews, *Plainer Translation*, 82). Revelations of the Restoration, 619)

1–7, The Lord gives the meaning of the parable of the wheat and tares; 8–11, Priesthood blessings to those who are lawful heirs according to the flesh.

1 VERILY, thus saith the Lord unto you my servants, concerning the ^aparable of the ^bwheat and of the tares: (So it is that the full meaning of the parable of the wheat and the tares can be had only by revelation. As Christ in his day explained the meaning of his parables privately, with those who had eyes to see and ears to hear—his chosen servants—so he does today. Thus the meaning of the parable is not given openly to all the world but privately to his servants—those who sustain the prophet he has called. Revelations of the Restoration, 619-20)

2 Behold, verily I say, the field was the world, and the apostles were the ^asowers of the seed; (Christ alone ("a man") appears to be the sower of the seed in the New Testament parable (Matthew 13:24-30). Here we learn that the apostles were "the sowers of the seed," meaning those whose testimony gave spiritual life to others. *The seed*. In this parable "the seed" is not the word or the gospel as is the case in the parable of the sower (Matthew 13:3-8). Christ said, "**The good seed are the children of the kingdom; but the tares are the children of the wicked one**" (Matthew 13:38). Revelations of the Restoration, 620)

3 And after they have fallen asleep (died) the great persecutor of the church, the apostate, the ^awhore, even ^bBabylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the ^ctares; wherefore, the tares choke the wheat and drive the ^dchurch into the wilderness. (apostasy)

4 But behold, in the ^alast days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender—

5 Behold, verily I say unto you, the ^aangels are crying unto the Lord day and night, who are ready and waiting to be sent forth to ^breap down the fields; (President Wilford Woodruff said: "I want to ask this congregation a question: When I have the vision of the night opened continually before my eyes, and can see the mighty judgments that are about to be poured out upon this world, when I know these things are true, and are at the door of Jew and Gentile; while I know they are true and while I am holding this position before God and this world, can I withhold my voice from lifting up a warning to this people, and to the nations of the earth? I may never meet with this people again; I cannot tell how that may be. But while I live and see these things continually before my eyes I shall raise my warning voice. Now, the question I wanted to ask you is this: We have millions of people on this earth, and over them all there hangs a cloud of darkness almost entirely upon their shoulders. **Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury. God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we'll have protection, and shall pass through the afflictions in peace and in safety"** (*Discourses of Wilford Woodruff*, 229-30). Revelations of the Restoration, 620-21)

6 But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.

7 Therefore, let the wheat and the ^atares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be ^bburned.

8 Therefore, thus saith the Lord unto you, with whom the ^apriesthood hath continued through the lineage of your fathers—

9 For ye are lawful ^aheirs, according to the flesh, and have been ^bhid from the world with Christ in God— (This phrase means that one's right to the priesthood is held by virtue of being of the house of Israel. Elder Theodore M. Burton explained: "One thing we often fail to realize is that our priesthood comes to us through the lineage of our fathers and mothers. The Lord explained it in these words: 'Therefore, thus saith the Lord unto you, with whom the priesthood hath continued

through the lineage of your fathers. . . .’ (D&C 86:8.) “‘Oh,’ I can hear some of you say, ‘there must be something wrong with that statement, for I am the only member of my family who has joined the Church. How could I have received the priesthood from my parents?’ “In this scripture the Lord was not talking about your priesthood line of authority. He was talking about your inherited right to receive and use is an inherited gift which enabled you to recognize and accept the truth. Jesus explained this thought as he said: ‘My sheep hear my voice, and I know them, and they follow me.’ (John 10:27.) “That spirit of acceptance is a manifestation of your inherited right to priesthood blessings. Such willingness to believe does not represent predestination, but it does represent foreordination. The Lord continues the revelation: ‘For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God.’ (D&C 86:9.) “This means we receive a right to priesthood blessings from our blood ancestry. I hope you can understand that priesthood with its accompanying blessings is dependent to a great degree on family relationship.” (In Conference Report, Apr. 1975, p. 103; or *Ensign*, May 1975, p. 71.)

10 Therefore your life and the ^apriesthood have remained, and must needs remain through you and your lineage until the ^brestoration of all things spoken by the mouths of all the holy prophets since the world began. (In these verses a transition is made between the revealed explanation of the parable of the wheat and the tares and a revelation on the priesthood. The bridge between the two subjects is the word "therefore," with which verse eight begins. The word implies that because there was an apostasy and because the house of Israel has been scattered and lost for many centuries, those who have by birth the right to the priesthood and all of its blessings have not been able to claim them. Nevertheless they have not been lost to God. Indeed, they have been hidden by him to come forth at this time as "lawful heirs, according to the flesh"; as the literal descendants of Abraham they have claim on the promises given to their father. The Lord has looked after them even in their lost and fallen state. The promise to the priesthood has not been lost to Abraham's sons down through the generations. They are the seed of Abraham and the elect of God spoken of in Doctrine and Covenants 84:34. This has been known to all the holy prophets since the world began. All holy prophets have known that salvation is a family affair; it requires the blessings of the priesthood, which belong by birthright to the family of Abraham. Such was the promise that God made with our ancient father, adding a provision for the adoption of any who desired these blessings who were not naturally his seed (Abraham 2:9-11). Revelations of the Restoration, 622)

11 Therefore, blessed are ye if ye continue in my ^agoodness, a ^blight unto the Gentiles, and through this priesthood, a ^csavior unto my people ^dIsrael. The Lord hath said it. Amen.

D&C 87

(This revelation, given through Joseph Smith on Christmas day in 1832, is generally remembered as the prophecy that foretold the Civil War. In fact, this revelation reaches far beyond that sorrowful conflict that pitted brother against brother and father against son to be as prophetic for those of our day as it was when first recorded. It identifies the beginning of the Civil War as the time when peace would be taken from the earth. From that time forth, we are told, war will be poured out upon all nations. To that bloodshed, the heavens will add the testimony of famine, plague, earthquake, thunder, and vivid lightning, all of which will testify against her wickedness. Also foreshadowed in this revelation is the evil and bitterness that will greet the gospel as it goes forth to the nations of the earth as the blood of the Saints will have cause to cry forth to the Lord of Sabaoth for vengeance. Only then will the consumption decreed make a full end of all nations and the millennial reign of Christ be ushered in. Until that day the Saints are warned to stand in holy places. Revelations of the Restoration, 623. The Prophet Joseph Smith wrote: “appearances of troubles among the nations became more visible this season than they had previously been since the Church began her journey out of the wilderness. The ravages of the cholera were frightful in almost all the large cities on the globe. The plague broke out in India, while the United

States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of South Carolina, in convention assembled (in November), passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer, to implore Almighty God to vouchsafe His blessings, and restore liberty and happiness within their borders.” It was the intent of South Carolina, following the day of prayer and humiliation, to sever ties with the United States on the first day of February; however, “President Jackson issued his proclamation against this rebellion, called out a force sufficient to quell it, and implored the blessings of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis. “On Christmas day [1832],” the Prophet Joseph recorded, “I received the following revelation and prophecy on war [D&C 87].” (*History of the Church*, 1:301.) Conflict did seem possible in the political turbulence of the early 1830s, as President Joseph Fielding Smith noted: “Scoffers have said it was nothing remarkable for Joseph Smith in 1832, to predict the outbreak of the Civil War and that others who did not claim to be inspired with prophetic vision had done the same. It has been said that Daniel Webster and William Lloyd Garrison in 1831 had predicted the dissolution of the Union. It is well known that senators and congressmen from the South had maintained that their section of the country had a right to withdraw from the Union, for it was a confederacy, and in 1832, war clouds were to be seen on the horizon. It was because of this fact that the Lord made known to Joseph Smith this revelation stating that wars would shortly come to pass, beginning with the rebellion of South Carolina, which would eventually terminate in war being poured out upon all nations and in the death and misery of many souls. It may have been an easy thing in 1832, or even 1831, for someone to predict that there would come a division of the Northern States and the Southern States, for even then there were rumblings, and South Carolina had shown the spirit of rebellion. It was not, however, within the power of man to predict in the detail which the Lord revealed to Joseph Smith, what was shortly to come to pass as an outgrowth of the Civil War and the pouring out of war upon all nations.” (*Church History and Modern Revelation*, 1:358–59.) In April 1843, when the threat of secession was not so immediate, the Prophet again stated: “I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me while I was praying earnestly on the subject, December 25th, 1832.” (*History of the Church*, 5:324.) Institute Manual, 192-93)

Joseph Smith Papers – 381, 477

Revelation and prophecy on war, given through Joseph Smith the Prophet, December 25, 1832. HC 1: 301–302. This section was received at a time when the brethren were reflecting and reasoning upon African slavery on the American continent and the slavery of the children of men throughout the world.

1–4, War foretold between the Northern States and the Southern States; 5–8, Great calamities shall fall upon all the inhabitants of the earth.

1 VERILY, thus saith the Lord concerning the ^awars that will ^bshortly come to pass, beginning at the rebellion of ^cSouth Carolina, which will eventually terminate in the death and misery of many souls; (On 2 April 1843 Joseph Smith said: "I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832" (D&C 130:12-13). This is not a prophecy of the Civil War alone but rather a warning that there will be "wars" and undoubtedly rumors of war in greater profusion than has ever been known in earth's history. Nothing in the history of our nation has matched the Civil War for "death and misery." The aggregate of those killed in this war was 618,000 (360,000 from the North and 258,000 from the South). The next highest U.S. casualty figure is for

World War II, when 318,000 were killed. The third highest figure is for World War I at 115,000. Other wars include the American Revolution: 4,044; the War of 1812: 2,200; the Mexican War: 13,270; the Korean War: 33,000; and Vietnam: 46,616 (Cannon, *Studies in Scripture*, 1:337). Revelations of the Restoration, 623-24. “At that time [1832] there was considerable commotion in the United States. The tariff question was one of great issue. The State of New York, before its acceptance of the Federal Constitution, surrounded itself with protective tariffs, and this policy was gradually approved by other Northern States. The Southern States, on the other hand, regarded free trade as best serving their interests, as their products were limited to a few articles of raw material, which they exported, while they imported practically all the manufactured commodities they needed. In 1824, Congress enacted a protective-tariff bill. A few years later, a stricter measure was adopted against Great Britain, in retaliation for efforts to exclude American trade from the British West Indies. This met with vigorous opposition in the South, especially in South Carolina. In this State, in 1832, a convention of the citizens declared that the tariff acts of 1828 and 1832 were not binding within their territory, and fixed February 1st, 1833, as the date after which they would be considered abrogated, unless Congress should, before then, remove the difficulty. Many Northerners were in favor of carrying the laws of the Union into effect by means of arms, at that time, and a bill empowering the President to use force was introduced in Congress. It was during this political agitation that the Prophet Joseph made the condition of his Country the subject of prayer and received this Revelation (See Sec. 130:12, 13). “While all of these differences existing between the North and the South had a tendency to drive the people apart, yet it was the question of slavery, and the contention over the expansion of new territory and the creation of new states and whether or not slavery should be permitted in such new territory, that became the crux which brought upon the people the great Civil War. . . . “South Carolina took the initiative. From a mere human point of view this appeared improbable. The probability was that the Northern States, conscious of their numerical and financial strength, would throw down the gauntlet. A bill was before Congress authorizing President Andrew Jackson to use force in defense of the Union. But, notwithstanding this, the North did not begin the war. South Carolina took the first step, by recalling her representatives in the United States Senate, November 10, 1860. This was followed by an ordinance of secession, passed by the State Legislature on the 17th of November, the same year. And on the 12th of April, 1861, the first shot of the war was fired by General Beauregard against Fort Sumter, and thus the conflict was begun by South Carolina, as foretold by the Prophet, and not by any of the Northern States.” (Commentary, pp. 533–35.) Institute Manual, 193)

2 And the ^atime will come that ^bwar will be poured out upon all nations, beginning at this place. (South Carolina. On 12 April 1861, the first shot of the war was fired by General Beauregard against Fort Sumter.)

3 For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and **they** shall also call upon other nations, in order to defend themselves against other nations; and **then** ^awar shall be poured out upon all nations. (“Still another prediction is made in this verse, although probably some readers miss it because the language is somewhat involved. We have already seen that ‘the Southern States will call on other nations, even [“including” as I interpret it] the nation of Great Britain, as it is called.’ Immediately following these words we read: ‘and *they* shall also call upon other nations, in order to defend themselves against other nations.’ What is the antecedent of *they*? It cannot be the Southern States, because the Confederacy was fighting the Northern States only and was not defending itself against ‘other nations.’ Furthermore, the verse has already made the point that the Southern States would call (for help) on other nations. To me the antecedent of *they* is Great Britain and the other nations upon which the Confederacy would call for help, namely, France, Holland, and Belgium. The plain meaning of the words to me last quoted (‘and they shall also,’ etc.) is that even as the Southern States would call for help on other nations, so in turn would Great Britain, France, Holland, and Belgium eventually call for help in other conflicts to follow, in

order to defend themselves. Many of us have lived to see the letter and spirit of this prophecy fulfilled in the two World Wars we have passed through. ‘And then,’ continues the Lord, ‘war shall be poured out upon all nations.’ That is to say, when Great Britain and the other nations mentioned call for help, world war would result. This has already taken place.” (Sperry, *Compendium*, pp. 419–20.)

4 And it shall come to pass, after many days, ^aslaves shall rise up against their masters, who shall be marshaled and disciplined for war. (Though this happened, at least in some measure, during the Civil War, the statement as here given refers to events yet future. Presiding Bishop Joseph L. Wirthlin suggested in a 1958 general conference talk that this text could be making reference to peoples in countries where the citizens were both slaves to the government and without freedom of religion (see Conference Report, October 1958, 32). We anticipate that the day will yet come, as it has at least in some measure in Russia, that the peoples of all such nations will rise up and throw off the shackles of oppressive and corrupt governments, demanding the freedom that will allow the gospel to be taught to them. Revelations of the Restoration, 624)

5 And it shall come to pass also that the ^aremnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation. (This text is often thought to be tied to Micah's prophecy that in the last days "the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Micah 5:8). If the remnant here is one and the same with the remnant spoken of by Micah, then we can anticipate that this prophecy will find fulfillment through events involving all twelve tribes of Israel and encompassing the whole earth. Revelations of the Restoration, 624-25)

6 And thus, with the ^asword and by bloodshed the inhabitants of the earth shall ^bmourn; and with ^cfamine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and ^dchastening ^ehand of an Almighty God, until the consumption decreed hath made a full ^fend of all ^gnations; (This phrase, "a full end of all nations," does not of necessity mean that all nations will be destroyed. During the Millennium all man-made governments will be dissolved to make place for the kingdom of God. Christ will rule as Lord of lords and King of kings. Revelations of the Restoration, 625)

7 That the cry of the saints, and of the ^ablood of the saints, (In a prophecy that reaches to the ends of the earth in the promise of calamity among the wicked and divine warnings among those of every nation, kindred, tongue, and people, we can but suppose that his reference to the blood of the Saints bespeaks the sad reality that the gospel will not go forth unopposed and that there will yet be martyrs for the gospel cause among virtually all people (Revelation 16:6; 17:6; 18:24; 2 Nephi 28:10; Mormon 8:27, 41). This conclusion is sustained in Doctrine and Covenants 88:94, wherein we read that the "mother of abominations, that made all nations drink of the wine of the wrath of her fornication," is the same "that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea." Revelations of the Restoration, 625) shall cease to come up into the ears of the Lord of ^bSabaoth, (*Sabaoth* is a Hebrew word meaning hosts or armies; thus, Jehovah Sabaoth means the Lord of Hosts. Also, as revealed to the Prophet, "The Lord of Sabaoth . . . is by interpretation, the creator of the first day, the beginning and the end" (D&C 95:7). Revelations of the Restoration, 625) from the earth, to be avenged of their enemies.

8 Wherefore, ^astand ye in holy places, and be not moved (emotionally upset), until the day of the Lord come; for behold, it cometh ^bquickly, saith the Lord. Amen. (Clearly, the Lord ordained the stakes of Zion to be the holy places in which the Saints will stand in preparation for the Second Coming. The Lord gave further direction "that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth" (D&C 115:6). There is strength in the organization of a stake. Stake presidents and bishops are ordained and set apart with keys to

guide the Saints in righteousness. Further, members of the Church are organized into quorums and Relief Societies, in which they better learn the doctrines of the kingdom and their individual duties. Zion is built up one stake at a time. As members are sanctified and receive the blessings of the temple, Zion puts on her beautiful garments. Thus, each stake in Zion may become a holy place for a defense against wickedness and tribulations of the latter days. Revelations of the Restoration, p. 348. Homes and Temples are also holy places.)

Come Follow Me Lesson 33

August 9-15

D&C 88

D&C 88

(The revelation recorded in Doctrine and Covenants 88 was given through the Prophet Joseph Smith at Kirtland, Ohio, in the translating room of the Whitney store. Receipt of the revelation spanned three days, 27 through 28 December 1832, and 3 January 1833. Fredrick G. Williams, who recorded the revelation and kept the minutes of this conference, wrote as follows: "A conference of High Priests assembled in the translating room in Kirtland Ohio on the 27th day of Dec. A.D. 1832 . . . Bro Joseph arose and said, to receive revelation and the blessing of Heaven it was necessary to have our minds on God and exercise faith and become of one heart and of one mind. Therefore he recommended all present to pray separately and vocally to the Lord for [Him] to reveal His will unto us concerning the upbuilding of Zion & for the benefit of the saints and for the duty and employment of the Elders. Accordingly we all bowed down before the Lord, after which each one arose and spoke in his turn his feelings and determination to keep the commandments of God. And then proceeded to receive a revelation [D&C 88] concerning the duty [not legible] above stated. [At] 9 o'clock P.M., the revelation not being finished, the conference adjourned and commenced by prayer [and] thus proceeded to receive the residue of the above revelation. And it being finished and there being no further business before [the council], the conference closed the meeting by prayer, in harmony with the brethren and gratitude to our Heavenly Father for the great manifestation of His Holy Spirit during the setting of the conference" (*Kirtland Council Minute Book*, 3-4; spelling standardized). The revelation was designated by the Prophet as "the 'olive leaf' which we have plucked from the Tree of Paradise, the Lord's message of peace to us" (Smith, *History of the Church*, 1:316). Verses 127 through 141 were received 3 January 1833. Revelations of the Restoration, 626)

Joseph Smith Papers – 293, 507

Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, December 27, 1832. HC 1: 302–312. It was designated by the Prophet as the “olive leaf . . . plucked from the Tree of Paradise, the Lord’s message of peace to us.” It appears from the historical records that portions of this revelation were received on December 27 and 28, 1832, and January 3, 1833.

1–5, Faithful saints receive that Comforter which is the promise of eternal life; 6–13, All things are controlled and governed by the light of Christ; 14–16, The resurrection comes through the redemption; 17–31, Obedience to celestial, terrestrial, or telestial law prepares men for those respective kingdoms and glories; 32–35, Those who will to abide in sin remain filthy still; 36–41, All kingdoms are governed by law; 42–45, God hath given a law unto all things; 46–50, Man shall comprehend even God; 51–61, The parable of the man sending his servants into the field and visiting them in turn; 62–73, Draw near unto the Lord, and ye shall see his face; 74–80, Sanctify yourselves and teach one another the doctrines of the kingdom; 81–85, Every man who hath been warned should warn his neighbor; 86–94, Signs, upheavals of the elements, and angels prepare the way for the coming of the Lord; 95–102, Angelic trumps call forth the dead in their order; 103–116, Angelic trumps proclaim the restoration of the gospel, the fall of Babylon, and the battle of the great God; 117–126, Seek learning, establish a house of God [a temple], and clothe yourselves with the bond of charity; 127–141, Order of the school of the prophets set forth, including the ordinance of washing of feet.

1 VERILY, thus saith the Lord unto you who have assembled yourselves together (Meeting with the Prophet on this occasion were Joseph Smith Sr., Sidney Rigdon, Orson Hyde, Hyrum Smith, Samuel H. Smith, Newel K. Whitney, Frederick G. Williams, Ezra Thayer, and John Murdock, all of whom were high priests (Cook, *Revelations*, 181). Revelations of the Restoration, 627) to receive his will concerning you:

2 Behold, this is pleasing unto your Lord, and the angels ^arejoice over you; the ^balms (works of righteousness) of your prayers have come up into the ears of the Lord of ^cSabaoth, and are recorded in the ^dbook of the names of the sanctified, even them of the celestial world. (The book of life, meaning the book in which the names of those who will inherit eternal life, is here called "the book of the names of the sanctified." The names of the faithful are recorded here even while they are in mortality (*Teachings of the Prophet Joseph Smith*, 9) and blotted out in the event of wickedness (Revelation 13:8; 17:8; 22:19). In the instance of this verse, it appears that their prayers are also recorded there. And if prayers are recorded there, then we might wonder if sermons would also be so recorded. And if sermons were recorded there, we would suppose that all their works of righteousness would be so recorded. Revelations of the Restoration, 627)

3 Wherefore, I now send upon you another ^aComforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of ^bpromise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. **(This and the following verse are confusing because in the "testimony of John" Christ promised his disciples two Comforters. The Comforter known to the generality of mankind as the first Comforter, or the Holy Ghost, was promised to them as "another Comforter" (John 14:16), because during their ministry he had been their Comforter. He then promised them a second Comforter, having reference to his personal appearance (John 14:18-23). In a subsequent revelation the Prophet stated, "John 14:23—The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false" (D&C 130:3). This verse draws upon the language of John 14:16, in which the phrase "another Comforter" has reference to the Holy Ghost. "The word *another* literally means 'another of the same kind,' that is, 'someone like Jesus Himself who will take His place and do His work.' The Greek word translated in the King James Version as Comforter is *paraclete*, 'one called to stand along side of.' Other meanings include 'a friend, especially a legal friend.' The word refers to 'a counselor who supports a defendant at a trial. The Spirit, then, will be the great defender of the disciples.' Other translations render the passage as 'another Helper' (New King James Version), 'another Counselor' (New International Version), and even 'another Advocate' (New Revised Standard Version; see also Revised English Bible). Although ultimately Christ is our Advocate with the Father (see D&C 45:3-5), the Savior has sent his Spirit to convict us of sin, convince us of the truth, and direct us toward righteousness (see John 16:8-11). The *paraclete* was 'any person who helped someone in trouble with the law. The Spirit will always stand by Christ's people.' The Holy Ghost, 'one called alongside to help,' would be that member of the Godhead who 'encourages and exhorts' the Saints" (Millet, "Ministry of the Holy Ghost," 180). Revelations of the Restoration, 627-28 The promises in these four verses were given to the ten men who had assembled in conference: Joseph Smith Sr., Sidney Rigdon, Orson Hyde, Joseph Smith Jr., Hyrum Smith, Samuel H. Smith, Newel K. Whitney, Frederick G. Williams, Ezra Thayer, and John Murdock. These ten men were promised "another Comforter" (v. 3). The Prophet Joseph Smith explained that "there are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence, . . . expanding the mind, enlightening the understanding, and storing the intellect with present knowledge. . . . "The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter,**

then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses. . . . “Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.” (*Teachings*, pp. 149–51.) Some have thought that the phrase “another Comforter” in Doctrine and Covenants 88:3 refers to the Second Comforter, or a personal visit from the Savior. However, the Lord in this verse promised that this Comforter would “abide in your hearts.” The scriptures tell us elsewhere that “the appearing of the Father and the Son [referred to in John 14:23] is a personal appearance; and the idea that the Father and the Son dwell in a man’s heart is an old sectarian notion, and is false” (D&C 130:3). **The Comforter promised in Doctrine and Covenants 88 is “the Holy Spirit of promise” (v. 3), “the promise which I give unto you of eternal life” (v. 4).** Elder Bruce R. McConkie said of this passage: “In a revelation to certain selected saints in this dispensation, the Lord said that the alms of their prayers were ‘recorded in the book of the names of the sanctified, even them of the celestial world’ (D. & C. 88:2), which is to say that they were among those who had ‘overcome by faith,’ and were ‘sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.’ (D. & C. 76:53.) . . . “These saints, like their Ephesian Brethren before them, had been called and chosen ‘before the foundation of the world’ that they ‘should be holy and without blame’ before the Lord, through baptism and obedience (Eph. 1:4–7), which is the sole course by which men can sanctify their souls (3 Ne. 27:19–20), thereby qualifying to have their names recorded ‘in the book of the names of the sanctified.’ (D. & C. 88:2.) They had then earned the right by faith and devotion to have the seal of divine acceptance placed on the conditional promises which they had theretofore made. **They now had the sure ‘promise . . . of eternal life’ (D. & C. 88:4),** which eternal life is the name of the kind of life which God our Heavenly and Eternal Father lives, and they were prepared to receive the Second Comforter.” (*Doctrinal New Testament Commentary*, 3:338–39.) The deep peace such a promise could bring alone justifies the title Olive Leaf.)

4 **This Comforter is the ^apromise which I give unto you of ^beternal life, even the ^cglory of the celestial kingdom; (When the Holy Spirit of Promise ratifies our ordinances, we will be exalted.)**

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

6 He that ^aascended up on high, as also he ^bdescended below all things, in that he ^ccomprehended all things, that he might be in all and through all things, the ^dlight of truth;

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

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 ^astand.

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 ^aunderstandings;

12 Which ^alight proceedeth forth from the presence of God to ^bfill the immensity of space—

13 The ^alight which is in all things, which giveth ^blife to all things, which is the ^claw by which all things are governed, even the ^dpower of God who ^esitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. **(Joseph Smith is the great revelator of Christ for our dispensation. We learn more about our eternal Father, his Only Begotten Son, and of the laws that govern the endless expanses of eternity from his lips than from any other man who ever lived.** In this revelation that was plucked, as he said, from the Tree of Paradise, we read a breathtaking testimony of Christ and the light that emanates from him. **Where else are we told that Christ is the light of the sun, the moon, and the stars? Where else do we read that there are no laws save he gave them? No power save it is his? No knowledge or intelligence save it comes from him! No power for good save it comes of him! How puny the views of men who would have us believe that he obtained his exalted status by mastery of laws when the testimony of holy writ is that he is source and author of them all. How lame the notion that he is endlessly learning when the words of revelation assure us that he is the source of all knowledge, all wisdom, all understanding, that he is above all, and in all, and through all! Indeed, all things testify of him—for without him they are not. We do not even begin to comprehend the length or breadth, the majesty or greatness of his power. Nevertheless, this we do know: His light fills the immensity of space—it is in greater or lesser measure everywhere present.** Light is the source of his power and the law by which all things are governed. His light is the power that gives life to all things. His light enlightens the mind and quickens the understanding of every person born into this world. The light of Christ strives with men (the Holy Ghost testifies but does not strive) unless and until they rebel against light and truth, at which time it ceases to strive and withdraws from them. Those who follow that light will receive more light and that light will grow brighter and brighter until the perfect day. Revelations of the Restoration, 628-29 President Joseph Fielding Smith explained that the **“Light of Christ is not a personage. It has no body. I do not know what it is as far as substance is concerned; but it fills the immensity of space and emanates from God. It is the light by which the worlds are controlled, by which they are made. It is the light of the sun and all other bodies. It is the light which gives life to vegetation. It quickens the understanding of men, and has these various functions as set forth in these verses.** “It is: ‘The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.’ **“This is our explanation in regard to the Spirit of Christ, or Light of Truth, which every man receives and is guided by. Unless a man had the blessings that come from this Spirit, his mind would not be quickened; there would be no vegetation grown; the worlds would not stay in their orbits; because it is through this Spirit of Truth, this Light of Truth, according to this revelation, that all these things are done.** “The Lord has given to ‘every man that cometh into the world,’ the guidance of the Light of Truth, or Spirit of Jesus Christ, and if a man will hearken to this Spirit he will be led to the truth and will recognize it and will accept it when he hears it. We have seen this demonstrated thousands of times, where men were led to investigate and have had the desire to investigate in spite of the prejudices and traditions which they were taught in the world. “If they refuse to come unto him, then he calls them wicked and they are under the bondage of sin. It seems to me that when a person declares that he is satisfied with his religion and therefore does not care to investigate, it is evidence that he has not hearkened to the Light of Truth which was given him; else he would not have been satisfied with the false religion which he has and would be seeking the truth.” *(Doctrines of Salvation, 1:52–53.)*

14 Now, verily I say unto you, that through the ^aredemption which is made for you is brought to pass the resurrection from the dead. (We are released from the bondage of death and sin through the obedience and sacrifice of Christ; hence, he alone is our Redeemer. Revelations of the Restoration, McConkie, p. 629)

15 And the ^aspirit and the ^bbody are the ^csoul of man.

16 And the ^aresurrection from the dead is the redemption of the soul.

17 And the redemption of the soul is through him that ^aquickeneth all things, in whose bosom it is decreed that the ^bpoor and the ^cmeek of the ^dearth shall inherit it.

18 Therefore, it (the earth) must needs be ^asanctified from all ^bunrighteousness, that it may be prepared for the celestial ^cglory; (The cleansing of the earth will take place in two stages, both of which are described as a new heaven and new earth. First it will be returned to that state of sanctity and purity known to it before the Fall. The tenth Article of Faith promises that "the earth will be renewed and receive its paradisiacal glory." In this millennial state all that is of a telestial order will have been destroyed. "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; 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" (D&C 101:24-25). Thereafter the earth will die, be resurrected, and obtain its celestial glory (D&C 88:26). All that is terrestrial will be removed. Only that which is of a celestial nature may remain. "When the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth. For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea" (D&C 29:22-24). Revelations of the Restoration, McConkie, p. 630.)

19 For after it hath filled the measure of its creation, it shall be crowned with ^aglory, even with the presence of God the Father; (Earth to become celestialized.)

20 That bodies who are of the ^acelestial kingdom may ^bpossess it forever and ever; for, for this ^cintent was it made and created, and for this intent are they ^dsanctified.

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

22 For he who is not able to abide the ^alaw of a celestial kingdom cannot ^babide a ^ccelestial glory.

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

24 And he who cannot abide the law of a ^atelestial ^bkingdom cannot abide a telestial ^cglory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory. (The nature of your body in the resurrection will reflect the law you chose to live in mortality. Those living a telestial law, he held, would receive a telestial body, those living a terrestrial law would inherit a terrestrial body, and those complying with the celestial law would obtain a celestial body. Revelations of the Restoration, 631)

25 And again, verily I say unto you, the ^aearth abideth the law of a celestial kingdom, for it filleth the ^bmeasure of its creation, and transgresseth not the law— (Elder Joseph Fielding Smith explained that many in the world "have a very false understanding of what is meant by a spiritual body. They have based their conclusion on the statement that Paul makes that the body is raised a spiritual body, and that flesh and blood cannot inherit the kingdom of God. They cannot conceive in their minds a body raised from the dead, being composed of flesh and bones, quickened by spirit and not by blood. When Paul spoke of the *spiritual* body he had no reference at all to the *spirit* body and there they have made their mistake. They have confused the spiritual body, or, in other words, the body quickened by the spirit, with the body of the spirit alone. . . . "After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones, but they will not be blood bodies, they will no longer be quickened by blood but quickened by the spirit which is eternal and they shall become immortal and shall never die." (In Conference Report, Apr. 1917, pp. 62–63.)

26 Wherefore, it shall be ^asanctified; yea, notwithstanding it shall ^bdie, it shall be ^cquickened again, and shall abide the power by which it is quickened, and the ^drighteous shall ^einherit it.

27 For notwithstanding they die, they also shall ^arise again, a ^bspiritual body. (Not spirit body.)

28 They who are of a **celestial** ^aspirit shall receive the same ^bbody which was a natural body; even ye shall receive your bodies, and your ^cglory shall be that glory by which your bodies are ^dquickened. (In the resurrection our bodies will come forth from the grave as they were laid down. President Joseph F. Smith declared: "It was revealed from God, the fountain of truth, through Joseph Smith the prophet, in this dispensation, that in the resurrection of the dead **the child that was buried in its infancy will come up in the form of the child that it was when it was laid down; then it will begin to develop. From the day of the resurrection, the body will develop until it reaches the full measure of the stature of its spirit, whether it be male or female**" (*Gospel Doctrine*, 24). The body received in mortality is an eternal inheritance. Some question the literalness of resurrecting with the same body, or the same elements that made up the mortal body before the corruption of the flesh destroyed it in the grave. Apparently, a similar comment was included in a talk given by Orson Pratt during the Church's April 1843 general conference in Nauvoo. "To a remark of Elder Orson Pratt's, that a man's body changes every seven years, President Joseph Smith replied: **There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken**" (Smith, *History of the Church*, 5:339). There are many elements of the earth that pass through our bodies as we gain and lose flesh; however, the fundamental parts of our bodies, referred to by the Prophet, will rise with us in the resurrection. Further, **our resurrected bodies will be composed of the same particles that were incorporated in our system during mortality** (Alma 11:43-44; 40:32) Revelations of the Restoration, 631-32. Elder Bruce R. McConkie defined the relationship between a celestial body and a celestial spirit: "Those who by full obedience to gospel requirements develop celestial bodies, gain at the same time *celestial spirits*. Then in the resurrection, when 'the same body which was a natural body,' (that is, the renewed body, the body sanctified by the Spirit, the celestial body) is received back again, 'they who are of a *celestial spirit*' are quickened by a celestial glory and go on to an inheritance in a celestial kingdom. (D&C 88:28.)" (*Mormon Doctrine*, p. 118.) Elder L. Tom Perry indicated that such a condition would be observable in this life: "Surely there would be an obvious difference between one who is attempting to conduct his life as though he were a citizen of the kingdom of God, and one who is conducting his life by the standards made by man. When a person determines to live a higher law, there should be a visible difference, a marked change in his appearance, his actions, the way he treats others, and the way he serves his fellowmen and his God. The scriptures are full of dramatic changes which occurred in the lives of individuals when they were converted to living the law of the Lord." (In Conference Report, Apr. 1979, p. 16; or *Ensign*, May 1979, p. 12.))

29 Ye who are ^aquickened by a portion of the **celestial** ^bglory shall then receive of the same, even a fulness.

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

31 And also they who are quickened by a portion of the ^a**telestial** glory shall then receive of the same, even a fulness.

32 And they who remain shall also be ^aquickened; nevertheless, they shall return again to their own place, to enjoy that which they are ^bwilling 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 ^agoverned by law is also preserved by law and perfected and ^bsanctified by the same.

35 That which ^abreaketh a law, and ^babideth not by ^claw, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, ^djustice, nor ^ejudgment. Therefore, **they must remain ^ffilthy still.** (Sons of Perdition.)

36 **All kingdoms have a law given; (Well might the Lord ask of us, as he did of Job so many years ago, "Knowest thou the ordinances of heaven?" (Job 38:33). Do you know the laws that govern the planetary systems and all the endless expanses of the eternities? Can you account for the difference of their motions, and the influences by which they are retained and revolve in their orbits? Sir Isaac Newton, considered by many to be the greatest scientist of all time, identified the law of universal gravitation. Yet, in response to the question, From whence is gravity? he could neither explain nor comprehend. No man, unaided by the power of God, can comprehend "the ordinances of heaven." The God we worship is not a divine scientist. He did not discover law and then harness it for righteous purposes. He is the author and creator of all "the ordinances of heaven and earth" (Jeremiah 33:25; D&C 88:42). Revelations of the Restoration, 633)**

37 And there are many ^akingdoms; for there is no ^bspace in the which there is no ^ckingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. ("We are told here that every part of space is occupied by some 'kingdom'; that each kingdom is governed by law, and that the laws are adapted to the conditions that prevail. Some laws are universal. Such is the law of gravitation, for instance; or the great fundamental moral law, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' Other laws are limited; they vary as the conditions vary. By kingdoms we understand the planets and orbs that circle in space. God is capable of governing them all, because He 'comprehendeth all things, and all things are before Him' (v. 41). God visits all these kingdoms in due time." (Smith and Sjodahl, Commentary, pp. 548–49.))

38 And unto every kingdom is given a ^alaw; and unto every law there are certain bounds also and conditions. **(There is no place in the eternities where God is without authority. There is no border that one can cross to escape his justice or hide from his wrath. He stands supreme. There is no space that is not governed by his law.** Revelations of the Restoration, 633)

39 All beings who abide not in those ^aconditions are not ^bjustified. (To be justified is to be judged to be in compliance with the law. Elder Bruce R. McConkie explained: "Once a law has been ordained, it thereafter operates automatically; that is, whenever there is compliance with its terms and conditions, the promised results accrue. The law of gravitation is an obvious example. Similarly, compliance with the law of faith always brings the gifts of the Spirit. By obedience to celestial law men automatically qualify for a celestial inheritance in eternity; by open rebellion against law, they automatically assure themselves of a place in a kingdom which is not a kingdom of glory" (*Mormon Doctrine*, 433). This would be according to and in compliance with the law of justification. Revelations of the Restoration, 633-34. "We do right for various reasons," said Elder Robert L. Simpson. "Some people do right simply because they don't want to be punished for doing wrong. When we do right for fear of retribution, I think our foundation is very shaky. Another might say, 'I want to do right because I have always been taught that this is the thing to do.' Well, such reasoning is based on hearsay, on the testimony of others, and I think we need to mature beyond that point. I think we need to have our own testimonies instead of the advice of others on a perpetual basis. Others have been heard to say, 'I want to do right just to please my parents,' and although we all should have a desire to please our parents, that reason alone is not sufficient to sustain us throughout eternity. Perhaps you have heard people who have indicated that they are doing the right thing simply because they want to be obedient to God's commands; this, too, is a very high and noble purpose—provided, of course, that obedience is not blind obedience, without personal conviction. But to me the best reason of all is illustrated by the person who feels the desire to do right because he wants to add glory to his Father in heaven. Whatever stage of motivation we find ourselves in, I think we must eventually reinforce this with our own personal testimony that has been built on a foundation of

gospel scholarship and understanding—a testimony which leads us to the life of unselfishness and service, one which finds its highest sanctification in the supreme thought that we are living gospel principles because we desire to glorify his great name.” (“Cast Your Burden upon the Lord,” *New Era*, Jan. 1977, p. 4.)

40 For ^aintelligence cleaveth unto intelligence; ^bwisdom receiveth wisdom; ^ctruth embraceth truth; ^dvirtue loveth virtue; ^elight cleaveth unto light; ^fmercy hath ^gcompassion on mercy and claimeth her own; ^hjustice 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. **(God is not nonjudgmental.** Without judgment—that is the approving of one thing and the disapproving of another—there could be no virtue, no goodness, no righteousness, and no kingdom of light and truth. All that is good stands opposed by that which is not good. All that is true stands opposed by that which is not true. To suppose that God does not discriminate between the two is to deny the very existence of God and all the attributes of godliness. Thus we are commanded to discern spirits by the Spirit and to make righteous judgments (JST Matthew 7:1-3). Revelations of the Restoration, 634)

41 He ^acomprehendeth 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. **(The announcement here is not simply that God knows all things but that he constitutes the source of their existence.** All things are an expression of the existence of God. Every truth, every law, every form of existence— all evidence the hand of God. He created them all; there is nothing relative to them that he does not know. Thus he is above all things, he is the source of life to all things, and governs all things. Again, to suppose that there is place or knowledge that is presently beyond God is to suppose that in some place or in some matter God is other than, indeed less than, God. God himself testifies that this is not the case. Revelations of the Restoration, 634)

42 And again, verily I say unto you, he hath given a ^alaw unto all things, by which they move in their ^btimes 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 ^alight 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 ^bone year with God, but not with man.

45 The earth ^arolls upon her wings, and the ^bsun 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 ^cpower of God.

46 Unto what shall I liken these kingdoms, that ye may understand?

47 Behold, all these are ^akingdoms, and any man who hath ^bseen any or the least of these hath ^cseen God ^dmoving in his majesty and power.

48 I say unto you, he hath seen him; nevertheless, he who came unto his ^aown was not comprehended.

49 The ^alight shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall ^bcomprehend even God, being quickened in him and by him.

50 Then shall ye know that ye have ^aseen me, that I am, and that I am the true ^blight that is in you, and that you are in me; otherwise ye could not abound.

(Parable) 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. **(Mortal existence of a planet.)**

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. **(During the millennium the Lord will visit with the righteous for a thousand years and joy will reign on the earth.)**

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. **(The second is another earth, etc.)**

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 ^alast, and from the last unto the first, and from the first unto the last;

60 Every man in his own ^aorder, 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 ^akingdoms, and the ^binhabitants thereof—every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made.

(This parable, given in the context of a discussion about the endless expanses of eternity, is one of the plainest assertions in scripture that there are other inhabited worlds, each of which will be visited by Christ. In each instance the pattern is the same: Christ chooses his servant, appoints to him his labor, and gives the attendant promise that he will, at the appropriate time and season, visit him, which he does. The parable does not suggest that Christ made appearances to anyone other than his appointed servant in each of these worlds. That the resurrected Christ appeared to great multitudes on the various planets following the pattern of his appearance among the Nephites and among various groups of the lost tribes seems a reasonable assumption. It is not, however, the purpose of this parable to make that point. Revelations of the Restoration, 636-37.

Moses saw in vision that the Savior had created many worlds like this earth that were also inhabited (see Moses 1:27–29). The inhabitants of these worlds are sons and daughters of God and are precious in His sight. The Savior is responsible for these creations and visits them in their times and seasons. Elder Orson Pratt explained: “The Lord wanted to represent these kingdoms so that we could understand what he desired to impart, and he gave it as a parable, in order to assist our weak comprehensions. . . . Says the interrogator—‘I do not comprehend this idea of the Lord’s withdrawing from one and going to another.’ In order to comprehend this let us come back to our own globe. Do we not expect that the Lord will, by and by, come and visit us and stay a little while, about a thousand years. Yes, and then we shall be made glad with the joy of the countenance of our Lord. He will be among us, and will be our King, and he will reign as a King of kings and Lord of lords. He will have a throne in Zion, and another in the Temple at Jerusalem, and he will have with him the twelve disciples who were with him during his ministry at Jerusalem; and they will eat and drink with him at his table; and all the people of this globe who are counted worthy to be called Zion, the pure in heart, will be made glad by the countenance of their Lord for a thousand years, during which the earth will rest. Then what? He withdraws. What for? To fulfill other purposes; for he has other worlds or creations and other sons and daughters, perhaps just as good as those dwelling on this planet, and they, as well as we, will be visited, and they will be made glad with the countenance of their Lord. Thus he will go, in the time and in the season thereof, from kingdom to kingdom or from world to world, causing the pure in heart, the Zion that is taken from these creations, to rejoice in his presence. “But there is another thing I want you to understand. This will not be kept up to all eternity, it is merely a preparation for something still greater. And what is that? By and by, when each of these creations has fulfilled the measure and bounds set and the times given for its continuance in a temporal state, it and its inhabitants who are worthy will be made celestial and glorified together. Then, from that time henceforth and for ever, there will be no intervening veil between God and his people who are sanctified and glorified, and he will not be under the necessity of withdrawing from one to go and visit another, because they will all be in his presence.” (In *Journal of Discourses*, 17:331–32.)

62 And again, verily I say unto you, my ^afriends, I leave these ^bsayings with you to ^cponder in your hearts, with this commandment which I give unto you, that ye shall ^dcall upon me while I am near—
63 ^aDraw ^bnear unto me and I will draw near unto you; ^cseek me diligently and ye shall ^dfind me; ask, and ye shall receive; knock, and it shall be opened unto you. (Ask, pray)

64 Whatsoever ye ^aask the Father in my name it shall be given unto you, that is ^bexpedient for you;

65 And if ye ask anything that is not ^aexpedient for you, it shall turn unto your ^bcondemnation. (God will give us what we want if we plead for it. So we need to be careful what we ask for. No one enjoys being in a situation in which a friend asks something of him that is either improper or inappropriate. Such a request may strain or seriously impair their relationship. The same principles apply in our relationship with our divine Father. The invitation to ask of him has obvious bounds or limits. We ask only for that which is right, proper, expedient, necessary, that which edifies and for which the Spirit directs. To pray improperly is to take the Lord's name in vain, but to trifle with that which is sacred may well, as this text warns, bring "condemnation" (D&C 8:10; 18:18; 75:10; 3 Nephi 18:20; James 4:3). Revelations of the Restoration, 637. Smith and Sjodahl wrote: "There are too many who call upon the Lord only in their expediency when they, in desperation need His help. To these he may not be near, but may be slow to hearken to their pleadings. (Doc. and Cov. 101:7–8.) . . . "Prayer is the most wonderful institution in the kingdom of God, and none was more familiar with it than the Prophet Joseph. But there are many who have no higher conception of it than to regard it as only a means whereby to obtain gifts from God, most often of a material character. Is the gift bestowed? Then the prayer is answered. Is it withheld? Then God did not hear. 'Such theory,' as one has said, 'is obviously too simple and superficial to be true. Prayer is more subtle than this doctrine implies. It may be described as the soul speaking to God and hearing God speak to it. It is, therefore, the deepest and the most wonderful act of which a man is capable, for in it the whole universe is, as it were, concentrated.' . . . "Whatsoever ye ask the Father in my name.' That is the prayer that is acceptable to God. To pray in the name of the Lord is to ask as one belonging to Him—one accepted by Him. It is to pray according to the dictation of His Spirit. Such prayers God will hear and grant, if 'expedient for you.' There is quite a difference between the mechanical petition of a street beggar and the request of one who is a friend of the son in the house. The latter is treated as the son. What is good for him he will receive. Bishop Hall well says: "What God requires and looks at, is neither the arithmetic of our prayers—how many they are; not the rhetoric of our prayers—how eloquent they be; nor the geometry of our prayers—how long they be; nor the music of our prayers—how sweet our voice may be; nor the logic, nor the, method, nor even the orthodoxy of our prayers.' "God looks to our welfare, even when He does not give us that for which we ask. If we were to pray for, and receive what is not good for us, it would be for our condemnation." (Commentary, pp. 551–52.))

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

67 And if your eye be ^asingle to my ^bglory, your whole bodies shall be filled with **light**, and there shall be no darkness in you; and that body which is filled with **light** ^ccomprehendeth all things.

68 Therefore, ^asanctify yourselves that your ^bminds become ^csingle to God, and the days will come that you shall ^dsee 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. (The Lord will speak to us through the Spirit in how own time and in his own way. Many people do not understand this principle. They believe that when they are ready and when it suits their convenience, they can call upon the Lord and he will immediately respond, even in the precise way they have prescribed. Revelation does not come that way... The principle stated in D&C 88:68 applies to every communication from our Heavenly Father... We cannot force spiritual things. Dallin H. Oaks, Ensign, May 1997, p. 10-11. **It is the right of all members of the house of Israel to see their King and enjoy His presence. This is a specific promise to those who will sanctify themselves. In several places in the Doctrine and Covenants the promise is given that one can see**

God (see D&C 50:45–46; 67:10; 93:1). However, since no unclean thing can dwell in God's presence, we must be sanctified to see Him and come into His presence. "The meaning of 'sanctification' is explained in the words that follow, 'That your minds become single to God.' Our Lord had regard only to the glory of the Father, when he undertook the salvation of man. To follow in His footsteps and to be able to say at all times, truthfully, 'Thine be the honor,' is to be sanctified; that is to be a Saint." (Smith and Sjodahl, Commentary, p. 552.)

69 Remember the great and last promise which I have made unto you; cast away your ^aidle thoughts and your ^bexcess of ^claughter far from you. (The text directs the avoidance of "excess," not of laughter.

Laughter is an essential ingredient of good health. In excess, any virtue or wholesome thing becomes a vice. No light-mindedness was to exist in the School of the Prophets (D&C 88:121).

Revelations of the Restoration, 639)

70 Tarry ye, tarry ye in this place, and call a ^asolemn assembly, even of those who are the first ^blaborers in this last kingdom. (Solemn assemblies are meetings of a particularly solemn or sacred nature. Their attendance is limited by both worthiness and invitation. They are not for the world. **Generally they are of three kinds: a temple dedication, the sustaining of a new presidency of the Church, and special priesthood leadership meetings held in temples.** In the context of this revelation, two special solemn assemblies were anticipated. First, the meetings at which the "first laborers" would be washed and anointed prior to the dedication of the Kirtland Temple; and second, the dedication of the temple itself. Of the first of these solemn assemblies the Prophet explained, "We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here. "The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official members shall meet, we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor received in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial kingdom of God, and enjoy it forever. "You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such as are possessed of his spirit, and are willing to keep it: for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindreds, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes" (*Teachings of the Prophet Joseph Smith*, 91-92). Revelations of the Restoration, 639-640)

71 And let those whom they have warned in their traveling call on the Lord, and ^aponder the ^bwarning in their hearts which they have received, for a little season.

72 Behold, and lo, I will take care of your ^aflocks, and will raise up elders and send unto them.

73 Behold, **I will ^ahasten my work in its time.**

74 And I give unto you, who are the first ^alaborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and ^bsanctify yourselves; yea, purify your hearts, and ^ccleanse your hands and your feet before me, that I may make you ^dclean;

75 That I may testify unto your ^aFather, and your God, and my ^bGod, that you are clean from the ^cblood of this wicked generation; that I may fulfil this promise, this great and last ^dpromise, which I have made unto you, when I will. (In all dispensations and generations the faithful servants of the Lord have been endowed with power from on high and commissioned to raise the warning voice in order that they not be responsible for the sins of those they failed to teach (Jacob 1:19). In this process they sanctify themselves that they might receive the blessings of heaven. **"All who are prepared, and are sufficiently pure to abide the presence of the Savior, will see Him in the solemn assembly,"** said Joseph Smith (*Teachings of the Prophet Joseph Smith*, 92). **The solemn assembly was held in the Kirtland Temple, 30 March 1836, three days after it had been dedicated.** The *History of the Church* records the events of that day, according to Joseph Smith. Revelations of the Restoration, 640)

76 Also, I give unto you a commandment that ye shall continue in ^aprayer and fasting from this time forth. (We have been counseled to fast on fast Sunday. If additional fasting is necessary it should be considered carefully and not done in excess.)

77 And I give unto you a commandment that you shall ^ateach one another the ^bdoctrine of the kingdom.

78 Teach ye diligently and my ^agrace shall attend you, that you may be ^binstructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, (Temple covenant) in all things that pertain unto the kingdom of God, that are expedient for you to understand;

79 Of things both in ^aheaven (astronomy) and in the earth, (cultivation of the soil) and under the earth; (Mineralogy, geology, etc.) things which have been, (history) things which are, (current events) things which must ^bshortly come to pass; (prophecies) things which are at home, (domestic politics) things which are abroad; (foreign politics) the wars and the perplexities of the ^cnations, and the judgments which are on the land; (the signs of the times) and a ^dknowledge also of countries and of kingdoms— (physical and political geography, languages, etc.) (“These studies, the Lord considers necessary. [D&C 88:80 quoted.] **God does not require all His servants to become doctors, or professors, or even profound students of these subjects, but He expects them to know enough of these things to be able to magnify their callings as His ambassadors to the world.**” (*Priesthood and Church Government*, pp. 55–56.) **Doctrine and Covenants 88:77–80 explains that as the Saints diligently teach one another the doctrines of the kingdom, they can be instructed more perfectly in all these other subjects. John A. Widtsoe**))

80 That ye may be prepared in all things when I shall send you again to ^amagnify the calling whereunto I have called you, and the ^bmission with which I have commissioned you. (John A. Widtsoe: Theology is not the only subject in which the Elders should be interested. They should study: Things both in heaven—Astronomy. And in the earth—Everything pertaining to the cultivation of the soil. And under the earth—Mineralogy, geology, etc. Things which have been—History, in all its branches. Things which must shortly come to pass—Prophecies. Things which are at home and abroad—Domestic and foreign politics. Wars—perplexities—judgment—The signs of the times by which the observer may know that the day of the Lord is at hand. A knowledge of countries and kingdoms—physical and political geography, languages, etc. These studies, the Lord considers necessary. [Sec. 88:80.] **God does not require all His servants to become doctors, or professors, or even profound students of these subjects, but He expects them to know enough of these things to be able to magnify their calling as His ambassadors to the world.** (*Priesthood and Church Government*, 1950, pp. 55-56.) Ignorance and the

gospel are as antithetical as light and darkness. Schools and learning can no more be separated from the principles of salvation than faith and repentance. Here the command is given that we teach one another. **True it is that in the pursuit of an education, many of our teachers will not be people of faith. We anxiously receive whatever light they have, but we do not look to them to set the perimeters of our faith or to determine our standards. The curriculum in which Latter-day Saints should be conversant, according to the Lord, includes things in the heavens, things on the earth and under the earth, things which have been and which are, things which must shortly come to pass, things at home, and things abroad. This, the Lord said, will prepare us "to magnify" our callings to take the message of salvation to all that will hear it. It is important that Latter-day Saints not lose sight of the Lord's purpose for directing his Saints to be conversant in secular subjects. There is no implication in this revelation that we will find salvation in secular learning. Salvation comes only through the atonement of Christ and our obedience to the laws and ordinances he has instituted for that purpose. No amount of secular learning will ever substitute for that faith or those principles. For this reason, this revelation includes the direction to first teach doctrine, "the law of the gospel," that which is "expedient," that we might understand the order of things in the kingdom of God.** Revelations of the Restoration, 641)

81 Behold, I sent you out to ^atestify and warn the people, and it becometh every man who hath been warned to ^bwarn his neighbor. (All who have been warned of an impending danger have an obligation to warn others. This is true regardless of whether they choose to heed the warning or not. If I have been warned of the necessity of repentance and baptism and choose not to comply, I still have the obligation to warn family and friends that they must repent and be baptized. Revelations of the Restoration, 641)

82 Therefore, they are left ^awithout excuse, and their sins are upon their ^bown heads.

83 He that ^aseeketh me ^bearly shall find me, and shall not be forsaken.

84 Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the ^aGentiles for the last time, as many as the mouth of the Lord shall name, to ^bbind up the law and ^cseal up the testimony, and to prepare the saints for the hour of judgment which is to come;

85 That their souls may escape the wrath of God, the ^adesolation of abomination which awaits the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not the ^bfirst elders continue in the vineyard until the mouth of the Lord shall ^ccall them, for their time is not yet come; their garments are not ^dclean from the blood of this generation.

86 Abide ye in the ^aliberty wherewith ye are made ^bfree; ^centangle not yourselves in ^dsin, but let your hands be ^eclean, until the Lord comes. **(Servants of the Lord must be free from the bondage of sin, the slavery of addiction, the darkness of ignorance, the meanness of prejudice, the shallowness of idleness, the stench of uncleanness, and all things that would be offensive to the light of Christ and the companionship of the Holy Ghost.** The servants of the Lord should not take as their companion any spirit unworthy of the message they bear. Revelations of the Restoration, p. 643. Joseph F. Smith: Some people think it is a dreadful sin for a people like the Latter-day Saints to claim that they believe with all their souls that the world would be better if only the laws of God were enforced in the world. Some people think that if God's authority, God's law, if God's righteousness were to be enforced among the children of men that it would deprive men of their liberties, it would bring them into bondage, and that it would debase and degrade them. We do not look at this in this way. **We believe that God's will is to exalt men; that the liberty that comes through obedience to the Gospel of Jesus Christ is the greatest measure of liberty that can come to man.** There is no liberty that men enjoy or pretend to enjoy in the world that is not founded in the will and in the law of God and that does not have the truth for its underlying principle and foundation. It is error that makes bondsmen. It is untruth that degrades mankind. It is error and the lack of knowledge of God's laws and God's will that leaves men in the world on a par with the brute creation; for they have no higher instincts, no higher principle, no higher incentive, no higher aspiration than the brute world if they have not some inspiration that comes from a higher source than man himself. (CR, April 1904, pp. 3-4.))

87 For not many days hence and the ^aearth shall ^btremble and reel to and fro as a drunken man; and the ^csun shall ^dhide his face, and shall refuse to give light; and the moon shall be bathed in ^eblood; and the stars shall become exceedingly angry, and shall ^fcast themselves down as a fig that falleth from off a fig-tree.

88 And after your ^atestimony cometh wrath and indignation upon the people.

89 For after your testimony cometh the testimony of ^aearthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

90 And also cometh the testimony of the ^avoice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

(George Q. Cannon: The Lord has said unto his servants that: [Sec. 88:88-90, quoted.] "Ah" but says sapient man, clergymen and others "we have had hundreds of earthquakes and wars and famines and pestilences; we have had thunderings, lightnings, tempests, and the sea heaving itself beyond its bounds; but the end has not come yet; and we think those who view such events as the messages of wrath from Heaven, are the victims of a vulgar superstition." Yes, and in their very anxiety to escape deception and superstition, they will become the victims of both; the voices of the elements—nature's voice speaking in God-like power will be suffered to pass by as unheeded, so far as repentance is concerned, as the voice of feeble though inspired man, until the consumption decreed shall be fulfilled, and the vengeance of rejected and offended God shall be fully executed. (MS, 1863, 25:682.))

91 And all things shall be in ^acommotion; and surely, men's ^bhearts shall fail them; for fear shall come upon all people. (Why do natural disasters happen? To cause us to return to God and repent.)

92 And ^aangels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the ^bjudgment of our God is come.

Behold, and lo, the ^cBridegroom cometh; go ye out to meet him. (Orson Pratt: **After these great judgments [Sec. 88:88-91] are poured upon the nations of the earth, then will be fulfilled the words which I have read. [Sec. 88:92, quoted.] After these angels have flown through the midst of heaven calling upon the inhabitants of the earth to prepare for the coming of the Bridegroom, seven more angels are to sound their trumps. The first one sounds, and his proclamation is concerning great Babylon. [Sec. 88:94, quoted.] There must be something connected with the sounding of this trump that is miraculous in order that all nations may hear it. Any sound that can be produced by mortal man does not reach, generally speaking, over about thirty miles from where it originates, which is a very small space indeed. But there will be something connected with the sounding of the trump of the first of the seven angels which will manifest a power which we know nothing of. The sound of that trump will be heard by all people, nations, kindreds and tongues in the four quarters of our globe. I do not know that the sound will be so much louder than some we have heard, but it will be carried by some miraculous power so that all people will hear it.** "Immediately after the sounding of this trump, there will be silence in heaven for the space of half an hour." Whether the half hour here spoken is according to our reckoning—thirty minutes, or whether it be according to the reckoning of the Lord we do not know. We know that the word hour is used in some portions of the Scriptures to represent quite a lengthy period of time. For instance, we, the Latter-day Saints, are living in the eleventh hour, that is the eleventh period of time [Sec. 33:3] and for aught we know the half hour during which silence is to prevail in heaven may be quite an extensive period of time. During the period of silence all things are perfectly still; no angels flying during that half hour; no trumpets sounding; no noise in the heavens above; but immediately after this great silence the curtain of heaven shall be unfolded as a scroll is unfolded. (JD, December 28, 1873, 16:327-28))

93 **And immediately there shall appear a ^agreat sign in heaven, and all people shall see it together.**

(Joseph Smith: "When the sign appears, God will make its meaning known to the Prophet, Seer and Revelator who at that time may be at the head of the Church, and through him to His people and the world in general. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas

heaving beyond their bounds; **then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of [M]an will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east'**" (Teachings of the Prophet Joseph Smith, 286-87.) Orson Pratt: **After the angels have sounded this in the ears of all living [Sec. 88:92] we are informed that there will be a great sign in the heavens. It is not to be limited so that some few only of the human family can see it; but it is said, "all people shall see it together!" At least, it is to be like our sun seen over one entire side of the globe, and then passing immediately round to the other, or else it will encircle the whole earth at the same time. But the bridegroom does not come then. These are only the preceding events to let the Latter-day Saints and the pure in heart know that these are the times that they may trim up their lamps and prepare for the triumphant appearing of their Lord.** (JD, April 8, 1860, 8:50.)

94 And another angel shall sound his trump, saying: That ^agreat ^bchurch, the ^cmother of abominations, (Bruce R. McConkie: **The church of the devil is the world; it is all the carnality and evil to which fallen man is heir; it is every unholy and wicked practice; it is every false religion, every supposed system of salvation which does not actually save and exalt man in the highest heaven of the celestial world. It is every church except the true church, whether parading under a Christian or a pagan banner. As Moroni will say in a later era of Nephite history, and as we shall ascertain in our evaluation of Rev. 18:1-24, it is 'secret combinations,' oath-bound societies, and the great world force of Godless communism** (Ether 8:14-26)" (Doctrinal New Testament Commentary, 3:541).) that made all nations drink of the wine of the wrath of her ^dfornication, that ^epersecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the ^ftares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. **And he shall sound his trump both long and loud, and all nations shall hear it. (This section of the revelation bears a striking similarity to chapters seven through twenty-two in the book of Revelation. The events spoken of by the Revelator are obviously being summarized here so that we might see and understand them in the light of the Restoration. The writings of the Revelator prophetically describe the destruction and calamity that is to precede the return of Christ. The wickedness and destruction described here are soul depressing; but standing behind them is the ultimate promise of the return of Christ. Righteousness will prevail, good will conquer evil, and the enemies of light and truth will be vanquished.** Gospel scholar Robert J. Matthews observed: "The Prophet had been involved for many months with making an initial draft of an inspired translation of the New Testament, concluding with the book of Revelation in March 1832. In the process of making the translation, many important things were revealed to him about the gospel and in this case about future events to take place on the earth (D&C 45:60-62). The history of the earth, the ministry of seven angels who play a prominent part in the final judgment scenes, and the opening of the seven seals are significant aspects of the Revelation of John. These were reiterated and partially explained in Doctrine and Covenants 77 as a consequence of the translation and were further enlarged upon in these verses from section 88. **Thus we regard this part of section 88 as a further clarification and explanation of the Revelation of John.** These are eschatological items—the winding- up events to take place on the earth before it is prepared for the celestial glory. All nations must hear the proclamation of the gospel and be informed of the means of redemption. The earth must die and wickedness be cleansed from off its face. There will be a resurrection of all mankind and a final judgment. Through faith in Jesus the Saint will have gained the victory over sin and death and will be crowned with eternal glory (vv. 106-7). The calamities and convulsive quaking of the earth, the wars and the pestilences spoken of in these verses are the 'details' involved in the larger concept of the earth being prepared for its eternal celestial destiny" ("Olive Leaf," 352). Revelations of the Restoration, p. 643-44)

95 And there shall be ^asilence in ^bheaven for the space of half an hour (Bruce R. McConkie: "What is meant by the half hour of silence has not yet been revealed. If it is to be reckoned on the basis of 'the

Lord's time' of 1000 years to a day, the duration would be some 21 of our years (Abraham 3:4; 2 Peter 3:8)" (Doctrinal New Testament Commentary, 3:498). The phrase comes from Revelation 8:1. **(Several scriptural passages equate silence with God's withholding his judgments upon the wicked. When there is silence in heaven, no judgments are sent upon the earth. Understanding the Book of Revelation, p. 103. One half hour on the time table of Kolob is 21 years. Is this the time between the opening of the seventh seal and the Second Coming? Is this like among the Nephites after the sign of Christ's birth was given, then there was a period of time when the wicked were surprised at the destruction that occurred at his death?);** and immediately after shall the curtain of heaven be unfolded, as a ^cscroll is unfolded after it is rolled up, and the ^dface of the Lord shall be unveiled;

96 And the saints that are upon the earth, who are alive, shall be quickened and be ^acaught up to meet him. (Orson Pratt: About the same time that the Latter-day Saints are quickened, (not immortalized,) there will be Saints that have slumbered and slept for ages, and they are to be quickened and taken up into the heavens. The heathen nations must be redeemed, and the way be prepared for the Lord to dwell upon the earth. **The mortal Saints will then be transfigured and sanctified, but not immortalized. They will be prepared for the millennial reign.** (JD, April 8, 1860, 8:52.))

97 And they who have slept in their graves shall ^acome forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the ^bpillar of heaven— **(At this time the resurrection of those who are celestial will take place (see Notes and Commentary on D&C 88:28). Mortals at the time of the Lord's coming who are living celestial law will be quickened and caught up to meet Him and those who are already resurrected. President Joseph Fielding Smith taught, "This does not mean that those who are living in mortality at that time will be changed and pass through the resurrection, for mortals must remain on the earth until after the thousand years are ended" (Way to Perfection, 298). Rather their bodies will be prepared to dwell on earth during the Lord's millennial reign, when "the earth will be renewed and receive its paradisiacal glory" (Articles of Faith 1:10). After this event they will return to the earth and continue to live as mortals.** Institute Manual, 203-04)

98 They are Christ's, the ^afirst fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God. (Those who lived according to a celestial law will join Christ when he comes. Those Saints who are alive at the time of his coming, those awaiting the day of resurrection in the spirit world, and those who were resurrected with Christ will all join him at the time of his return. "The dead in Christ shall rise first," taught the apostle Paul. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16-17). Revelations of the Restoration, p. 645)

99 And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his ^acoming; who have received their part in that ^bprison which is prepared for them, that they might receive the gospel, and be ^cjudged according to men in the flesh. (Joseph Fielding Smith said: "After the Lord and the righteous who are caught up to meet him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later" (Doctrines of Salvation, 2:296-97). Those who rejected Christ while in the flesh but accepted him in the world of the spirits will come forth in this resurrection to inherit the terrestrial kingdom. Revelations of the Restoration, p. 645. **Wilford Woodruff: I went into a little room where there was a sofa, to pray alone. I felt full of joy and rejoicing at the promises God had made to me through the Prophet. While I was upon my knees praying, my room was filled with light. I looked and a messenger stood by my side. I arose, and this personage told me he had come to instruct me. He presented before me a panorama. He told me he wanted me to see with my eyes and understand with my mind what was coming to pass in the earth before the coming of the Son of Man. He commenced with what the revelations say about the sun being turned to darkness, the moon to blood, and the stars falling from heaven. Those things were all presented to me one after**

another, as they will be, I suppose, when they are manifest before the coming of the Son of Man. [Sec. 45:39-44.] Then he showed me the resurrection of the dead—what is termed the first and second resurrection. In the first resurrection I saw no graves nor anyone raised from the grave. I saw legions of celestial beings, men and women who had received the gospel all clothed in white robes. In the form they were presented to me, they had already been raised from the grave. After this he showed me what is termed the second resurrection. Vast fields of graves were before me, and the Spirit of God rested upon the earth like a shower of gentle rain, and when that fell upon the graves they were opened, and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down. This personage taught me with regard to these things. (DW, November 7, 1896, 53:642.) This passage is a reference to the resurrection of terrestrial beings. After the celestial resurrection, “after the Lord and the righteous who are caught up to meet him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later. In this resurrection will come forth those of the terrestrial order, who were not worthy to be caught up to meet him, but who are worthy to come forth to enjoy the millennial reign. . . . “This other class, which will also have right to the first resurrection, are those who are not members of the Church of the Firstborn, but who have led honorable lives, although they refused to accept the fulness of the gospel. “Also in this class will be numbered those who died without law and hence are not under condemnation for a violation of the commandments of the Lord.” (Smith, *Doctrines of Salvation*, 2:296–97.)

100 And again, another trump shall sound, which is the third trump; and then come ^athe spirits of men who are to be judged, and are found under ^bcondemnation; (Those who inherit the telestial kingdom.)

101 And these are the rest of the ^adead; and they live not again until the ^bthousand years are ended, neither again, until the end of the earth.

102 And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall ^aremain ^bfilthy still. (sons of perdition)

103 And another trump shall sound, which is the fifth trump, which is the fifth angel (Moroni) who committeth the ^aeverlasting gospel—flying through the midst of heaven, unto all nations, kindreds, tongues, and people;

104 And this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth—for ^aevery ear shall hear it, and every knee shall ^bbow, and every tongue shall confess, while they hear the sound of the trump, saying: ^cFear God, and give glory to him who sitteth upon the throne, ^dforever and ever; for the hour of his judgment is come.

105 And again, another angel shall sound his trump, which is the sixth angel, saying: She is ^afallen who made all nations drink of the wine of the wrath of her fornication; she is fallen, is fallen! (When the sixth angel sounds his trump, the judgment on the mother of abominations, the great apostate church, will be carried out. "Babylon is fallen! is fallen!" (Revelation 14:8). Nephi gave the following prophetic description of these events: "And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it. . . . For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and

this is according to the words of the prophet" (1 Nephi 22:13-14, 23). Revelations of the Restoration, 646)

106 And again, another angel shall sound his trump, which is the seventh angel, saying: It is finished; it is finished! The ^aLamb of God hath ^bovercome and ^ctrodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.

107 And then shall the angels be crowned with the glory of his might, and the ^asaints shall be filled with his ^bglory, and receive their ^cinheritance and be made ^dequal with him.

108 And then shall the first angel again sound his trump in the ears of all living, and ^areveal the secret acts of men, and the mighty works of God in the ^bfirst thousand years.

109 And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty ^aworks of God in the second thousand years—

110 And so on, until the seventh angel shall sound his trump; and he shall ^astand forth upon the land and upon the sea, and ^bswear in the name of him who sitteth upon the throne, that there shall be ^ctime no longer; (The phrase "there should be time no longer" comes from Revelation 10:6. Both the Living New Testament translation and the Revised Standard translation render it, "**There should be no more delay,**" and the Amplified translation records, "**There should be no more waiting or delay**" (*Layman's Parallel New Testament*, 908-9). **The idea here is not that time will cease but rather that the righteous will have waited and implored the Lord long enough.** Satan will be bound, and the time of persecution and evil will have ended. Revelations of the Restoration, 647 **Or, in other words: Time is up.**) and ^dSatan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a

^ethousand years. (Bruce R. McConkie explained: "What does it mean to bind Satan? How is he bound? Our revelation says: 'And in that day Satan shall not have power to tempt any man' (D&C 101:28). Does this mean that power is withdrawn from Satan so that he can no longer entice men to do evil? Or does it mean that men no longer succumb to his enticements because their hearts are so set on righteousness that they refuse to forsake that which is good to follow him who is evil? Clearly it means the latter.

Satan was not bound in heaven, in the very presence of God, in the sense that he was denied the right and power to preach false doctrine and to invite men to walk away from that God whose children they were; nay, in this sense, he could not have been bound in heaven, for even he must have his agency. "How, then, will Satan be bound during the Millennium? It will be by the righteousness of the people. Thus Nephi says: "The time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned." The destruction of the wicked sets the stage for millennial righteousness. When the wicked are burned, those who are left will not be susceptible to the promptings from beneath. 'And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.' During the Millennium, when the Lord reigns, children will grow up in an environment of righteousness. No longer will the calves of Abraham's herds and the lambs of Jacob's flocks be lost in the deserts of sin; no longer will they forage for food by the wayside and drink water from stagnant pools; no longer will they be pulled down by the evils and designs of conspiring men. In the millennial day, in the household of faith, children will be brought up in the nurture and admonition of the Lord, as calves in the stall, as lambs in the shepcote" (*Millennial Messiah*, 668-69). Revelations of the Restoration, 647-48)

111 And then he shall be ^aloosed for a little season, that he may gather together his armies. ("After the Millennium plus a little season—**perhaps itself another thousand years**— during which men turn again to wickedness, then cometh the end, not of the world, which occurred at the Second Coming, but the end of earth. Then the final battle against Gog and Magog, the battle of the Great God, will be fought. Michael will lead the armies of heaven and Lucifer the legions of hell" (McConkie, *Millennial Messiah*, 22). Revelations of the Restoration, 648)

112 And ^aMichael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. (Michael is Adam, who holds the "keys of salvation" (D&C 78:16) or the "keys of the universe" (*Teachings of the Prophet Joseph Smith*, 157). From the time of Satan's rebellion in premortal councils through the final winding up scenes Michael will lead the armies of the Lord in their battles against Satan. Revelations of the Restoration, 648)

113 And the devil shall gather together his ^aarmies; even the hosts of hell, and shall come up to battle against Michael and his armies.

114 And then cometh the ^abattle of the great God; and the devil and his armies shall be ^bcast away into their own place, that they shall not have power over the saints any more at all. (After the Millennium, Satan, who has been bound, will be loosed for a little season. He will gather his armies together as will Michael, the seventh angel, even the archangel. Then will come "the battle of the great God" in which the devil and his armies will "be cast away into their own place," no longer to have any power over the Saints of God. "This final great battle, in which evil spirits, mortal men, and resurrected personages all participate, will be the end of war as far as this earth is concerned. Then the earth shall be celestialized and become the abode of the righteous forever (D&C 88:16-31, 116)" (McConkie, *Mormon Doctrine*, 75). Revelations of the Restoration, 648)

115 For Michael shall fight their battles, and shall overcome him who ^aseeketh the throne of him who sitteth upon the throne, even the Lamb.

116 This is the glory of God, and the ^asanctified; and they shall not any more see ^bdeath.

117 Therefore, verily I say unto you, my ^afriends, call your solemn assembly, as I have ^bcommanded you.

118 And as all have not ^afaith, (The knowledge of God and those things associated with him must precede faith. We cannot exercise faith in that of which we have no knowledge. Therefore, the Saints are to teach one another that faith might increase among their number. It naturally follows that there is no place in a Church classroom for that which is not productive of faith. Revelations of the Restoration, p. 649) seek ye diligently and ^bteach one another words of ^cwisdom; yea, seek ye out of the best ^dbooks (The Lord's people are to be a literate people. They should be constantly reading good books. As to "the best books," men and women of faith and goodness will always write them. Revelations of the Restoration, p. 649) words of wisdom; seek learning, even by study and also by faith. (Much learning would come to Latter-day Saints were they to couple their study with greater faith. For instance, the revelations of the Restoration—including the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price and the Joseph Smith Translation—can unlock an immeasurable amount of knowledge about the teachings of the Old and New Testaments if we have the faith to allow them to do so. Were we as a people less concerned with having everything that we are told by revelations conform to the findings of the science of our day, our understanding of the origin of man and life beyond the grave would be greatly enhanced. We too are entitled to that same Spirit and the same knowledge known to Joseph Smith and the great prophets of dispensations past in which they, clothed in the robes of righteousness, have had the mysteries of heaven unfolded to them. Revelations of the Restoration, p. 649)

119 ^aOrganize yourselves; prepare every needful thing; and establish a ^bhouse, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; (Although this has reference to the Kirtland temple, it can also apply to our physical bodies since they are temples, too. If we pray, fast, have faith, learn and put proper things in order, we will be temples of God and the Holy Ghost will abide in us. John A. Widtsoe said: The temple is a place of instruction. Here the principles of the gospel are reviewed and profound truths of the kingdom of God are unfolded. If we enter the temple in the right spirit and are attentive, we go out enriched in gospel knowledge and wisdom. Looking Toward the Temple, Ensign, Jan 1972, p. 56-57. Boyd K. Packer: The temple is a great school. It is a house of learning. In the temples the atmosphere is maintained so that it is ideal for instruction on matters that are deeply spiritual. The temple ceremony will not be understood

at first experience. It will be partly understood. Return again and again and again. Return to learn. Things that have troubled you or things that have been puzzling or things that have been mysterious will become known to you. Many of them will be the quiet, personal things that you really cannot explain to anyone else. But to you they are things known. So look toward the temple. Point your children toward the temple. From the days of their infancy, direct their attention to it, and begin their preparation for the day when they may enter the holy temple. Meantime, be teachable yourself, be reverent. Drink deeply from the teachings—the symbolic, deeply spiritual teachings—available only in the temple. The Holy Temple, p. 6-8.

120 That your ^aincomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with ^buplifted hands unto the Most High.

121 Therefore, ^acease from all your light speeches, from all ^blaughter, (Law of the Gospel) from all your ^clustful desires, from all your ^dpride and light-mindedness, and from all your wicked doings. (Live the law of chastity.) (“Joyful laughter meets with divine approval, and when properly engaged in, it is wholesome and edifying. Incident to the normal experiences of mortality, there is ‘A time to weep, and a time to laugh.’ (Eccles. 3:4.) . . . “Our Lord’s ministers, however, are commanded: ‘Cast away your idle thoughts and your excess of laughter far from you.’ (D. & C. 88:69.) Their main concerns should be centered around ‘the solemnities of eternity’ (D. & C. 43:34), with laughter being reserved for occasional needed diversion. Laughter on the sabbath day is expressly curtailed (D. & C. 59:15), and while worshiping and studying in the school of the prophets, the elders were commanded to abstain ‘from all laughter’ (D. & C. 88:121.) This same abstinence should prevail in sacrament meetings and in all solemn assemblies.” (McConkie, *Mormon Doctrine*, p. 432.) Though laughter at the appropriate time is not sin, it must be governed. President Brigham Young said: “I like to be pleased myself; I like to be filled with joy, but if I cannot be filled with joy and gladness that is full of meat and marrow, or, in other words, full of meaning and sense, I would rather retain my gravity. “There is but one step between life and death, between faithfulness and apostasy, between the sublime and the ridiculous. . . . “Never give way to vain laughter.” (In *Journal of Discourses*, 9:290.) President Joseph F. Smith taught: “The Lord has called upon us to be a sober-minded people, not given to much laughter, frivolity and light-mindedness, but to consider thoughtfully and thoroughly the things of his kingdom that we may be prepared in all things to understand the glorious truths of the gospel, and be prepared for blessings to come. . . . “. . . I believe that it is necessary for the Saints to have amusement, but it must be of the proper kind. I do not believe the Lord intends and desires that we should pull a long face and look sanctimonious and hypocritical. I think he expects us to be happy and of a cheerful countenance, but he does not expect of us the indulgence in boisterous and unseemly conduct and the seeking after the vain and foolish things which amuse and entertain the world. He has commanded us to the contrary for our own good and eternal welfare.” (In Conference Report, Oct. 1916, p. 70.) The Prophet Joseph Smith said: “The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search unto and contemplate the darkest abyss, and the broad expanse of eternity— thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men. “How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of his will, from before the foundation of the world!” (*Teachings*, p. 137.) The Prophet instructed the elders to “walk before the Lord in soberness and righteousness,” and “do away with lightmindedness” (*Teachings*, p. 326). Institute Manual, 205-06)

122 Appoint among yourselves a teacher, and let ^anot 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 ^bedified of all, and that

every man may have an equal privilege. (The direction here is that one be appointed as the teacher (for it was not expected that Joseph Smith do all the teaching) and that all be given the opportunity to be heard. There is nothing here that suggests everyone in the School of the Prophets was equal in understanding or that in a class the teacher was obligated to call on those who had not prepared themselves to contribute. This was the School of the Prophets, and all that were in attendance were expected to have the spirit of prophecy. See Doctrine and Covenants 88:134. Revelations of the Restoration, 650)

SCRIPTURE MASTERY: 123 See that ye ^alove one another; cease to be ^bcovetous; learn to impart one to another as the gospel requires. **(Live the law of consecration.)**

124 Cease to be ^aidle; cease to be ^bunclean; cease to ^cfind fault one with another; cease to ^dsleep 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 ^einvigorated.** **(Good seminary scripture)**

125 And above all things, clothe yourselves with the bond of ^acharity, as with a mantle, which is the bond of perfectness and ^bpeace.

126 ^aPray always, that ye may not faint, until I ^bcome. Behold, and lo, I will come quickly, and receive you unto myself. Amen.

127 And again, the order of the house prepared for the ^apresidency of the ^bschool of the ^cprophets, established for their instruction in all things that are expedient for them, even for all the ^dofficers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons— **(The Whitney Store was the first place where the school of the prophets met. Upon his return to Kirtland, Joseph Smith organized the School of the Prophets in the Newel K. Whitney Store. In this school the visions of the Prophet continued. Of this Zebedee Coltrin, a member of the school, said: "I saw a person passing through the room as plainly as I see you now. Joseph asked us if we knew who it was and answered himself, "That is Jesus our Elder Brother, the Son of God!" After the vision closed, Joseph then told those present to resume their former position of prayer. "Again I saw passing through the same room, a personage whose glory and brightness was so great, that I can liken it to nothing but the burning bush that Moses saw, and its power was so great that had it continued much longer I believe it would have consumed us." After this personage had disappeared from the room, Joseph announced that the men had seen the father of the Lord Jesus Christ. Zebedee Coltrin concluded his testimony by saying, "I saw him." The Prophet Joseph, Chapter 6.)**

128 And this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him.

129 Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech.

130 And when he cometh into the house of God, for he should be first in the house—behold, this is ^abeautiful, that he may be an ^bexample—

131 Let him offer himself in prayer upon his knees before God, in ^atoken or remembrance of the everlasting covenant.

132 And when any shall come in after him, let the teacher arise, and, with ^auplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:

133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to ^afellowship, in a determination that is fixed, immovable, and unchangeable, to be your ^bfriend and ^cbrother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.

134 And he that is found ^aunworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be ^bpolluted by him.

135 And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same.

136 Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the house of God, in the school of the prophets.

137 And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your ^aedification.

138 And ye shall not receive any among you into this school save he is clean from the ^ablood of this generation;

139 And he shall be received by the ordinance of the ^awashing of feet, for unto this end was the ordinance of the washing of feet instituted. (Orson Pratt gives this description of the ordinances performed in the Kirtland Temple: "When the temple was built, the Lord did not see proper to reveal all the ordinances of the Endowments, such as we now understand. He revealed little by little. . . . These administrations in the Kirtland Temple were revealed, little by little, corresponding with what I have already been saying, that the Lord does not give the fullness at once, but imparts to us according to his own will and pleasure" (*Journal of Discourses*, 19:16). Revelations of the Restoration, 650)

140 And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church.

141 It is to be commenced with prayer; and after partaking of ^abread and wine, he is to gird himself according to the ^bpattern given in the thirteenth chapter of John's testimony concerning me. Amen.

Come Follow Me Lesson 34

August 16-22

D&C 89-92

D&C 89

Why was the Word of Wisdom revealed? The Lord's counsel about what is not good for the body. The Lord's counsel about what is good for the body. Promised blessings for obedience to the Word of Wisdom.

The Word of Wisdom is to sharpen our physical senses to receive revelation. Section 88 is about being in tune spiritually. Then Section 89 is telling us that the body needs to be in shape physically so that our faculties are clean and able to receive spiritual revelation.

Heritage, p. 25-26

During the winter of 1833 the School of the Prophets met frequently, and Joseph and Emma Smith both became concerned about the brethren's customary use of tobacco, especially the cloud of tobacco smoke in meetings and lack of cleanliness caused by chewing tobacco. Joseph Smith inquired of the Lord about the matter and received the revelation that is known as the Word of Wisdom. This revelation gave the Lord's commandments for the care of the body and spirit, and promised that those who obeyed them would receive the spiritual blessings of "wisdom and great treasures of knowledge, even hidden treasures" (D&C 89:19). **The Word of Wisdom also contained information about health that was not known to the medical or scientific world at the time but has since been proven to be of great benefit, such as the counsel not to use tobacco or alcohol.**

(Brigham Young said: "I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph's kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store, which store probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. **When they assembled together in this room after breakfast, the first [thing] they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry"** (Journal of Discourses, 12:158).)

(Although the Word of Wisdom was received on 27 February 1833, its acceptance by individual members of the Church was gradual. On 9 September 1851, some eighteen years after it was given, the Patriarch to the Church, John Smith, delivered a talk in general conference on the Word of Wisdom. During his address, President Brigham Young arose and proposed that all Saints formally covenant to abstain from tea, coffee, tobacco, and whiskey, and "all things mentioned in the Word of Wisdom." Minutes of the General Conference, Millennial Star, 1 Feb.

1852, p. 35. The motion was accepted unanimously and became binding as a commandment for all Church members thereafter. D&C Student Manual, p. 207)

(Many Church leaders did not begin completely to live the Word of Wisdom until several decades after it was received. On 13 October 1882, the Lord revealed to John Taylor that the Word of Wisdom should henceforth be considered a commandment to the Church. Soon thereafter, on 28 September 1883, the Quorum of the Twelve collectively resolved to observe the Word of Wisdom in its entirety, and on 11 October 1883 observance of the Word of Wisdom was made a condition for attending the recently revived Schools of the Prophets. (These later schools were not the same as the 1833 school but were perhaps more like predecessors of today's priesthood leadership training meetings.) During October conference in 1908, President Anthon H. Lund of the First Presidency announced that individuals violating the Word of Wisdom should not be called to leadership positions in local units and quorums of the Church. In 1913 the First Presidency instructed the president of the Salt Lake Stake not to recommend young men for missionary service unless they were observing the Word of Wisdom. And finally, in 1919, the First Presidency under Heber J. Grant began to make observance of the Word of Wisdom a condition for receiving a temple recommend. (Mark E. Petersen, Word of Wisdom, p. 70-93) A Commentary on the Doctrine and Covenants, p. 143)

Joseph Smith Papers – 311, 511

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 27, 1833. HC 1: 327—329. As a consequence of the early brethren using tobacco in their meetings, the Prophet was led to ponder upon the matter; consequently he inquired of the Lord concerning it. This revelation, known as the Word of Wisdom, was the result. The first three verses were originally written as an inspired introduction and description by the Prophet.

1—9, Use of wine, strong drinks, tobacco, and hot drinks proscribed; 10—17, Herbs, fruits, flesh, and grain are ordained for the use of man and of animals; 18—21, Obedience to gospel law, including the Word of Wisdom, brings temporal and spiritual blessings.

(It is interesting to note that verses 1-3 originally constituted an introduction to the Word of Wisdom and that the text of the revelation itself was usually thought to begin with what is now verse 4. In 1876 Brigham Young directed that the introduction, which, according to all early manuscripts and printed versions had always been part of section 89, be moved into the main body of the text as verses 1-3. Apparently, the introduction itself was inspired of the Lord and was given to Joseph Smith by revelation with the rest of the section. A Commentary on the Doctrine and Covenants, p. 140)

1 A "WORD OF WISDOM, for the benefit of the council of high priests, **(The reference in this revelation to the "council of high priests, assembled in Kirtland" is to those involved in the School of the Prophets, which met in the upper room of the Whitney store.** (See the end of the lesson for a photo of the store.) Revelations of the Restoration, p. 652) assembled in Kirtland, and the church (It is for the whole church), and also the saints in Zion—

2 To be sent greeting; not by commandment or constraint, (As originally given, the Word of Wisdom was not binding on the Church as a commandment. The Lord, in his wisdom, was patient in allowing a time and season for his people to grow up into the commandment. President Joseph F. Smith offered this explanation, "The reason undoubtedly why the Word of Wisdom was given—as not by 'commandment or restraint' was that at that time, at least, if it had been given as a commandment it would have brought every man, addicted to the use of these noxious things, under condemnation; so the Lord was merciful and gave them a chance to overcome, before He brought them under the law"

(Conference Report, October 1913, 14). Since the early 1930s, however, the prohibitions of the commandment—refraining from the use of alcohol, tea, coffee, and tobacco— have been viewed as binding on the faithful Saint. Adherence to the same is considered a prerequisite for baptism and for entrance into the temple. Revelations of the Restoration, p. 652) but by revelation and the ^aword of wisdom, showing forth the order and ^bwill of God in the temporal salvation of all saints in the last days—

3 Given for a principle with ^apromise, adapted to the capacity of the ^bweak and the weakest of all ^csaints, (The thought being conveyed with this expression is that all who desire to live the commandment will be blessed with the ability to do so. Revelations of the Restoration, p. 652) who are or can be called saints.

4 Behold, verily, thus saith the Lord unto you: In consequence of ^aevils and designs which do and will exist in the hearts of ^bconspiring men in the last days, I have ^cwarned you, and forewarn you, by giving unto you this word of wisdom by revelation—

5 That inasmuch as any man ^adrinketh ^bwine 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.

6 And, behold, this should be wine, yea, ^apure wine **(Convincing arguments can be presented to sustain the idea that the phrase "pure wine" refers simply to grape juice or to a wine with a low level of intoxicant in it. The language of this revelation leaves the impression that a wine with a low level of intoxicant is intended.** Revelations of the Restoration, p. 653. However, John A. Widtsoe had a differing opinion: The Word of Wisdom provides that wine used for the Sacrament, should be "pure wine of the grape of the vine, of your own make." **This statement is understood to mean new or unfermented grape juice, since the Word of Wisdom declares unequivocally against the internal use of alcohol in any form.** This interpretation is reinforced by the fact that under divine command, water was early in the history of the Church substituted for wine, for sacramental purposes. The revelation reads: "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— remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." D&C 27:2 Water is always used by the Church in partaking of the sacrament. Reference is often made to the supposed use of wine by the Savior at the last supper. It is well known, however, that the words "the fruit of the vine" have been translated as "wine". It is equally well known that in the Old Testament, three different words are translated "wine", two of which, used most commonly, refer clearly to unfermented grape juice. In the New Testament two Greek words, not necessarily representing fermented grape juice, are translated "wine". Intoxicating wine was not a common beverage among ancient Israel. Word of Wisdom, p. 60-61) of the grape of the vine, of your own make.

7 And, again, ^astrong drinks are not for the belly, but for the washing of your bodies. (Joseph Smith: The Lord has not ordained strong drinks for the belly, but for the washing of the body. [Sec. 89:8, quoted.] Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it. For an Elder especially to eat or smoke it is a disgrace—he is not fit for the office; he ought first to learn to keep the word of wisdom and then to teach others. God will not prosper the man who uses it. Again, hot drinks are not for the body or belly. There are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it does refer to tea and coffee. (TS, 1842, 3:799-801.))

8 And again, tobacco is not for the ^abody, 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.

9 And again, hot drinks (This language is contemporary to the days in which the revelation was given. Hyrum M. Smith and Janne M. Sjodahl observe in their commentary that "'Hot drinks' means tea and coffee, as those two beverages were the only ones in common use among the members of the Church, and drunk at a high temperature, at the time when the Revelation was given. The reason

why those beverages were condemned was because they contained a habit-forming drug, rather than because of the temperature at which they were swallowed; although liquids taken into the stomach at too high a temperature, frequently and in large quantities, would be hurtful. But the chief objection to tea and coffee is the drug they contain. It follows logically that any other beverage which contains a hurtful drug or element, is open to the same objection, regardless of the temperature at which it is taken" (Doctrine and Covenants Commentary, 573. Some of the early brethren explained what was meant by this phrase. Hyrum Smith wrote: And again, hot drinks are not for the body or belly; there are many who wonder what this can mean; whether it refers to tea, coffee, or not. I say it does refer to tea, and coffee. Times and Seasons, 1 June 1842, p. 800. The Prophet Joseph Smith said: I understand that some of the people are excusing themselves in using tea and coffee, because the Lord only said hot drinks in the revelation of the Word of Wisdom... Tea and coffee are what the Lord meant when He said hot drinks. Voice from the Mountains, p. 12). **are not for the body or belly, (What about cola drinks, kava, some health or sports drinks or other drinks containing stimulants? An official statement by the Church's leaders reads: "With reference to cola drinks, the Church has never officially taken a position on this matter, but the leaders of the Church have advised, and we do now specifically advise, against the use of any drink containing harmful habit-forming drugs under circumstances that would result in acquiring the habit. Any beverage that contains ingredients harmful to the body should be avoided.** Priesthood Bulletin, Feb 1972, p. 4)

10 And again, verily I say unto you, **all wholesome ^aherbs (The word herb refers to vegetables and plants that are nourishing and healthful for man.) God hath ordained for the constitution, nature, and use of man—**

11 Every herb in the season thereof, and every fruit in the season thereof; (Joseph Fielding Smith: "Some have stumbled over the meaning of the expression . . . and have argued that grains and fruits should only be used in the season of their growth and when they have ripened. This is not the intent, but any grain or fruit is out of season no matter what part of the year it may be, if it is unfit for use. The apple under the tree bruised and decaying is out of season while the good fruit is waiting to be plucked from the tree" (Church History and Modern Revelation, 1:385). John A. Widtsoe: The phrase is "in the season thereof," referring to fruits and vegetables, has raised much speculation. **It indicates simply the superior value of fresh foods as demonstrated by modern science, but does not necessarily prohibit the use of fruits or vegetables out of season if preserved by proper methods.** Evidences and Reconciliations, 3:157) all these to be used with ^aprudence and ^bthanksgiving.

12 Yea, ^aflesh also of ^bbeasts and of the fowls of the air, **(The eating of meat is not prohibited by this or any other revelation from God.** This revelation does direct, however, that meat be used with "prudence," with "thanksgiving," "sparingly," and preferably "in times of winter, or of cold, or famine." Revelations of the Restoration, p. 655) **I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used ^csparingly; (The term sparingly must be understood according to the standards and norms of frontier America in 1833. At that time, meat was often considered the staff of life, and when possible, the diets of many Americans consisted largely, or even mostly, of animal flesh. Section 89 seeks instead to establish whole grains as the staff of life, or the primary sustenance of humans, without at the same time forbidding the use of meats sparingly. Moreover, when the Word of Wisdom was revealed, methods for preserving meat were still primitive. Spoiled meat can be fatal if eaten, but the chance of spoilage is not as great in winter as in summer. Modern methods or refrigeration now make it possible for meat to be frozen and thereby preserved for later use in any season. Refrigeration also makes it possible to keep freshly slaughtered meat without risk of spoilage for longer periods of time, even in summer's heat. It should be noted that the proper definition of sparingly can vary depending on differences in one's age, activity, weather, or other circumstances.** A Commentary on the Doctrine and Covenants, p. 148-49)

13 And it is pleasing unto me that they should not be ^aused, only in times of winter, or of cold, or

^bfamine. (This verse has caused some to ask if meat should be eaten in the summer. Meat has more calories than fruits and vegetables, which some individuals may need fewer of in summer than winter. Also, before fruits and vegetables could be preserved, people often did not have enough other food to eat in winter. Spoiled meat can be fatal if eaten, and in former times meat spoiled more readily in summer than winter. **Modern methods of refrigeration now make it possible to preserve meat in any season.** The key word with respect to the use of meat is sparingly. D&C Student Manual, p. 210)

14 All ^agrain 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;

15 And ^athese hath God made for the use of man only in times of famine and excess of hunger.

16 All grain is good for the ^afood of man; as also the ^bfruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

17 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.

SCRIPTURE MASTERY: 18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, ^ashall receive ^bhealth in their navel and marrow to their bones; (Symbolically, the navel represents the original source of nourishment and strength to every soul born into this world. Marrow represents the source of strength to the bones. The metaphor is rooted in one of the Proverbs. It reads: "Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones" (Proverbs 3:7-8). In this expressive way, the ancient sage reminds us that obedience to the commands of God brings a healthy body. The chain of thought being that to trust God brings peace of mind, this in turn fosters good health, which in its turn brings a long and happy life. Revelations of the Restoration, p. 656)

19 **And shall ^afind ^bwisdom and great ^ctreasures of ^dknowledge, even hidden treasures;** (George Albert Smith: The Lord said that he would give to those who would keep this word of wisdom, "great treasures of knowledge, even hidden treasures." I refer you to the February, 1944, number of The Improvement Era wherein was published a graph showing the relative position of the states of the Union as to the number of scientists born in those states in proportion to population. Strange as it may seem, if you began at the lower corner of that graph and followed up state by state, you would come to the state of Massachusetts next to the highest on the graph, yet you would not have reached the state of Utah. You have to go twenty percent points higher up the graph to find Utah, the state that has produced more scientists born within its borders per capita than any other state in the American Union. That wasn't an accident; it was a fulfilment of the promise of God as a result of observance of the Lord's commandments. CR, Oct 1945, p. 21-22. Boyd K. Packer: Young people, stay in condition to respond to inspiration. **I have come to know also that a fundamental purpose of the Word of Wisdom has to do with revelation.** From the time you are very little we teach you to avoid tea, coffee, liquor, tobacco, narcotics, and anything else that disturbs your health. And you know that we get very worried when we find one of you tampering with those things. **If those "under the influence" can hardly listen to plain talk, how can they respond to spiritual promptings that touch their most delicate feelings?** As valuable as the Word of Wisdom is as a law of health, it may be much more valuable to you spiritually than it is physically. Even if you keep the Word of Wisdom, there are some things that can happen to you physically, but those things don't generally damage you spiritually. CR, Oct 1979, p. 28-29)

20 And shall ^arun and not be ^bweary, and shall walk and not faint.

21 **And I, the Lord, give unto them a promise, that the ^adestroying angel shall ^bpass by them, as the children of Israel, and not slay them. Amen.** (John A. Widtsoe: The reward for keeping the Word of Wisdom is four-fold. 1. Self-control is developed. That is implied in verse 3 of the revelation, which states that the Word of Wisdom is "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints." 2. Strength of body, including resistance to contagion, is a result of wise living. 3. Clearness of mind is the gift of those whose bodies are in a healthy condition. 4. Spiritual

power comes to all who conquer their appetites, live normally and look upward to God. Program of the Church, p. 39-40)

(Bruce R. McConkie: It is . . . my experience that people who ride gospel hobbies, who try to qualify themselves as experts in some specialized field, who try to make the whole plan of salvation revolve around some field of particular interest to them—it is my experience that such persons are usually spiritually immature and spiritually unstable. This includes those who devote themselves—as though by divine appointment—to setting forth the signs of the times; or, to expounding about the Second Coming; or, to a faddist interpretation of the Word of Wisdom; or, to a twisted emphasis on temple work or any other doctrine or practice. The Jews of Jesus' day made themselves hobbyists and extremists in the field of Sabbath observance, and it colored and blackened their whole way of worship. We would do well to have a sane, rounded, and balanced approach to the whole gospel and all of its doctrines. All of the doctrines and practices of the Church are taught publicly. There are no secret doctrines, no private practices, no course of conduct approved for a few only. The blessings of the gospel are for all men. Do not be deceived into believing that the General Authorities believe any secret doctrines or have any private ways of living. Everything that is taught and practiced in the Church is open to public inspection, or at least, where temple ordinances are concerned, to the inspection and knowledge of everyone who qualifies himself by personal righteousness to enter the house of the Lord. To Honest Truth Seekers, 1 July 1980, p. 4-5. "The proper course for all of us is to stay in the mainstream of the Church. This is the Lord's Church, and it is led by the spirit of inspiration, and the practice of the Church constitutes the interpretation of the scripture." BYU 1981-82 Fireside and Devotional Speeches, p. 103. Some unstable people become cranks with reference to this law of health. It should be understood that the Word of Wisdom is not the gospel and the gospel is not the Word of Wisdom... There is no prohibition in Section 89, for instance, as to the eating of white bread, using white flour, white sugar, cocoa, chocolate, eggs, milk, meat, or anything else, except items classified under the headings, tea, coffee, tobacco, and liquor. Mormon Doctrine, 845-46)

(Latter-day Saints are free to compose their own diets within the Lord's parameters, but not to impose their preferences and opinions on others. Elder Mark E. Petersen wrote: "I do not believe we should try to establish our personal fads as Church doctrine. I do not believe my eternal salvation will be affected in any way if I eat white bread or white sugar. I do not believe the doctrines of the Church are in any way involved in whether my whole wheat is stoneground or steel-cut." Improvement Era, p. 424)

(John A. Widtsoe: The . . . positive part of the revelation is of first importance, since obedience to it lessens the appetite for injurious substances. . . . This part of the revelation further teaches, in addition to the sparing use of meat, that all wholesome vegetables (herbs), fruits, and all grains, notably wheat, should be eaten for good health. . . . In the observance of the Word of Wisdom caution should be used. Personal opinions often color our practices. We have the right of free agency, but nevertheless we should not try to stretch the Word of Wisdom to conform with our own opinions. For example: The Word of Wisdom is not a system of vegetarianism. Clearly, meat is permitted. Naturally, that includes animal products, less subject than meat to putrefactive and other disturbances, such as eggs, milk, and cheese. These products cannot be excluded simply because they are not mentioned specifically. By that token most of our foodstuffs could not be eaten. That man can live without meat is well known, and he may live well if his knowledge is such as to enable him to choose adequate vegetable protein. And, all have the right if they so choose to live without meat. The phrase "in the season thereof," referring to fruits and vegetables, has raised much speculation. It indicates simply the superior value of fresh foods as demonstrated by modern science, but does not necessarily prohibit the use of fruits or vegetables out of season if preserved by proper methods. (Evidences and Reconciliations, 1951, 3:155-57.)

D&C 90

(This revelation came in response to the prayers of the Prophet and his brethren and centers in the organization of the First Presidency, which would take place ten days later. On that occasion (18 March 1833) Sidney Rigdon and Frederick G. Williams were set apart by the Prophet as his counselors in the presidency of the high priesthood. On that occasion "many of the brethren saw a heavenly vision of the Savior, and concourses of angels" (Smith, *History of the Church*, 1:335). Revelations of the Restoration, 658)

Revelation to Joseph Smith the Prophet, given at Kirtland, Ohio, March 8, 1833. HC 1: 329–331. This revelation is a continuing step in the establishment of the First Presidency (see heading to Section 81), and as a consequence thereof the counselors mentioned were ordained on March 18, 1833.

1–5, Keys of the kingdom are committed to Joseph Smith and through him to the Church; 6–7, Sidney Rigdon and Frederick G. Williams are to serve in the First Presidency; 8–11, The gospel is to be preached to the nations of Israel, to the Gentiles, and to the Jews, every man hearing in his own tongue; 12–18, Joseph Smith and his counselors are to set in order the Church; 19–37, Various individuals are counseled by the Lord to walk uprightly and serve in his kingdom.

1 THUS saith the Lord, verily, verily I say unto you my son, thy sins are ^aforgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren have come up into my ears.

2 Therefore, thou art blessed from henceforth that bear the ^akeys of the kingdom given unto you; which ^bkingdom is coming forth for the last time.

3 Verily I say unto you, the keys of this ^akingdom shall ^bnever be taken from you, while thou art in the world, neither in the world to come; **(Earlier revelations had stated that only Joseph Smith could receive revelations for the whole Church. These revelations, however, contained the provision that this was to be the case unless the Lord placed another in his stead. Were that to happen, however, even the revelation identifying Joseph Smith's successor must come through him (D&C 28:7 For I have given him the ^akeys of the ^bmysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.; 35:18 And I have given unto him the ^akeys of the mystery of those things which have been ^bsealed, even things which were from the ^cfoundation of the world, and the things which shall come from this time until the time of my coming, if he ^dabide in me, and if not, ^canother will I plant in his stead.; 43:3 And this ye shall know assuredly—that there is ^anone other appointed unto you to receive ^bcommandments and revelations until he be taken, if he ^cabide in me.). The present text does not contain that provision; but rather, it promises that Joseph Smith will hold the keys of the kingdom both in life and in death. Thus it appears that the Prophet was on probation for a time and that having proven himself that season had now ended.** Revelations of the Restoration, 658-59)

4 Nevertheless, through you shall the ^aoracles (An *oracle* can be a revelation or the person through whom the revelation is given. Institute Manual, 212) be given to another, yea, even unto the church.

5 And all they who receive the ^aoracles of God, (An oracle is a brief utterance. An oracle of God is that which has been spoken by way of divine revelation. It is the right of the First Presidency "to receive the oracles [the word of God] for the whole church" (D&C 124:126). We occasionally refer to those through whom the word of God comes as oracles. Revelations of the Restoration, 659) let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the ^bbrains descend, and beat upon their house.

6 And again, verily I say unto thy brethren, Sidney Rigdon and ^aFrederick G. Williams, their sins are forgiven them also, and they are accounted as ^bequal with thee in holding the keys of this last kingdom;

(The principle here established is that counselors in a presidency can act in the stead of the president when they do so under his direction. It is not intended to suggest that counselors are equal in authority with the president; but rather that they are to be "accounted as equal" when they act by his authority. It is for this reason that they are set apart as counselors and not as presidents. "I laid my hands on Brothers Sidney and Frederick," recounted the Prophet, "and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counselors" (Smith, *History of the Church*, 1:334). Be it remembered that it was Joseph Smith who was told that he would hold the keys of the kingdom in this world and in the world to come, not his counselors (v. 3). It will also be remembered that the release of a president brings with it the release of his counselors. The same principle is involved in the presidencies of the various auxiliaries to the priesthood. In each instance, the counselor is empowered to act for the president when doing so under the president's direction; and in each instance, the counselor is released with the release of the president. Revelations of the Restoration, 659)

7 As also through your administration the keys of the ^aschool of the prophets, which I have commanded to be organized;

8 That thereby they may be ^aperfected in their ministry for the salvation of Zion, and of the nations of Israel, (12 Tribes of Israel) and of the Gentiles, as many as will believe;

9 That through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the ^aGentiles ^bfirst, and then, behold, and lo, they shall turn unto the Jews.

10 And then cometh the day when the arm (arm usually means servant) of the Lord shall be ^arevealed in power in convincing the nations, the ^bheathen nations, the house of ^cJoseph (Ephraim and Manasseh), of the gospel of their salvation.

11 **For it shall come to pass in that day, that every man shall ^ahear the fulness of the gospel in his own tongue, and in his own ^blanguage, through those who are ^cordained unto this ^dpower, by the administration of the ^eComforter, shed forth upon them for the ^frevelation of Jesus Christ.** (Not only are we promised that the gospel will go to those of every nation, kindred, tongue, and people but that it will go to them in their "own tongue." Further, Alma tells us, "The Lord doth grant unto all nations, of their own nation and tongue, to each his word, yea, in wisdom, all that he seeth fit that they should have" (Alma 29:8). Nephi assured us that the great winding-up scene will not take place until there are congregations of the Saints "upon all the face of the earth" (1 Nephi 14:12), to which John the Revelator tells us that there will also be those who have been ordained "kings and priests" (Revelation 5:9-10) in the house of the Lord among all the nations of the earth. Revelations of the Restoration, 660-61)

12 And now, verily I say unto you, I give unto you a commandment that you continue in the ^aministry and presidency. (Duties of the First Presidency: presiding (see D&C 90:12). 2. Finish work on the Joseph Smith Translation (see v. 13). 3. Preside over the School of the Prophets (see v. 13). 4. Receive the revelations and "unfold" them (see v. 14). 5. Read, study, and learn languages (see v. 15). 6. Preside in council and set the affairs of the Church in order (see v. 16). 7. Repent of pride and sin (see v. 17). 8. Set their own homes in order (see v. 18). Leaders of the Church must take care for their callings but must not neglect personal and family matters. Institute Manual, 214)

13 And when you have finished the ^atranslation of the prophets, you shall from thenceforth ^bpreside over the affairs of the church and the school (the School of the prophets); **(In the Hebrew canon, or Old Testament, the Major Prophets are followed by a collection of smaller prophetic oracles that are commonly designated as the Twelve Minor Prophets. It is to these books that reference is being made here. The Prophet had returned to labor on these books after completing his work on the New Testament on 2 February 1833 (Smith, *History of the Church*, 1:324). Section 91, which was received the next day, indicated that the Prophet had now come to that portion of the Old**

Testament known as the Apocrypha, which his copy of the Bible contained, hence his inquiry about whether it should be translated. Revelations of the Restoration, 661)

14 And from time to time, as shall be manifested by the Comforter, receive ^arevelations to unfold the ^bmysteries of the kingdom;

15 And set in order the churches, (Reference is to the various congregations of the Church. At the time of this revelation the Church was less than three years of age, and **such geographic divisions as wards, stakes, and missions did not exist.** Revelations of the Restoration, 661) and ^astudy and ^blearn, (It is expected that the Lord's people will be conversant with all good books and that they will be students of literature, art, history, languages, and music. Indeed, all that enlightens the mind has its proper place in the gospel of Jesus Christ. Nor is that the end of the matter, for it should be their lot also to write the best books, produce the finest art, compose the most edifying and inspiring music, and do well all else that lifts and ennobles humankind. Revelations of the Restoration, 661) and become acquainted with all good books, and with ^clanguages, tongues, and people.

16 And this shall be your business and mission in all your lives, to preside in council, and set in ^aorder all the affairs of this church and kingdom.

17 Be not ^aashamed, neither confounded; but be admonished in all your high-mindedness and ^bpride, for it bringeth a snare upon your souls.

18 Set in ^aorder your houses; keep ^bslothfulness and ^cuncleanness far from you.

19 Now, verily I say unto you, let there be a ^aplace provided, as soon as it is possible, for the family of thy counselor and scribe, even Frederick G. Williams.

20 And let mine ^aaged servant, Joseph Smith, Sen., continue with his family upon the place where he now lives; and let it not be sold until the mouth of the Lord shall name.

21 And let my counselor, even Sidney ^aRigdon, remain where he now resides until the mouth of the Lord shall name.

22 And let the bishop search diligently to obtain an ^aagent, and let him be a man who has got ^briches in store—a man of God, and of strong faith—

23 That thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people.

24 Search ^adiligently, ^bpray always, and be believing, and ^call things shall work together for your good, if ye walk uprightly and remember the ^dcovenant wherewith ye have covenanted one with another. (We are not saved separately and singly. No one who understands the gospel of Jesus Christ would say, "I have been saved," suggesting that they, independent of their relationship with the community of Saints, have obtained salvation. A church organization is essential in the declaration of the gospel and the performances of the ordinances of salvation. We do not baptize ourselves; the most righteous of men cannot confer the priesthood upon himself, nor can either a man or a woman endow themselves. All gospel covenants are community covenants. In baptism, for instance, we covenant to mourn with those that mourn and to comfort those that stand in need of comfort (Mosiah 18:9). Moses took the children of Israel to Sinai that the Lord might make of them a covenant people, a kingdom of priests, and a holy nation, not a kingdom of individuals (Exodus 19:5-6). This has been the pattern for those seeking salvation in all gospel dispensations. Revelations of the Restoration, 662)

25 Let your families be ^asmall, (When the Lord advises them to let their families be small, He does not mean their immediate children; the visitors and hangers-on who had a tendency to take advantage of the brethren's open houses and open hearts are the ones meant. Institute Manual, 214) especially mine aged servant Joseph Smith's, Sen., as pertaining to those who do not belong to your families;

26 That those things that are provided for you, to bring to pass my work, be not taken from you and given to those that are not worthy—

27 And thereby you be hindered in accomplishing those things which I have commanded you. **(This instruction is directed to the heads of households. It has nothing to do with the number of children born to them. It is an expression of concern about the size of their extended family, which often**

included friends, who sought shelter and succor from them. For them to be overly generous would hinder their ability to accomplish those things the Lord had called upon them to do. Joseph Smith Sr., because of his kindly nature, was particularly cautioned. This same principle has to guide us in the affairs of the Church. Though we always desire to help those in need, it would not be wisdom that all of the Church's means be given to the poor and thus deprive it of the ability to accomplish its greater mission of building temples and proclaiming the gospel throughout the nations of the earth. Revelations of the Restoration, 662-63)

28 And again, verily I say unto you, it is my will that my handmaid Vienna Jaques should receive ^amoney to bear her expenses, and go up unto the land of Zion; ("Vienna Jaques, a woman who had been kind to the Prophet and had cared for his wants when in need and had helped the elders, was now by revelation to be helped with means so that she could gather with the Saints in Zion" (Smith, *Church History and Modern Revelation*, 1:391). Revelations of the Restoration, 663)

29 And the residue of the money may be consecrated unto me, and she be rewarded in mine own due time.

30 Verily I say unto you, that it is meet in mine eyes that she should go up unto the land of Zion, and receive an ^ainheritance from the hand of the bishop;

31 That she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

32 And behold, verily I say unto you, that ye shall ^awrite this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to ^bpreside over Zion in mine own due time. **(The First Presidency presides over the entire church.)**

33 Therefore, let them cease wearying me concerning this matter.

34 Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them.

35 Nevertheless, I am not well pleased with many things; and I am not well pleased with my servant ^aWilliam E. McLellin, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of. **(Jealousy and covetousness.)**

36 But verily I say unto you, that I, the Lord, will contend with ^aZion, and plead with her strong ones, and ^bchasten her until she overcomes and is ^cclean before me. **(We are chastened so we will repent.)**

37 For she shall not be removed out of her place. I, the Lord, have spoken it. Amen.

D&C 91

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 9, 1833. HC 1: 331–332. The Prophet was at this time engaged in the translation of the Old Testament. Having come to that portion of the ancient writings called the Apocrypha, he inquired of the Lord and received this instruction.

(Doctrine and Covenants 91 was revealed one day after section 90. The Prophet was at that time engaged in the revision of the Bible (D&C 90:13). The Bible from which he was making his corrections contained the Apocrypha. Thus he inquired of the Lord as to whether he should revise those books. This revelation indicated that it was not necessary for him to do so. Revelations of the Restoration, 664. Apocryphal books include: 1st and 2nd Esdras, Tobit, Judith, the rest of the chapters of Esther, Wisdom of Solomon, Wisdom of Jesus the Son of Sirach or Ecclesiasticus, Baruch and the Epistle of Jeremiah, additional parts of Daniel, including the Song of the Three Holy Children, the History of Susanna, and the History of the Destruction of Bel and the Dragon, Prayer of Manasses, 1st and 2nd Machabees.)

1–3, The Apocrypha is mostly translated correctly but contains many interpolations by the hands of men that are not true; 4–6, It benefits those enlightened by the Spirit.

1 VERILY, thus saith the Lord unto you concerning the ^aApocrypha—There are many things contained therein that are true, and it is mostly translated correctly; ("An apocryphal writing," explained Hugh Nibley, "is one that had been accepted as inspired scripture by any Christian or Jewish group at any time. When such texts are brought together and examined, they are found almost without exception to reveal all the characteristics of real scripture. The manuscripts that contain them are just as old as and sometimes older than many of those of the canonical books, i.e., the books of the Bible; they are found in the same places and conditions; they were anciently put to the same uses; they talk about the same things in the same terms and make the same claim to divine origin. It is clear, for example, that the Qumran community considered the Book of Jubilees, the Testament of the Twelve Patriarchs, the Apocalypse of Baruch, the Assumption of Moses, the Psalms of Solomon, and many other writings just as sacred as anything in the Bible. So closely in fact do these documents resemble the scriptures and each other that to this day there is no agreement among their pious readers or among the specialists who study them as to what is really 'apocryphal' in the Bible and what is really biblical in the Apocrypha" (*Approach to the Book of Mormon*, 194-95). The word *apocrypha* has been used so differently that its proper meaning is often confused. This confusion arises partly from the ambiguity of the ancient usage of the word and partly from its modern application to a group of books associated with the inter-testament period.

Etymologically the word means "secret or hidden." Some have suggested that the content of these books is of such a nature that they ought to be kept hidden because they contain mysteries or esoteric lore too profound or sacred to be trusted to the uninitiated (2 Esdras 14:45-46). Others have suggested that the term was used by those who held that such books should be kept hidden because of their spurious or heretical nature. Thus the term had both an honorable and a derogatory meaning appended to it. **According to general usage today, "the Apocrypha" is the designation given to a collection of fourteen or fifteen books written during the last two centuries before Christ and the first century of the Christian era (Bible Dictionary, 610-11). None of these books is included in the Hebrew canon. All of them, however, with the exception of 2 Esdras, are found in the Greek version of the Old Testament known as the Septuagint.** Revelations of the Restoration, 665)

2 There are many things contained therein that are not true, which are ^ainterpolations by the hands of men. ("The act of foisting [to pass off something worthless as genuine] a word or passage into a manuscript or book" (Webster, *Dictionary*, 1828).)

3 Verily, I say unto you, that it is not needful that the Apocrypha should be ^atranslated.

4 Therefore, whoso readeth it, let him ^aunderstand, for the Spirit manifesteth truth;

5 And whoso is enlightened by the ^aSpirit shall obtain benefit therefrom;

6 And whoso receiveth not by the Spirit, cannot be benefited. Therefore it is not needful that it should be translated. Amen. **(While it does warn against things that have been added to the Apocrypha by designing men, this revelation does not reject it as being untrue. It simply states that it must be discerned by the Spirit. This principle applies to the reading of scripture as well as all other books.** Revelations of the Restoration, 665. **"Obviously, to gain any real value from a study of apocryphal writings, the student must first have an extended background of gospel knowledge, a comprehensive understanding of the standard works of the Church, plus the guidance of the Spirit."** (*Mormon Doctrine*, pp. 41–42.))

D&C 92

Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, March 15, 1833. HC 1: 333. The revelation is directed to Frederick G. Williams, who had recently been appointed a counselor in the First Presidency.

1–2, A commandment relative to admission to the United Order.

1 VERILY, thus saith the Lord, I give unto the ^aunited order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant ^bFrederick G. Williams, that ye shall receive him into the order. What I say unto one I say unto all. (The law of consecration is the law whereby individuals consecrate their time, talents, and possessions to the Lord. The united order was an organization set up to implement the law of consecration. Elder Bruce R. McConkie explained the difference: “In order to live the law of consecration, the early saints in this dispensation set up the *United Order* as the legal organization to receive consecrations, convey stewardships back to donors, and to regulate the storehouses containing surplus properties” (*Mormon Doctrine*, p. 813).

2 And again, I say unto you my servant Frederick G. Williams, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments you shall be blessed forever. Amen. (Brother Williams was not to hold back in contributing to the order because he was the newest member. Likewise, all new members of the Church are received into full fellowship and are expected to be "lively members" in serving in the kingdom. Revelations of the Restoration, 666)

Come Follow Me Lesson 35

August 23-29

D&C 93

D&C 93

The spring of 1833 was a time of joy but also a time of trials for the Saints. In Kirtland the Lord revealed many things in the School of the Prophets, and the Saints prepared for a stake of Zion to be established there. In Zion, in Jackson County, Missouri, a special conference was held on 6 April to commemorate the organization of the Church. “It was an early spring, and the leaves and blossoms enlivened and gratified the soul of man like a glimpse of Paradise. The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom—it being just 1800 years since the Savior laid down His life that men might have everlasting life, and only three years since the Church had come out of the wilderness, preparatory for the last dispensation. The Saints had great reason to rejoice.” (*History of the Church*, 1:337.) But in April 1833 mobs gathered to persecute the Saints in Missouri. In both Kirtland and Independence members of the Church apostatized and turned against their former brethren, and Joseph was faced with the possibility of a schism between the Church in Missouri and in Ohio. On 6 May 1833 the Prophet received the revelation in Doctrine and Covenants 93, which comforted the Saints and gave instruction on several gospel themes.

Section 93 is one of the greatest doctrinal revelations given in this dispensation. The historical record gives no indication as to what precipitated it. The language in the early part of the revelation reflects John's Gospel, while the testimony of the Baptist relative to the baptism of Christ is also quoted. The heart of the revelation deals with an extract from a record, apparently written by John the Baptist, with the promise that it will yet be restored to the Saints. From that extract we are instructed on the matters of how we are to worship and what we are to worship. *Revelations of the Restoration*, 667.

Joseph Smith Papers – 333, 525

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 6, 1833. HC 1: 343–346.

1–5, All who are faithful shall see the Lord; 6–18, John bore record that the Son of God went from grace to grace until he received a fulness of the glory of the Father; 19–20, Faithful men, going from grace to grace, shall also receive of his fulness; 21–22, Those who are begotten through Christ are the Church of the Firstborn; 23–28, Christ received a fulness of all truth, and man by obedience may do likewise; 29–32, Man was in the beginning with God; 33–35, The elements are eternal, and man may receive a fulness of joy in the resurrection; 36–37, The glory of God is intelligence; 38–40, Children are innocent before God because of the redemption of Christ; 41–53, The leading brethren are commanded to set their families in order.

1 VERILY, thus saith the Lord: It shall come to pass that every soul who ^aforsaketh his ^bsins and cometh unto me, and ^ccalleth on my name, and ^dobeyeth my voice, and keepeth my commandments, shall ^esee my ^fface and ^gknow that I am; (All God's faithful children will eventually realize the fulfillment of the promise to see His face, but “it shall be in his own time, and in his own way, and according to his own will” (D&C 88:68). **But we do not need to wait until then to know that He lives. We can have a witness long before we arrive at that point.** Elder Francis M. Lyman taught: “Every Latter-day Saint is entitled to this witness and testimony. If we have not received [it] . . . the fault is ours, and not the Lord's; for every one is entitled to that witness through faith and repentance, forsaking all sin, baptism by immersion for the remission of sins, and the reception of the Holy Ghost

through the laying on of hands. Now, if any of our brethren and sisters have lived for years without really knowing, being thoroughly satisfied and thoroughly convinced, just as positive as of anything in life, that this work is of God, if they have lacked that witness and testimony it is their fault, for it is not possible for a man to do the will of the Father and not know the doctrine.” (In Conference Report, Apr. 1910, pp. 29–30.) Elder Bruce R. McConkie wrote that the promise of seeing the face of God may be fulfilled in this life: **“We have the power—and it is our privilege—so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.** “This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom.” (In Conference Report, Oct. 1977, p. 52; or *Ensign*, Nov. 1977, p. 34.) President Spencer W. Kimball added: “I have learned that where there is a prayerful heart, a hungering after righteousness, a forsaking of sins, and obedience to the commandments of God, the Lord pours out more and more light until there is finally power to pierce the heavenly veil and to know more than man knows. A person of such righteousness has the priceless promise that one day he shall see the Lord’s face and know that he is.” (“Give the Lord Your Loyalty,” *Ensign*, Mar. 1980, p. 4.)

2 And that I am the true ^alight that lighteth every man that cometh into the world;

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

4 The Father ^abecause he ^bgave me of his fulness, and the Son because I was in the world and made ^cflesh my ^dtabernacle, and dwelt among the sons of men.

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

6 And ^aJohn saw and bore record of the fulness of my ^bglory, **(In this revelation John the Baptist tells of a vision in which he was shown the power, acts, and glory of Christ in the premortal realms.**

Revelations of the Restoration, McConkie, p. 668) and the fulness of ^cJohn’s record is hereafter to be revealed. (It appears that the record being spoken of was written by John the Baptist. Similarities between this revelation and the testimony of the Gospels, especially that of the apostle John, indicate that the Gospel writers may have included some of John the Baptist's record with their own (Matthew 3:13-17; Mark 1:4-11; Luke 3:1-22; John 1:1-14, 29-34). Bruce R. McConkie noted: **“From latter-day revelation we learn that the material in the forepart of the gospel of John (the Apostle, Revelator, and Beloved Disciple) was written originally by John the Baptist. By revelation the Lord restored to Joseph Smith part of what John the Baptist had written and promised to reveal the balance when men became sufficiently faithful to warrant receiving it (D&C 93: 6-18) . . .** “Even without revelation, however, it should be evident that John the Baptist had something to do with the recording of events in the forepart of John's gospel, for some of the occurrences include his conversations with the Jews and a record of what he saw when our Lord was baptized—all of which matters would have been unknown to John the Apostle whose ministry began somewhat later than that of the Baptist's. **There is little doubt but that the Beloved Disciple had before him the Baptist's account when he wrote his gospel.** The latter John either copied or paraphrased what the earlier prophet of the same name had written. The only other possibility is that the Lord revealed to the gospel author the words that had been recorded by the earlier messenger who prepared the way before him” (Doctrinal New Testament Commentary, 1:70-71). Both John Taylor and Orson Pratt joined in the opinion that it is the record of the Baptist for which we look rather than another record written by John the Revelator as some have supposed (Taylor, *Mediation and Atonement*, 55; and *Journal of Discourses*, 16:58). Revelations of the Restoration, McConkie, p. 669-70)

7 And he bore record, saying: I saw his glory, that he was in the ^abeginning, before the world was;

8 Therefore, in the beginning the ^aWord was, for he was the Word, even the messenger of salvation—

9 The ^alight 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 ^amade by him; men were made by him; (Regarding the creation of man, the Lord revealed: “And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness” (Moses 2:26). In all other works of creation the Savior acted

with the noble and great spirits under the delegated authority of the Father (Abraham 3:22-24). **However, in the act of creating the first man and woman there was no delegation to the Son and his fellow servants.** Moses was taught, "And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them" (Moses 2:27). That is to say, "All human beings—male or female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny" ("Family: A Proclamation to the World"). **Christ is not the father of our spirits or our earthly bodies, these were fathered by God. Thus, when our text says "men were made by him," having reference to Christ, we understand this to be an expression of the doctrine of divine investiture of authority by which Christ or those holding the holy priesthood are invited to stand in the place or stead of our eternal Father.** Revelations of the Restoration, McConkie, p. 671) all things were made by him, and through him, and of him. (Referring to his infinite creations, God revealed to Moses: "**Worlds without number have I created . . . and by the Son I created them, which is mine Only Begotten**" (Moses 1:33). **(Did we help create this earth?)** **The vision shown to Abraham tells us that others were involved in creating the world under the direction of the Savior. After being shown many of the great and noble spirits, Abraham saw that "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"** (Abraham 3:24). Thus, Christ, acting under the direction of the Father, directed the council of the Gods in the creation of the heavens and the earth. Revelations of the Restoration, McConkie, p. 671)

11 And I, John, ^abear record that I beheld his ^bglory, 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 ^afulness at the first, (The apostle Paul wrote concerning the Lord's condescension to mortality: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation" (Philippians 2:5-7). Here, the English translation of "He made himself of no reputation" is a derivative of the Greek word kenosis, which means "to make empty." Bible scholars render Paul's writings to literally say that Jesus "emptied himself" (Jerusalem Bible and Revised Standard Version), or "laid aside his mighty power and glory" (Living New Testament). When Jesus was born into mortality, "over His mind had fallen the veil of forgetfulness common to all who are born to earth," wrote Elder James E. Talmage, "by which the remembrance of primeval existence is shut off" (Jesus the Christ, 111). "When Jesus lay in the manger, a helpless infant" further attested President Lorenzo Snow, "He knew not that He was the Son of God, and that formerly He created the earth. When the edict of Herod was issued, He knew nothing of it; He had not power to save Himself; and His father and mother had to take Him and fly into Egypt to preserve Him from the effects of that edict. Well, He grew up to manhood, and during His progress it was revealed unto Him who He was, and for what purpose He was in the world. The glory and power He possessed before He came into the world was made known unto Him" (Conference Report, April 1901, 3). Revelations of the Restoration, McConkie, p. 671) **but received ^bgrace for grace;** (Grace is divine help, or in other words, enabling power and strength that comes from God. The Savior increased in grace as he lived the commandments of God and blessed the lives others. His growth was accelerated above that of his fellowmen because of the reciprocal nature of receiving strength of the Spirit when extending grace. That is, he called upon his Father for power and strength to bless others in their need. In answer to his prayers, he was empowered and grew beyond his previous abilities, thus, receiving grace for grace. Christ was foremost in reaching out in compassion to others. Therefore, he received greater grace from God in his efforts than any other person. He increased his capacity to give with each experience, continuing "from grace to grace" Revelations of the Restoration, McConkie, p. 671. Elder Talmage said: "**He came among men to experience all the natural conditions of mortality; He was born as truly a dependent, helpless babe as is any other child; His infancy was in all common features as the infancy of others; His boyhood was actual**

boyhood, His development was as necessary and as real as that of all children. Over His mind had fallen the veil of forgetfulness common to all who are born to earth, by which the remembrance of primeval existence is shut off. The Child grew, and with growth there came to Him expansion of mind, development of faculties, and progression in power and understanding. His advancement was from one grace to another, not from gracelessness to grace; from good to greater good, not from evil to good, from favor with God to greater favor, not from estrangement because of sin to reconciliation through repentance and propitiation. Our knowledge of Jewish life in that age justifies the inference that the Boy was well taught in the law and the scriptures, for such was the rule. He garnered knowledge by study, and gained wisdom by prayer, thought, and effort. Beyond question He was trained to labor, for idleness was abhorred then as it is now; and every Jewish boy, whether carpenter's son, peasant's child or rabbi's heir, was required to learn and follow a practical and productive vocation. Jesus was all that a boy should be, for His development was unretarded by the dragging weight of sin; he loved and obeyed the truth and therefore was free. Jesus the Christ, p. 105-106)

13 And he received not of the fulness at first, but continued from ^agrace to grace, until he received a fulness; (The point of emphasis here is that Christ came into mortality as a helpless infant, knowing no more than any other child at birth. It was then for him to grow up into a perfect knowledge of the principles of salvation, doing so in such a manner as to mark the path that all others seeking the same end could follow. Revelations of the Restoration, McConkie, p. 673)

14 And thus he was called the ^aSon of God, because he received not of the fulness at the first.

15 And I, ^aJohn, 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 ^bbeloved Son. (The Holy Ghost is a spirit son of God and as such "is a personage of Spirit" (D&C 130:22). Joseph Smith said: "The Holy Ghost is a personage, and is in the form of a personage. It [he] does not confine itself [himself] to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence" (Teachings of the Prophet Joseph Smith, 276). John saw the Holy Ghost descend upon Christ in "a bodily shape like a dove" (Luke 3:22), that is, the personage of the Holy Ghost descended upon Christ with the grace of a dove, which imagery is chosen because the dove was present—it being the visible or outward sign of the presence of the Holy Ghost. Revelations of the Restoration, McConkie, p. 673)

16 And I, John, bear record that he received a fulness of the glory of the Father; (This fullness occurred only after his resurrection.)

17 And he received ^aall ^bpower, 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 ^afulness of the record of John. (Orson Pratt explained: "John the Baptist is said by the highest authority to be one of the greatest Prophets ever born of a woman; but we have very little written in the Jewish record concerning him. We have a revelation in the Doctrine and Covenants concerning the record of John, that great Prophet. And we are promised that if we are faithful as a people, the fullness of the record of John shall hereafter be revealed to us. When we get this, I think we shall have still more knowledge in regard to doctrine and principle, and things that are great and marvelous, of which we know very little, if anything about" (Journal of Discourses, 19:218).)

19 I give unto you these sayings that you may understand and know how to worship, and ^aknow what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. (This verse explains why the Lord revealed the few words of John the Baptist. Elder Bruce R. McConkie explained: "To worship the Lord is to follow after him, to seek his face, to believe his doctrine, and to think his thoughts. "It is to walk in his paths, to be baptized as Christ was, to preach that gospel of the kingdom which fell from his lips, and to heal the sick and raise the dead as he did. "To worship the Lord

is to put first in our lives the things of his kingdom, to live by every word that proceedeth forth from the mouth of God, to center our whole hearts upon Christ and that salvation which comes because of him. “It is to walk in the light as he is in the light, to do the things that he wants done, to do what he would do under similar circumstances, to be as he is. “To worship the Lord is to walk in the Spirit, to rise above carnal things, to bridle our passions, and to overcome the world. “It is to pay our tithes and offerings, to act as wise stewards in caring for those things which have been entrusted to our care, and to use our talents and means for the spreading of truth and the building up of his kingdom. “To worship the Lord is to be married in the temple, to have children, to teach them the gospel, and to bring them up in light and truth. “It is to perfect the family unit, to honor our father and our mother; it is for a man to love his wife with all his heart and to cleave unto her and none else. “To worship the Lord is to visit the fatherless and the widows in their affliction and to keep ourselves unspotted from the world. “It is to work on a welfare project, to administer to the sick, to go on a mission, to go home teaching, and to hold family home evening. “To worship the Lord is to study the gospel, to treasure up light and truth, to ponder in our hearts the things of his kingdom, and to make them part of our lives. “It is to pray with all the energy of our souls, to preach by the power of the Spirit, to sing songs of praise and thanksgiving. “To worship is to work, to be actively engaged in a good cause, to be about our Father’s business, to love and serve our fellowmen. “It is to feed the hungry, to clothe the naked, to comfort those that mourn, and to hold up the hands that hang down and to strengthen the feeble knees. “To worship the Lord is to stand valiantly in the cause of truth and righteousness, to let our influence for good be felt in civic, cultural, educational, and governmental fields, and to support those laws and principles which further the Lord’s interests on earth. “To worship the Lord is to be of good cheer, to be courageous, to be valiant, to have the courage of our God-given convictions, and to keep the faith. “It is ten thousand times ten thousand things. It is keeping the commandments of God. It is living the whole law of the whole gospel.” (In Conference Report, Oct. 1971, pp. 168–69; or *Ensign*, Dec. 1971, p. 130.)

20 For if you keep my ^acommandments you shall receive of his ^bfulness, and be ^cglorified in me as I am in the Father; therefore, I say unto you, you shall receive ^dgrace for grace.

21 And now, verily I say unto you, I was in the ^abeginning with the Father, and am the ^bFirstborn;

22 And all those who are begotten through me are ^apartakers of the ^bglory of the same, and are the ^cchurch of the Firstborn.

23 Ye were also in the beginning with the Father; that which is ^aSpirit, even the Spirit of truth; (As explained in Doctrine and Covenants 29:30–33, the Lord used the word *beginning* only because finite mortals cannot grasp completely that all things are eternal. The word *beginning* may refer to the time when we began as the spirit offspring of God or to the time when the earth began as a temporal sphere. The Prophet Joseph Smith taught that the intelligent part of man has always existed: “**The spirit of man is not a created being; it existed from eternity, and will exist to eternity.** Anything created cannot be eternal.” (*History of the Church*, 3:387.)

24 And ^atruth is ^bknowledge of things as they are, and as they were, and as they are to come; (Speaking of eternal truth, Elder Neal A. Maxwell said: “For those who believe we are all going to be around forever, it is both natural and wise to concern ourselves with such questions and also with such principles which are also going to be around forever. The definition of truth given in 1833 about things ‘as they are,’ ‘as they were,’ and ‘as they are to come’ (D&C 93:24) is related to another scripture: ‘. . . for the Spirit speaketh the truth and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be . . . plainly, for the salvation of our souls. . . .’ [Jacob 4:13.] Note the presence of that powerful adverb *really*. The gospel of Jesus Christ and The Church of Jesus Christ of Latter-day Saints deal plainly with realities—‘things as they really are,’ and ‘things as they really will be.’” (“Eternalism vs. Secularism,” *Ensign*, Oct. 1974, 71.) President Spencer W. Kimball stated: “If we live in such a way that the considerations of eternity press upon us, we will make better decisions. Perhaps this is why President Brigham Young once said that if he could do but one thing to bless the Saints, he believed it would be to give them ‘eyes with which to *see things as they are.*’ (*Journal of*

Discourses, 3:221; italics added.) It is interesting to note how those last words reflect the words of the scripture in which truth is described as ‘knowledge of things as they are, and as they were, and as they are to come.’ (D&C 93:24.) Jacob reminds us also that ‘the Spirit speaketh the truth . . . of things as they really are, and of things as they really will be.’ [Jacob 4:13.] “The more clearly we see eternity, the more obvious it becomes that the Lord’s work in which we are engaged is one vast and grand work with striking similarities on each side of the veil.” (“The Things of Eternity—Stand We in Jeopardy?” *Ensign*, Jan. 1977, p. 3.))

25 And whatsoever is ^amore or less than this is the spirit of that wicked one who was a ^bliar from the beginning.

26 The Spirit of ^atruth is of God. I am the Spirit of truth, and John bore record of me, saying: He ^breceived a fulness of truth, yea, even of all truth;

27 And no man receiveth a ^afulness unless he keepeth his commandments.

28 He that ^akeepeth his commandments receiveth ^btruth and ^clight, until he is glorified in truth and ^dknoweth all things.

29 **Man was also in the ^abeginning with God. ^bIntelligence, or the ^clight of ^dtruth, was not ^ecreated or made, neither indeed can be. (Elder John A. Widtsoe noted that “*intelligence* as used by Latter-day Saints has two chief meanings. . . . First, a man who gathers knowledge and uses it in harmony with the plan of salvation is intelligent. He has intelligence. . . . Second, the word when preceded by the article *an*, or used in the plural as *intelligences*, means a person, or persons, usually in the spiritual estate. Just as we speak of a person or persons, we speak of *an intelligence*, or *intelligences*.” (*Evidences and Reconciliations*, 3:74; see also Abraham 3:22–23.) We know very little about the concept of intelligence. President Joseph Fielding Smith said: “Some of our writers have endeavored to explain what an intelligence is, but to do so is futile, for we have never been given any insight into this matter beyond what the Lord has fragmentarily revealed. We know, however, that there is something called intelligence which always existed. It is the real eternal part of man, which was not created or made. This intelligence combined with the spirit constitutes a spiritual identity or individual.” (*Progress of Man*, p. 11.))**

30 All truth is independent in that ^asphere in which God has placed it, to ^bact for itself, as all intelligence also; otherwise there is no existence. (Absolute truths are taught by the Spirit. Spencer W. Kimball: “Any intelligent man may learn what he wants to learn. He may acquire knowledge in any field, though it requires much thought and effort. It takes more than a decade to get a high school diploma; it takes an additional four years for most people to get a college degree; it takes nearly a quarter-century to become a great physician. Why, oh, why do people think they can fathom the most complex spiritual depths without the necessary experimental and laboratory work accompanied by compliance with the laws that govern it? Absurd it is, but you will frequently find popular personalities, who seem never to have lived a single law of God, discoursing in interviews on religion. How ridiculous for such persons to attempt to outline for the world a way of life!” (“Absolute Truth,” *Ensign*, Sept. 1978, pp. 3–5.))

31 Behold, here is the ^aagency of man, and here is the condemnation of man; because that which was from the beginning is ^bplainly manifest unto them, and they receive not the light.

32 And every man whose spirit receiveth not the ^alight is under condemnation.

33 For man is ^aspirit. (The Gospel of John says, “God is a spirit” (John 4:24). A more accurate or literal translation would be “God is spirit,” in the same sense “man is spirit,” meaning that both are spirit beings. This does not preclude the fact that both have bodies of flesh and bones.) The elements are ^beternal, (The Prophet Joseph Smith declared, “Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity” (History of the Church, 3:387; D&C 93:29; 131:6-7).) and ^cspirit and element, inseparably connected, receive a fulness of joy; (Only in a resurrected state—that is, the inseparable union of body and spirit— can we become as God is, and only in the state of godhood can we experience the fulness of joy (D&C 138:50). Revelations of the Restoration, p. 680-681)

34 And when ^aseparated, man cannot receive a fulness of joy. (We will have fullness of joy only in the resurrection.)

35 The ^aelements are the ^btabernacle of God; yea, man is the tabernacle of God, even ^ctemples; and whatsoever temple is ^ddefiled, God shall destroy that temple. (If we don't live a celestial law, our bodies won't be celestialized.)

36 The ^aglory of God is ^bintelligence, or, in other words, ^clight and truth. (This text is often used out of context to sustain the idea that the glory of God is in obtaining an education or gaining knowledge. Intelligence as used here is a synonym for "light and truth." Thus, what the text is really telling us is that **the glory of God is found in righteousness, purity, and goodness, which virtues stand independent of the learning of men. It is the light of the Spirit to which reference is made here, light that can be had only by obedience to the order of heaven.** Revelations of the Restoration, p. 681)

37 Light and truth forsake that ^aevil one. (It was Brigham Young who said that **light and darkness will never meet, that Christ and Satan will never shake hands** (Journal of Discourses, 1:364).

Revelations of the Restoration, p. 681. John A. Widtsoe: Among the many great truths revealed to the Prophet Joseph Smith, none is more beloved by the Church than "The Glory of God is intelligence." The word intelligence, as used in common speech, means readiness in learning, quickness of mind. Its higher Gospel meaning is more profound. The intelligent man is he who seeks knowledge and uses it in accordance with the plan of the Lord for human good. This is implied in the revelation from which the quotation is made, for the full sentence reads, "The Glory of God is intelligence, or in other words, light and truth." When men follow the light their knowledge will always be well used. Intelligence, then, becomes but another name for wisdom. In the language of mathematics we may say that knowledge, plus the proper use of knowledge, equals intelligence, or wisdom. In this sense intelligence becomes the goal of the successful life. Knowledge is one of the means by which such intelligence is attained; the use of knowledge is equally as important, for it gives life and direction to knowledge. . . . It often happens that a person of limited knowledge but who earnestly and prayerfully obeys the law, rises to a higher intelligence or wisdom, than one of vast Gospel learning who does not comply in his daily life with the requirements of the Gospel. Obedience to law is a mark of intelligence. (CR, April 1938, p. 50.))

38 Every ^aspirit of man was ^binnocent in the beginning; (Spirits started out in a state of purity and innocence in the premortal life.) and God having ^credeemed man from the ^dfall, men became again, in their infant state, ^einnocent before God. (Children are born innocent in mortality.)

39 And that ^awicked one cometh and ^btaketh away light and truth, through ^cdisobedience, from the children of men, and because of the ^dtradition of their fathers. (We can avoid having light taken from us by being obedient to God's commandments.)

40 **But I have commanded you to bring up your ^achildren in ^blight and truth.** (Parents are responsible to teach their children the doctrines of the gospel.)

41 But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation;

42 You have not ^ataught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your ^baffliction.

43 And now a commandment I give unto you—if you will be delivered you shall set in ^aorder your own house, for there are many things that are not right in your house.

44 Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

45 Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you ^afriends, for you are my friends, and ye shall have an inheritance with me—

46 I called you ^aservants for the world's sake, and ye are their servants for my sake—

47 And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand ^arebuked before the Lord; (This shows Joseph was a true prophet. A false prophet would not have admitted personal weaknesses.)

48 Your ^afamily must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

49 What I say unto one I say unto all; ^apray always lest that wicked one have power in you, and remove you out of your place.

50 My servant Newel K. Whitney also, a bishop of my church, hath need to be ^achastened, and set in ^border his family, and see that they are more ^cdiligent and concerned at home, and pray always, or they shall be removed out of their ^dplace.

51 Now, I say unto you, my friends, let my servant Sidney Rigdon go on his journey, and make haste, and also proclaim the ^aacceptable year of the Lord, and the ^bgospel of salvation, as I shall give him utterance; and by your prayer of faith with one consent I will uphold him.

52 And let my servants Joseph Smith, Jun., and Frederick G. Williams make haste also, and it shall be given them even according to the prayer of faith; and inasmuch as you keep my sayings you shall not be confounded in this world, nor in the world to come.

53 And, verily I say unto you, that it is my will that you should ^ahasten to ^btranslate my scriptures, (George Q. Cannon: **On the second day of February, 1833, the Prophet completed, for the time being, his inspired translation of the New Testament. No endeavor was made at that time to print the work. It was sealed up with the expectation that it would be brought forth at a later day with other of the scriptures. Joseph did not live to give the world an authoritative publication of these translations. [Footnote: We have heard President Brigham Young state that the Prophet before his death had spoken to him about going through the translation of the scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write.] But the labor was its own reward, bringing in the performance a special blessing of broadened comprehension to the Prophet and a general blessing of enlightenment to the people through his subsequent teachings.** The Lord revealed His purpose in this matter when He said to Joseph at a later time: [Sec. 93:53, quoted.] (Life of Joseph Smith, 1907, p. 129.)) and to ^cobtain a ^dknowledge of history, and of countries, and of kingdoms, of ^elaws of God and man, and all this for the salvation of Zion. Amen.

Come Follow Me Lesson 36
August 30-September 5
D&C 94-97

D&C 94

The Lord commanded the Saints to build the Kirtland Temple. The Saints were blessed for their great sacrifices in building the temple. Joseph Smith dedicated the Kirtland Temple. The Lord accepted the Kirtland Temple, and ancient prophets restored priesthood keys. Temple building and temple work accelerate in our day.

How many temples, that we know of, were built by the Lord's covenant people before this dispensation? 4 – Solomon's temple, and 3 Nephite temples: Nephi's temple, Zarahemla and Bountiful temples.

How many temples were built or planned in the days of the Prophet Joseph Smith: 5 – Kirtland, Independence, Far West, Adam-ondi-Ahman, and Nauvoo. Kirtland still stands but is not owned by the Church. There are currently temples in Far West and Nauvoo, but no temples have been built in Independence and Adam-ondi-Ahman. See the end of the lesson for information about the temple to be built in Independence. The following is about the temple that was to be built in Adam-ondi-Ahman. (A red brick storehouse was erected part way up Spring Hill. Although it is grass-covered today and cattle graze there, remains of the bricks can still be found forming a slight rise or knoll on the surface of the ground. At the top of the hill, perhaps a mile from the storehouse, at a spot permitting a view of the surrounding country in every direction, a site was marked out and dedicated for a temple block. **Elder Heber C. Kimball, who was present at the dedication, is credited with the following report of this event: After hearing of the mobbing, burning and robbing in Gallatin, Daviess Co., and the region round about the brethren of Caldwell went directly to Adam-ondi-Ahman, which is on the west fork of Grand River. Thomas B. Marsh, David W. Patten, Brigham Young, myself, Parley P. Pratt and John Taylor amongst the number. When we arrived there we found the Prophet Joseph, Hyrum Smith and Sidney Rigdon, with hundreds of others of the Saints, preparing to defend themselves from the mob who were threatening the destruction of our people. . . . While there we laid out a city on a high elevated piece of land, and set the stakes for the four corners of a temple block, which was dedicated, Brother Brigham Young being mouth; there were from three to five hundred men present on the occasion, under arms. This elevated spot was probably from two hundred and fifty to five hundred feet above the level of Grand River, so that one could look east, west, north and south, as far as the eye could reach; it was one of the most beautiful places I ever beheld. The Prophet Joseph called upon Brother Brigham, myself and others, saying, "Brethren, come, go along with me, and I will show you something." He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; "There," said Joseph, "is the place where Adam offered up sacrifice after he was cast out of the garden." The altar stood at the highest point of the bluff. Although the "temple block" was dedicated, apparently no corner stones were laid, and no temple was built. Persecution soon forced the Saints to flee to Illinois, and thus the settlement had a short existence lasting only a few months, because by November 1838 the Saints were leaving their homes and abandoning Adam-ondi-Ahman. Robert Matthews, Encyclopedia of Latter-day Saint History, Donald Q. Cannon, Richard O. Cowan, Arnold K. Garr.)**

(When the revelation was given to build this temple there were only about one hundred members (approximately twenty families) living in Kirtland township. These people were not only few in number,

but they lacked land, money, and architectural knowledge. But they united and called upon the Lord for help. Through visions and revelations to the First Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams) the pattern of this building was unfolded, after which these leaders supervised its construction. Meanwhile, missionaries went forth converting others and instructing converts to gather in Kirtland and contribute financially to the temple project. Heeding this call, many faithful Saints migrated to northeastern Ohio. Within three years, membership in Kirtland increased from one hundred to thirteen hundred. *Studies in Scripture*, 1:417)

Today there are 134 working temples with more announced).

Joseph Smith Papers – 321, 339, 341, 531, 533

(On 23 March 1833 a council was called to appoint a committee to purchase land in Kirtland to which the Saints could gather in a city-stake of Zion. The committee was appointed and some large farms purchased (Smith, *History of the Church*, 1:335-36). Once the land had been purchased, a city plat was surveyed, and the Saints began to gather to it. Two days before this revelation was given, Joseph Smith wrote: "A conference of High Priests assembled in Kirtland, to take into consideration the necessity of building a school house, for the accommodation of the Elders, who should come together to receive instruction preparatory for their missions, and ministry, according to a revelation on that subject, given March 8, 1833 [D&C 90], and by unanimous voice of the conference; Hyrum Smith, Jared Carter, and Reynolds Cahoon were appointed a committee to obtain subscriptions, for the purpose of erecting such a building. (*History of the Church*, 1:342-43). The building designed to house the "school of the prophets" (D&C 90:7) or "the school of mine apostles," as the Lord called it, was the Kirtland Temple. *Revelations of the Restoration*, 684)

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 6, 1833. HC 1: 346–347. Hyrum Smith, Reynolds Cahoon, and Jared Carter are appointed as a Church building committee.

1–9, A commandment relative to the erection of a house for the work of the Presidency; 10–12, A printing house is to be built; 13–17, Certain inheritances are assigned.

1 AND again, verily I say unto you, my ^afriends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the ^bstake of Zion, here in the land of Kirtland, beginning at my house. **(Each city of the stake of Zion was to be built according to the pattern of the city of Zion in Jackson County, Missouri. Therefore, like the center place in Independence, a stake begins with Saints gathering together in strength, enabling them to build houses for the purpose of furthering the work of the Lord. The Prophet Joseph Smith sent a plat of the city of the New Jerusalem to Independence, Missouri, which served as a model for the cities of the stakes of Zion. He explained that the city stake of the Saints would center on a fifteen-acre block containing "twenty-four buildings to supply them with houses for public worship and schools. These buildings will be temples," each of which was to be of identical dimensions and two stories high. Ten-acre blocks containing twenty equal lots for homes were to extend from the central block, filling the city until it equaled one mile square and providing for fifteen to twenty thousand people. "Lands on the north and south of the city will be laid off for barns and stables for the use of the city," wrote the Prophet, "so there will be no barns or stables in the city among the homes of the people." This allowed everyone, families of businessmen and farmers alike, to enjoy the benefits of public schools, social refinements, worship, and ease of access to commerce. "When this square is thus laid off and supplied, lay off another in the same way," wrote the Prophet to those to whom the city plat was sent, "and so fill up the world in these**

last days, and let every man live in the city, for this is the city of Zion" (Roberts, *Comprehensive History of the Church*, 1:311-12). The city was to be laid out with the temple as the starting point, and the rest of the city being built in relation to it. This pattern was followed by Brigham Young in laying out Salt Lake City. He first identified the spot upon which the temple would be built and paralleled all the streets out from what is called Temple Square. Revelations of the Restoration, 684-85)

2 And behold, it must be done according to the ^apattern which I have given unto you.

3 And let the first lot on the south be consecrated unto me for the building of a house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the ^apresidency, in all things pertaining to the church and kingdom.

4 Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof and in the length thereof, in the inner court. **(The same dimensions as the Kirtland Temple.)**

5 And there shall be a lower court and a higher court, according to the pattern which shall be given unto you hereafter.

6 And it shall be ^adedicated unto the Lord from the foundation thereof, according to the ^border of the priesthood, according to the pattern which shall be given unto you hereafter. **(To be dedicated to the Lord is to be consecrated or set apart for his purpose. Thus, the "temples"—those buildings to be used as schools or for other public purposes in a city of Zion—were to be dedicated "from the foundation" or from their very inception to the purposes of the Lord. Formal dedicatory services are held at the ground breaking and completion of such buildings. There is also a formal ceremony for the laying of the cornerstone at the dedication of temples. "If the strict order of the Priesthood were carried out in the building of Temples," explained the Prophet Joseph Smith, "the first stone would be laid at the south-east corner, by the First Presidency of the Church. The south-west corner should be laid next. The third, or north-west corner next; and the fourth, or north-east corner last. The first Presidency should lay the south-east corner stone and dictate who are the proper persons to lay the other corner stones. "If a Temple is built at a distance, and the First Presidency are not present, then the Quorum of the Twelve Apostles are the persons to dictate the order for that Temple; and in the absence of the Twelve Apostles, then the Presidency of the Stake will lay the south-east corner stone; the Melchisedec Priesthood laying the corner stones on the east side of the Temple, and the Lesser Priesthood those on the west side" (*History of the Church*, 4:331). Revelations of the Restoration, 685-86)**

7 And it shall be wholly dedicated unto the Lord for the work of the ^apresidency.

8 And ye shall not suffer any ^aunclean thing to come in unto it; and my ^bglory shall be there, and my ^cpresence shall be there.

9 But if there shall come into it any ^aunclean thing, my glory shall not be there; and my presence shall not come into it.

10 And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of a house unto me, for the work of the ^aprinting of the ^btranslation of my scriptures, and all things whatsoever I shall command you.

11 And it shall be fifty-five by sixty-five feet in the width thereof and the length thereof, in the inner court; and there shall be a lower and a higher court.

12 And this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern in all things as it shall be given unto you. **(The printing office described was never built. The Lord commanded that before this or the office for the presidency be built, the Kirtland Temple be finished. Debts, apostasy, and persecution prevented any further building in Kirtland in fulfillment of this revelation. However, before the temple in Kirtland could be finished, it was decided in council "to erect a house for the printing office, which is to be thirty by thirty-eight on the ground; the first story to be occupied for the School of the Prophets this winter [1833], and the upper story for the printing press" (Smith, *History of the Church*, 1:418), located near the temple.**

The reason for this decision appears to be the destruction of the printing office and theft of the Church's press in Independence, Missouri (see commentary on D&C 98). Stewardship for the printing office was given to Oliver Cowdery and Frederick G. Williams (D&C 104:28-29). "The second lot south of this building was to be dedicated for the building of another house where the printing for the Church could be done and the translation of the scriptures, on which the Prophet had been working off and on for many months, could be published. . . . This house also was to be dedicated to the service of the Lord, and set apart for the printing" (Smith, *Church History and Modern Revelation*, 1:404). Revelations of the Restoration, 686-87)

13 And on the third lot shall my servant Hyrum Smith receive his ^ainheritance.

14 And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritances—

15 That they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I, the Lord God, have given unto you.

16 These two houses are not to be built until I give unto you a commandment concerning them. (The building of the First Presidency house and the printing house were postponed until the Temple could be finished, but the Temple took up all their time and resources that these two buildings were not built.)

17 And now I give unto you no more at this time. Amen.

D&C 95

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How many temples, that we know of, were built by the Lord's covenant people before this dispensation? 4 – Solomon's temple, and 3 Nephite temples: Nephi's temple, Zarahemla and Bountiful temples.

How many temples were built or planned in the days of the Prophet Joseph Smith: 5 – Kirtland, Independence, Far West, Adam-ondi-Ahman, and Nauvoo. Kirtland still stands but is not owned by the Church. There are currently temples in Far West and Nauvoo, but no temples have been built in Independence and Adam-ondi-Ahman. See the end of the lesson for information about the temple to be built in Independence. The following is about the temple that was to be built in Adam-ondi-Ahman. (A red brick storehouse was erected part way up Spring Hill. Although it is grass-covered today and cattle graze there, remains of the bricks can still be found forming a slight rise or knoll on the surface of the ground. At the top of the hill, perhaps a mile from the storehouse, at a spot permitting a view of the surrounding country in every direction, a site was marked out and dedicated for a temple block. **Elder Heber C. Kimball, who was present at the dedication, is credited with the following report of this event: After hearing of the mobbing, burning and robbing in Gallatin, Daviess Co., and the region round about the brethren of Caldwell went directly to Adam-ondi-Ahman, which is on the west fork of Grand River. Thomas B. Marsh, David W. Patten, Brigham Young, myself, Parley P. Pratt and John Taylor amongst the number. When we arrived there we found the Prophet Joseph, Hyrum Smith and Sidney Rigdon, with hundreds of others of the Saints, preparing to defend themselves from the mob who were threatening the destruction of our people. . . . While there we laid out a city on a high elevated piece of land, and set the stakes for the four corners of a temple block, which was dedicated, Brother Brigham Young being mouth; there were from three to five hundred men present on the occasion, under arms. This elevated spot was probably from two hundred and fifty to five hundred feet above the level of Grand River, so that one could look east, west, north and south, as far as the eye could reach; it was one of the most beautiful places I ever**

beheld. The Prophet Joseph called upon Brother Brigham, myself and others, saying, "Brethren, come, go along with me, and I will show you something." He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; "There," said Joseph, "is the place where Adam offered up sacrifice after he was cast out of the garden." The altar stood at the highest point of the bluff. Although the "temple block" was dedicated, apparently no corner stones were laid, and no temple was built. Persecution soon forced the Saints to flee to Illinois, and thus the settlement had a short existence lasting only a few months, because by November 1838 the Saints were leaving their homes and abandoning Adam-ondi-Ahman. Robert Matthews, Encyclopedia of Latter-day Saint History, Donald Q. Cannon, Richard O. Cowan, Arnold K. Garr.)

(When the revelation was given to build this temple there were only about one hundred members (approximately twenty families) living in Kirtland township. These people were not only few in number, but they lacked land, money, and architectural knowledge. But they united and called upon the Lord for help. Through visions and revelations to the First Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams) the pattern of this building was unfolded, after which these leaders supervised its construction. Meanwhile, missionaries went forth converting others and instructing converts to gather in Kirtland and contribute financially to the temple project. Heeding this call, many faithful Saints migrated to northeastern Ohio. Within three years, membership in Kirtland increased from one hundred to thirteen hundred. Studies in Scripture, 1:417)

Today there are 134 working temples with more announced).

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1, 1833. HC 1: 350—352. This revelation is a continuation of divine directions to build houses for worship and instruction, especially the House of the Lord. See Section 88: 119—136 and Section 94. 1—6, The saints are chastened for their failure to build the House of the Lord; 7—10, The Lord desires to use his house to endow his people with power from on high; 11—17, The house is to be dedicated as a place of worship and for the school of the apostles.

(The commandment to build a temple was first given in December 1832 (see D&C 88:119). The Prophet Joseph Smith reported that when Doctrine and Covenants 95 was given, "great preparations were making to commence a house of the Lord," but "the Church was poor" and the work lagged (*History of the Church*, 1:349–50.) On 1 June 1833 the temple committee, composed of Hyrum Smith, Reynolds Cahoon, and Jared Carter, sent a circular to all the members, encouraging them to assist spiritually and temporally in building the temple. On the same day the Prophet Joseph Smith received section 95, in which the Lord reproved the Saints for neglecting the commandment to build a temple. Institute Manual, 224)

1 VERILY, thus saith the Lord unto you whom I love, and whom I ^alove I also chasten ("Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). Spencer W. Kimball said, "We are concerned that too many times the interviewing leader in his personal sympathies for the transgressor, and in his love perhaps for the family of the transgressor, is inclined to waive the discipline which that transgressor demands. Too often a transgressor is forgiven and all penalties waived when that person should have been disfellowshipped or excommunicated. Too often a sinner is disfellowshipped when he or she should have been excommunicated. . . . Do you remember what was said by the prophet Alma? 'Now,' he said, 'repentance could not come unto men except there were a punishment.' (Alma 42:16.) Ponder on that for a moment. Have you realized that? There can be

no forgiveness without real and total repentance, and there can be no repentance without punishment. This is as eternal as is the soul. . . . Please remember these things when somebody comes before you who has broken the laws of God. It is so easy to let our sympathies carry us out of proportion; and when a man has committed sin, he must suffer. It's an absolute requirement—not by the bishop—but it's a requirement by nature and by the very part of a man" (Conference Report, April 1975, 116). Brigham Young said: "At times I may to many of the brethren appear to be severe. I sometimes chasten them; but it is because I wish them to so live that the power of God, like a flame of fire, will dwell within them and be round about them. These are my feelings and desires" (Journal of Discourses, 8:62.) that their sins may be ^bforgiven, for with the ^cchastisement I prepare a way for their ^ddeliverance in all things out of ^etemptation, and I have loved you— (Leaun G. Otten and C. Max Caldwell explained: "We learn from this revelation that when the chastisement ceases, the chastiser is responsible to show the one who has erred how to proceed to correct his mistake. . . . It is one thing to tell a person that he is wrong. It is quite another to show him how to do things right. When the saints failed to begin to build the Kirtland temple, the Lord not only chastised them for their failure, but He also revealed to them how to proceed in the accomplishment of their assigned task (see D&C 95:13-17)" (Sacred Truths, 2:151).)

2 Wherefore, ye must needs be chastened and stand rebuked before my face;

3 For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine ^ahouse; (It had been six months since the revelation to build a temple and nothing had happened. After this revelation, they hasten the building of the Kirtland temple.)

4 For the preparation wherewith I design to prepare mine apostles ("Apostles" as used in this text has reference to those who go forth at the direction of the Lord to testify of his restored gospel. It does not refer to the office of apostle, which had not yet been restored. It was in the Kirtland Temple that the elders were instructed in the principles of the gospel and endowed with the power of God. Both experiences were fundamental to their preparation to represent the Lord. Revelations of the Restoration, p. 690) to ^aprune my vineyard for the last time (Zenos's allegory of the olive trees in Jacob 5), that I may bring to pass my ^bstrange act, (The language is that of Isaiah (Isaiah 28:21-22: 21 For the LORD shall rise up as *in* ^amount Perazim, he shall be wroth as *in* the valley of ^bGibeon, that he may do his work, his **strange work**; and bring to pass his act, his ^cstrange act. 22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a ^aconsumption, even determined upon the whole earth.). **It was quoted by Moroni to Joseph Smith on their first meeting. The idea that it conveys is that the gospel will appear "strange," and the things the Lord does or has his people do will appear as a "strange act" to those so given up to the things of the world that they have lost all spiritual discernment or sensitivity.** Revelations of the Restoration, p. 690) that I may ^cpour out my Spirit upon all flesh—

5 But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are ^achosen. (We do the choosing.)

6 They who are not chosen have sinned a very grievous sin, in that they are ^awalking in ^bdarkness at noon-day.

7 And for this cause I gave unto you a commandment that you should call your ^asolemn assembly, that your ^bfastings and your ^cmourning might come up into the ears of the Lord of ^dSabaoth, (The Hebrew meaning of Sabaoth is literally "hosts." Often the word is used in conjunction with hosts of soldiers organized for war. Bible scholars explain that "since the realms of earth and heaven were closely related in ancient thought, it was believed that the same kind of organized military array was found in the heavenly sphere" (Interpreter's Dictionary of the Bible, 2:655). This text expands our understanding of those who marched in the heavenly army. It describes the Lord of Sabaoth as the "creator of the first day, the beginning and the end." In earlier revelations Christ is referred to as "the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made" (D&C 38:1). Again, we are told to give "ear to

him who laid the foundation of the earth, who made the heavens and all the hosts thereof" (D&C 45:1). **We would understand the heavenly host to be the righteous spirits who had marched in the army of the Lord against Lucifer and his legions** (D&C 29:36). Revelations of the Restoration, p. 690-91) which is by interpretation, the ^ccreator of the first day, the beginning and the end.

8 Yea, verily I say unto you, I gave unto you a commandment that you should ^abuild a house, in the which house I design to ^bendow those whom I have ^cchosen with power from on high; (The Lord wanted to give his church leaders great blessings, but couldn't do so until the temple was completed. There are hundreds in Canada waiting for the servants of God to preach the gospel and convert them. There are tens of thousands in England waiting for these missionaries as well. **The endowment spoken of here is not the same as the ceremony administered in later temples. Priesthood members in Kirtland did participate in a partial endowment, the full ordinance being reserved for a future performance when a temple designed for ordinance work itself should be built. Bruce R. McConkie, Ensign, Aug 1976, p. 10. The first complete endowment in this dispensation was given by Joseph Smith in Nauvoo on 4 May 1842. The endowment received in Kirtland included washings and anointings, as well as the washing of feet for official priesthood brethren. The Lord also poured out His Spirit, or in other words endowed them with spiritual power, and many received revelations or other gifts.** Doctrine and Covenants Student Manual, p. 226)

9 For this is the ^apromise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem.

10 Nevertheless, my servants sinned a very grievous sin; and ^acontentions arose in the ^bschool of the prophets; which was very grievous unto me, saith your Lord; therefore I sent them forth to be chastened. (The School of the Prophets was held over the Newell K. Whitney store in Kirtland.)

11 Verily I say unto you, it is my will that you should build a house. ^aIf you keep my commandments you shall have power to build it.

12 If you ^akeep not my commandments, the ^blove of the Father shall not continue with you, therefore you shall ^cwalk in darkness.

13 Now here is wisdom, and the ^amind of the Lord—let the house be built, not after the manner of the world, for I give not unto you that ye shall live after the manner of the world; (The building of the temple is a pattern of how our families should be built, in faith and obedience.)

14 Therefore, let it be built after the ^amanner which I shall show unto three of you (Joseph Smith, Sidney Rigdon and Frederick G. Williams), whom ye shall appoint and ordain unto this power. (In fulfillment of the Lord's promise, the First Presidency were shown in vision the temple they had been commanded to build. Concerning the construction, Truman O. Angell, an early convert to the Church, recorded in his journal: "About this time Frederick G. Williams, one of President Smith's counselors, came into the Temple when the following dialogue took place in my presence: Carpenter Rolph said, 'Doctor, what do you think of the House?' He answered, 'It looks to me like the pattern precisely.' He then related the following: 'Joseph received the word of the Lord for him to take his two counselors, [Frederick G.] Williams and [Sidney] Rigdon, and come before the Lord and He would show them the plan or model of the House to be built. We went upon our knees, called on the Lord, and the Building [Kirtland Temple] appeared within viewing distance. I being the first to discover it. Then all of us viewed it together. After we had taken a good look at the exterior, the Building seemed to come right over us, and the Makeup of this Hall seemed to coincide with what I there saw to a minutia'" ("His Journal," [1967] 198). The Prophet Joseph Smith's mother, Lucy Mack Smith, wrote regarding a council meeting held to discuss the building of the house of the Lord in Kirtland: "In this council Joseph requested each of the brethren to rise and give his views, and when they were through, he would give his opinion concerning the matter. They all spoke. Some thought that it would be better to build a frame house. Others said that a frame house was too costly, and the majority concluded upon putting up a log house and made their calculations about what they could do towards building it. Joseph rose and reminded them that they were not making a house for

themselves or any other man, but a house for God. 'And shall we, brethren, build a house for our God of logs? No, I have a better plan than that. I have the plan of the house of the Lord, given by himself. You will see by this the difference between our calculations and his idea of things.' "He then gave them the full plan of the house of the Lord at Kirtland" (History of Joseph Smith, 1996, 321-22). Revelations of the Restoration, p. 695-96)

15 And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof. **(The temple at Kirtland was mainly a house of worship. Ordinances such as endowments, sealings, baptisms, and other vicarious work for the dead were not revealed until the Saints were commanded to build a temple in Nauvoo, Illinois. In addition, the Kirtland Temple was built that the keys for performing these ordinances might be restored.** The physical layout of the temple met the purpose for which it was built. The lower part of the Lord's house in Kirtland, or the main floor, was used for church services similar to the chapels in church buildings today. Congregations met to worship and partake of the sacrament. The congregational seating of the building followed the custom of the day, which included enclosed pews. The benches in the pews were movable, allowing the congregation to sit facing either direction. The distinction that separates this building apart from other church meetinghouses is the three tiers of pulpits at each end of the inner court, each row set a little higher than the previous one. In addition, the pulpits had three seats behind an enclosed breastwork, with a fourth row on ground level behind a hinged table that extended when lifted and upon which the emblems of the sacrament were placed. The west pulpits were designated for the presiding officers of the Higher, or Melchizedek, Priesthood. Those on the east were for the presidencies of the Lesser, or Aaronic, Priesthood. The breastwork of the pulpits at each end had lettering that designated the proper seating for the various offices. The second floor had pulpits at each end similar to those on the main floor. This was a visible designation that the activities of the school held there were under the direction of the priesthood (D&C 90:7, 13-15). It was unusual for the times to have a school as part of a church building. This floor served a missionary training center at which secular as well as religious instruction was offered. The third floor was in the attic of the building. It was divided into five rooms, which were utilized as offices for the presiding quorums and officers. Revelations of the Restoration, p. 694)

16 And let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the ^aoffering up of your most holy desires unto me, saith your Lord. (Orson Pratt explained: "By and by we will have Temples, with a great many things contained in them which we now have not; for with them, as with all other things, the Lord begins little by little; he does not reveal everything all at once. He gave the pattern of these things in Kirtland, Ohio, as the beginning; but there were not rooms for the washings, no rooms such as we have now, and such as were prepared in the Nauvoo Temple; and in other respects, there was something added to the Nauvoo Temple. Why; Because we had greater experience, and were prepared for greater things. There was no font in the basement story of the Kirtland Temple, for baptismal purposes in behalf of the dead? Why not! Because that principle was not revealed. But in the Nauvoo Temple this font was prepared, which was something in advance of the Kirtland Temple. We have, of late, constructed a Temple at St. George. Blessings have been administered in that Temple, that were totally unknown in the two former Temples, namely, endowments for the dead. Again, **by and by, we build a Temple in Jackson County, Missouri. Will it be built according to the pattern of our present Temples? No. There will be, according to the progress of this people, and the knowledge they receive, and the greatness of the work that is before them, many things, pertaining to the pattern, that will then be given, which will differ materially, or will be, at least, in addition to that which is in these Temples now built. I think if you will go and search in the Church Historian's office, you will find a plan of a Temple, that is to be built in Jackson County, which will be very different from the little Temples we now build"** (Journal of Discourses, 19:19).)

17 And let the higher part of the inner court be dedicated unto me for the ^aschool of mine apostles, saith Son ^bAhman; **(This is the name of Jesus Christ in the pure language given to Adam. Orson Pratt**

stated: "There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, 'What is the name of God in the pure language?' The answer says, 'Ahman.' 'What is the name of the Son of God?' Answer, 'Son Ahman'" (Journal of Discourses, 2:342). Elder McConkie explained, "In the pure language spoken by Adam—and which will be spoken again during the millennial era (Zephaniah 3:9)—the name of God the Father is Ahman, or possibly Ah Man, a name-title having a meaning identical with or at least very closely akin to Man of Holiness (Moses 6:57). God revealed himself to Adam by this name to signify that he is a Holy Man, a truth which man must know and comprehend if he is to become like God and inherit exaltation (1 John 3:1-3; D&C 132:19-24)" (Mormon Doctrine, 29). "Since Ahman is the name of God the Father in the pure language spoken by Adam, Son Ahman is the name of his Only Begotten Son" (McConkie, Mormon Doctrine, 740.) or, in other words, Alphas; or, in other words, Omegas; even Jesus Christ your Lord. Amen.

D&C 96

Revelation given to Joseph Smith the Prophet, showing the order of the City or Stake of Zion at Kirtland, Ohio, June 4, 1833. Given as an example to the saints in Kirtland. HC 1: 352–353. The occasion was a conference of high priests, and the chief subject of consideration was the disposal of certain lands, known as the French farm, possessed by the Church near Kirtland. Since the conference could not agree who should take charge of the farm, all agreed to inquire of the Lord concerning the matter.

(As more and more Saints gathered to the Kirtland area, the need arose to purchase lands for their settlement. In April 1833 the Church purchased a 103-acre farm from Peter French. This farm extended south from the Kirtland flats, near the Newel K. Whitney home and store, and rose up the hill to the lot upon which the Kirtland Temple now stands. The Prophet Joseph Smith wrote: "A conference of High Priests convened in the translating room in Kirtland . . . and took into consideration how the French farm should be [distributed]. The conference could not agree who should take charge of it, but all agreed to inquire of the Lord; accordingly we received the following" (History of the Church, 1:352). The revelation deals with concerns that were specific to the historical context in which it was received. Revelations of the Restoration, 697)

1, The Kirtland Stake of Zion is to be made strong; 2–5, The bishop is to divide the inheritances for the saints; 6–9, John Johnson is to be a member of the United Order.

1 BEHOLD, I say unto you, here is wisdom, whereby ye may know how to act concerning this matter, for it is expedient in me that this ^astake that I have set for the strength of Zion should be made strong. (In this scriptural imagery Zion is likened to a tent with stakes as its support. If the stakes are driven securely into the ground the stake will be secure. The expression comes from Isaiah, who wrote, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Isaiah 33:20). And again the ancient prophet wrote, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2). Responding to the misuse of this imagery among the Saints, Joseph Fielding Smith reminded us: "Isaiah speaks of Zion as a tent, or tabernacle, having in mind the Tabernacle which was built and carried in the wilderness in the days of Moses, and the cords are the binding cables and extend from the tent, or tabernacle, to the stakes which are fastened in the ground. Now the Lord revealed that Zion was to be built and surrounding her would be the stakes helping to bind and keep her in place. This figure of speech has almost been lost through the

intervening years, but it retains its significance, or beauty. To speak of Zion, the New Jerusalem, or even that section where the city will be built, as a stake of Zion, is a sad mistake. Zion is the tent, the stakes of Zion are the binding pegs that support her. Zion, therefore, cannot be a stake, it would be as improper to call a tent a stake as to apply this term to Zion" (*Church History and Modern Revelation*, 1:321-22). Revelations of the Restoration, 697-98)

2 Therefore, let my servant Newel K. ^aWhitney (Bishop) take charge of the place which is named among you, upon which I design to build mine ^bholy house.

3 And again, let it be divided into lots, according to wisdom, for the benefit of those who seek ^ainheritances, as it shall be determined in council among you.

4 Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine ^aorder, (The Literary Firm) for the purpose of bringing forth my word to the children of men.

5 For behold, verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men for your good. Even so. Amen. (Do missionary work where you live to build up Zion.)

6 And again, verily I say unto you, it is wisdom and expedient in me, that my servant ^aJohn Johnson (Prior to this revelation, the Prophet Joseph Smith and his wife, Emma, had lived with John and his wife, Elsa, on their farm in Hiram, Ohio. It was on this farm that the leading elders of the Church met in conference and determined to publish a selection of the revelations which had been received, known as the Book of Commandments (D&C 67). It was there that Joseph Smith and Sidney Rigdon received the visions of the three degrees of glory while engaged in the translation of the Bible (D&C 76) and were later tarred and feathered. (Revelations of the Restoration, 699) whose offering I have accepted, and whose prayers I have heard, unto whom I give a promise of eternal life inasmuch as he keepeth my commandments from henceforth—

7 For he is a descendant of ^aJoseph and a partaker of the blessings of the promise made unto his fathers—

8 Verily I say unto you, it is expedient in me that he should become a member of the ^aorder, that he may assist in bringing forth my word unto the children of men. (The order of which John Johnson was to become a member was composed of some of the leading elders of the Church and was referred to as the united order, or United Firm. Members of this order oversaw Church-owned properties. As members of the order, they covenanted to consecrate their surplus property and business profits for the poor and needy of the Church. Revelations of the Restoration, 699)

9 Therefore ye shall ordain him unto this blessing, and he shall seek diligently to take away ^aincumbrances that are upon the house named among you, (The Peter French Inn) that he may dwell therein. Even so. Amen. (At this time, as indicated in the introduction, the Church had negotiated the purchase of a farm from Peter French, which included a house or inn. The Lord commanded John Johnson to supply funds to help pay the debt the United Firm incurred in the purchase of the farm. This simple passage in the Doctrine and Covenants had a profound influence in the life of John Johnson and the history of the Church. **John gave liberally of his means for the building of the kingdom and eventually sold his home and farm in Hiram, Ohio, as part of honoring the covenant he had made as a member of the order. His offerings were combined with the money of the order and used to pay the mortgage on the Peter French farm. It was upon a portion of this land that the Kirtland Temple was built. This temple and the resulting blessings, namely the preparatory endowment ordinances (washings and anointings), many great spiritual manifestations, and the long awaited restoration of priesthood keys held by Moses, Elias, and Elijah were made possible due, in part, to this one man's offering.** Revelations of the Restoration, 699-700)

D&C 97

(On 20 July 1833 an armed mob, approved by the state Lieutenant Governor Lilburn W. Boggs, demanded that all Mormons remove from Jackson County, Missouri. They ransacked the home of William W. Phelps and destroyed the unbound sheets of the Book of Commandments that were in the printing office above his home. The printing press was destroyed, and Brother Phelps's personal belongings were plundered. Bishop Edward Partridge and another member, Charles Allen, were taken into the county courthouse square where they were stripped of their clothing, tarred, and feathered. Sidney Gilbert was forced to agree to close his mercantile store. Three days later, leaders among the Saints signed a treaty with the mob that they would leave the county.

During the summer of 1833 the Saints in Kirtland had devoted much of their attention to building the temple, as commanded by the Lord. On 23 July, the very day that the treaty was signed in Missouri, "the corner stones of the Lord's House were laid in Kirtland, after the order of the Holy Priesthood" (Smith, *History of the Church*, 1:400). The Prophet, who was in Kirtland, was without knowledge of what was happening in Missouri. On 2 August he received the following revelation, which warned the inhabitants of Zion to observe the commandments or be visited "with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire" (D&C 97:26). Revelations of the Restoration, 701)

Joseph Smith Papers – 319, 537

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 2, 1833. HC 1: 400–402. This revelation deals particularly with the affairs of the saints in Zion, Jackson County, Missouri, in response to the Prophet's inquiry of the Lord for information. Members of the Church in Missouri were at this time subjected to severe persecution, and on July 23, 1833, had been forced to sign an agreement to leave Jackson County.

1–2, Many of the saints in Zion (Jackson County, Missouri) are blessed for their faithfulness; 3–5, Parley P. Pratt is commended for his labors in the school in Zion; 6–9, Those who observe their covenants are accepted by the Lord; 10–17, A house is to be built in Zion in which the pure in heart shall see God; 18–21, Zion is the pure in heart; 22–28, Zion shall escape the Lord's scourge if she is faithful.

1 VERILY I say unto you my friends, I speak unto you with my ^avoice, even the voice of my Spirit, that I may show unto you my will concerning your brethren in the land of ^bZion, (Jackson County, Missouri) many of whom are truly humble and are seeking diligently to learn wisdom and to find truth.

2 Verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the ^ameeek, and upon all whomsoever I will, that I may be ^bjustified when I shall bring them unto judgment.

3 Behold, I say unto you, concerning the school in Zion, (Missionary preparation school.) I, the Lord, am well pleased that there should be a ^aschool in Zion, and also with my servant ^bParley P. Pratt, for he abideth in me.

4 And inasmuch as he continueth to abide in me he shall continue to preside over the school in the land of Zion until I shall give unto him other commandments.

5 And I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the ^aschool, and of the church in Zion. (It is the privilege of those appointed to teach in the kingdom to receive inspiration from God and, if they are faithful in teaching the scriptures, to have the mysteries of godliness unfolded to them. The blessing extends to all who are called to teach, whether it be in Primary, Sunday School, Relief Society, the quorums of the priesthood, or the Church Educational System. The promise extends to tens, even hundreds of thousands who have been so called. According

to the apostle Paul, these teachers rank second only to apostles and prophets in their importance in the Church. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" (1 Corinthians 12:28). There is no thought here that the right to teach or to receive the appropriate revelation for the particular teaching assignment to which one has been called is limited to those holding high office or position. All who have been baptized and had the gift of the Holy Ghost conferred upon them have received not just the right but the responsibility to receive revelation. Joseph Smith said, "No man can receive the Holy Ghost without receiving revelations" (*Teachings of the Prophet Joseph Smith*, 328). Revelations of the Restoration, 702)

6 And to the residue of the school, I, the Lord, am willing to show mercy; nevertheless, there are those that must needs be ^achastened, and their works shall be made known.

7 The ^aax is laid at the root of the trees; (The tree seeing the ax laid at its roots should be motivated to change and do better and bring forth good fruit.) and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire. I, the Lord, have spoken it. (Thus, those in the School of the Elders who, like their ancient counterparts in the nation of the Jews, had not brought forth good works, whose private lives did not match their public professions, stood in danger of being cut down and destroyed. Revelations of the Restoration, 703)

8 Verily I say unto you, all among them who know their hearts are ^ahonest, and are broken, and their spirits contrite, and are ^bwilling to observe their covenants by ^csacrifice—yea, every sacrifice which I, the Lord, shall command—they are ^daccepted of me.

9 For I, the Lord, will cause them to bring forth as a very fruitful ^atree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

10 Verily I say unto you, that it is my will that a ^ahouse should be built unto me in the land of Zion, like unto the ^bpattern which I have given you. (This refers to the temple in Independence, Missouri. **The instructions sent to Zion indicate that the temple to be built at this time in Independence, Missouri, was identical in style to the temple in Kirtland, Ohio, except that the dimensions were larger** (Roberts, Comprehensive History, 1:359).)

11 Yea, let it be built speedily, by the tithing of my people.

12 Behold, this is the ^atithing and the ^bsacrifice which I, the Lord, require at their hands, that there may be a ^chouse built unto me for the salvation of Zion— **(Because the Saints in Zion had not lived worthily of the Lord's blessing, they were unable to build the temple in Jackson County as they had been commanded. Rather than redeem Zion according to the ancient promises, they were driven from it.** Bruce R. McConkie said: "Time and time again the early saints in this dispensation were offered the precious privilege of building up Zion, of establishing the New Jerusalem, and of crowning that Holy City with the temple of temples. But always the promises were conditional. Always the divine provisos set forth the need for faith, obedience, righteousness, and complete conformity to the high, holy, and heavenly law. **Sad to say, the Lord's people failed to gain the promised blessing. Obeying only in part, they received only a partial reward. Failing to live the fulness of the divine law, they were denied an inheritance in the Holy City in the days of their mortal probation.**" It was with the Latter-day Saints as it had been with their ancestors in the days of Moses. The Lord Jehovah offered ancient Israel the fulness of his eternal gospel; by the mouth of Moses and others of the prophets, he pled with his people to sanctify themselves and receive the fulness of his glory while in the wilderness and again after they entered their promised Canaan. A few in Israel gained wondrous gifts and powers, but the generality of the people, obeying only in part, rose no higher in spiritual stature than provided for in the lesser law. And yet in that law, always and everlastingly, there was a call to higher things. The very law itself was a schoolmaster to prepare the people for the fulness of the gospel. "And so it has been among us. Though the newly called saints of the nineteenth century failed to build their promised Zion, yet they retained the glorious gospel, with all its hopes and promises. They were left in that state which now exists among us. What we now have is a schoolmaster to prepare us for that which is yet to be. We are now seeking to build Zion in our hearts by faith and personal righteousness as we prepare for

the day when we will have power to build the city whence the law will go forth when He rules whose right it is" (New Witness, 610-11). Revelations of the Restoration, p. 703-04)

13 For a place of ^athanksgiving for all saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices; (The temple in the New Jerusalem was, like the Kirtland Temple, to house the School of the Prophets, or the School of the Elders. It was in effect to perform the function now assumed in our Missionary Training Centers. Revelations of the Restoration, p. 704)

14 That they may be perfected in the ^aunderstanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the ^bkingdom of God on the earth, the ^ckeys of which kingdom have been ^dconferred upon you.

15 And inasmuch as my people ^abuild a ^bhouse unto me in the ^cname of the Lord, and do not suffer any ^dunclean thing to come into it, that it be not defiled, my ^eglory shall rest upon it;

16 Yea, and **my ^apresence shall be there**, for I will come into it, and all the ^bpure in heart that shall come into it shall see God. (The psalmist asked, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" (Psalm 24:3). His response: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face" (Psalm 24:4-6). After recounting the visions received by prophets of past ages, Joseph Smith taught, "And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves" (Teachings of the Prophet Joseph Smith, 13). The promise is given to the pure in heart that enter the house of the Lord that they shall see him. Those entering the temple with a pure heart have been baptized and have so lived as to receive a remission of sins. They have had hands laid upon their heads and been commanded to receive the Holy Ghost and have responded to that command. Thus they have been baptized by fire as the dross of sin has been purged from their souls. In the temple they have been washed and anointed and properly clothed so that they might stand in the presence of the Holy One, which becomes their privilege as they prepare themselves for it. Revelations of the Restoration, p. 704-05)

17 But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into ^aunholy temples. (There will actually be 24 temples built in Independence.)

18 And, now, behold, if Zion do these things she shall ^aprosper, and spread herself and become very glorious, very great, and very terrible. ("And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand" (D&C 45:70). Joseph Smith: "You know there has been great discussion in relation to Zion— where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it" (Teachings of the Prophet Joseph Smith, 362). Brigham Young: This American continent will be Zion; for it is so spoken of by the prophets. Jerusalem will be rebuilt and will be the place of gathering, and the tribe of Judah will gather there; but this continent of America is the land of Zion. JD, 5:4)

19 And the ^anations of the earth shall honor her, and shall say: Surely ^bZion 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;

20 And he hath sworn by the power of his might to be her salvation and her high ^atower.

21 Therefore, verily, thus saith the Lord, let Zion rejoice, for **this is ^aZion—THE PURE IN HEART;** therefore, let Zion rejoice, while all the wicked shall mourn. (Zion is a state of being, a state of purity of heart that entitles one to be known as a member of the household of faith. President Brigham Young spoke of the Saints having Zion in their hearts: "Unless the people live before the Lord in the obedience

of His commandments," he said, "they cannot have Zion within them." Further, "As to the spirit of Zion, it is in the hearts of the Saints, of those who love and serve the Lord with all their might, mind, and strength" (Young, *Journal of Discourses*, 2:253).

22 For behold, and lo, ^avengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?

23 **The Lord's ^ascourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;**

24 For the ^aindignation of the Lord is kindled against their abominations and all their wicked works.

25 **Nevertheless, Zion shall ^aescape if she observe to do all things whatsoever I have commanded her.** (Melvin J. Ballard: Why should we hope to escape, who have been baptized into this Church, yet ignore the commandments of the Lord? For there are among us those who do not keep the Word of Wisdom, some of us do not pay our tithing; we do not sanctify ourselves by adding unto our faith, virtue; to virtue, knowledge, to knowledge, temperance, and patience, and godliness, and brotherly kindness. Why should we claim exemption—we who know the truth, we who have been warned, we who will testify that we believe God has spoken—why should we escape if we do not keep the commandments of the Lord? And I say this with a feeling in my heart of deep appreciation that the Latter-day Saints are, notwithstanding all this, the best people in the world; and I have received a witness to my soul that the innocent children and faithful Latter-day Saints were not taken because they were wicked, nor because the families that were touched needed to be chastised more than others, but that the Lord was speaking through those who have been taken—these one thousand [Latter-day Saints who died in the influenza epidemic] who have gone from us. The Lord is speaking through them to the whole Church, crying repentance unto us, calling us to set our houses in order, to keep the commandments of the Lord. (CR, June 1919, pp. 88-89.))

26 **But if she ^aobserve not to do whatsoever I have commanded her, I will ^bvisit her ^caccording to all her works, with sore affliction, with ^dpestilence, with ^eplague, with sword, with ^fvengeance, with ^gdevouring fire.** (Joseph Smith: If Zion, will not purify herself so as to be approved of in all things in his sight he will seek another people for his work will go on until Israel is gathered and they who will not hear his voice must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God, to Zion, and yet strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind, I say to you—(and what I say to you, I say to all) hear the warning voice of God lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest, TPJS, p. 18-19)

27 Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more ^anone of these things shall come upon her;

28 And I will bless her with ^ablessings, and multiply a multiplicity of blessings upon her, and upon her generations forever and ever, saith the Lord your God. Amen. (God's designs always honor the agency of his children. Although the Lord foreordained that Zion in all her beauty should fill the earth, he has not predestined such to be the course for any particular set of people. The early Saints were given a choice; they could participate in the building up of Zion in her glory or suffer affliction, pestilence, plague, and the sword. The determining factor was obedience to all of God's commands, for the Lord "cannot look upon sin with the least degree of allowance" (D&C 1:31). The inhabitants of geographical Zion cannot be accepted simply because of the location of their earthly dwelling place. They must live the laws of Zion. Satan had stirred up the hearts of the citizens of Jackson County in anger against the Saints. Apparently, there was a window of opportunity still available to the Saints in which the Lord could turn away the wrath of their enemies. It required immediate and complete obedience to the laws and covenants the Lord had given them. We may never know before the Lord comes and reveals all

things what the history of Zion might have been had the Saints hearkened to the Lord's Spirit and word at this time. Revelations of the Restoration, 706)

Come Follow Me Lesson 37
September 6-12
D&C 98-101

D&C 98

Participating in government. Obeying the laws of the land. Strengthening the community.

(The Church is politically neutral. It does not endorse political parties, platforms, or candidates. Candidates should not imply that they are endorsed by the Church or its leaders. Church leaders and members should avoid any statements or conduct that might be interpreted as Church endorsement of political parties or candidates. Members should do their civic duty by supporting measures that strengthen society morally, economically, and culturally. Members are urged to be actively engaged in worthy causes to improve their communities and make them wholesome places in which to live and rear families. Church Handbook of Instructions, Book 2:, 325)

(The First Presidency has said: We strongly urge men and women to be willing to serve on school boards, city and county councils and commissions, state legislatures, and other high offices of either election or appointment. Letter of 15 Jan. 1998.)

(Elder M. Russell Ballard: In the Church, we often state the couplet, “Be in the world but not of the world.”... Perhaps we should state the couplet... as two separate admonitions. First, “Be in the world.” Be involved; be informed. Try to be understanding and tolerant and to appreciate diversity. Make meaningful contributions to society through service and involvement. Second. “Be not of the world.” Do not follow wrong paths or bend to accommodate or accept what is not right... Members of the Church need to influence more than we are influenced. We should work to stem the tide of sin and evil instead of passively being swept along by it. We each need to help solve the problem rather than avoid or ignore it. CR, Apr 1989, p. 100-01) **With this principle in mind of trying to solve the problem, what is the Church’s position on home schooling? Should we take our children out of the public school system or try to help make the public school system better? Thomas S. Monson: "The Church has always had a vital interest in public education and encourages its members to participate in parent-teacher activities and other events designed to improve the education of our youth." [Precious Children, a Gift from God," Ensign, June 2000, p, 2. In a letter from the Church Educational System (CES) dated 16 November 2000: The Church is neutral regarding home schooling. The manner of education of children is considered to be the parents’ decision.)**

(President Gordon B. Hinckley: It is amazing what courtesy will accomplish. It is tragic what a lack of courtesy can bring. We see it every day as we move in the traffic of the cities in which we live. A moment spent in letting someone else get into the line does good for the one who is helped, and it also does good for the one who helps. Something happens inside of us when we are courteous and deferential toward others. It is all part of a refining process which, if persisted in, will change our very natures. CR, Apr 1996, p. 70)

Joseph Smith Papers – 323, 547

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 6, 1833. HC 1: 403–406. This revelation came in consequence of the persecution upon the saints in Missouri. It is natural that the saints in Missouri, having suffered physically and also having lost property, should feel an inclination toward retaliation and revenge. Therefore the Lord gave this revelation. Although some news of the

problems in Missouri had no doubt reached the Prophet in Kirtland (nine hundred miles away), the seriousness of the situation could have been known to him at this date only by revelation. 1–3, Afflictions of the saints shall be for their good; 4–8, The saints are to befriend the constitutional law of the land; 9–10, Honest, wise, and good men should be supported for secular offices; 11–15, Those who lay down their lives in the Lord’s cause shall have eternal life; 16–18, Renounce war and proclaim peace; 19–22, The saints in Kirtland are reprovved and commanded to repent; 23–32, The Lord reveals his laws governing the persecutions and afflictions imposed on his people; 33–38, War is justified only when the Lord commands it; 39–48, The saints are to forgive their enemies, who, if they repent, shall also escape the Lord’s vengeance.

1 VERILY I say unto you my friends, ^afear not, let your hearts be comforted; yea, rejoice evermore, and in everything **give ^bthanks**;

2 ^aWaiting 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 ^aafflicted shall work together for your ^bgood, and to my name’s glory, saith the Lord. (The first three verses of this section must have tested the faith of some of the Saints, for, in the month before this revelation was received, the Saints had seen the effects of unrestrained mobs. On 20 July 1833 a mob had gathered at the courthouse in Independence, called in the leaders of the Church in Missouri, and demanded that they prepare to leave Jackson County. The leaders asked for three months to consider their requests. When that request was denied, they asked for ten days. The mob refused and granted them only fifteen minutes. When the elders did not accept the mob’s illegal and unreasonable demands, the mob determined to destroy the offices of the *Evening and Morning Star* immediately. The printing shop and the residence of W. W. Phelps were completely demolished, as was the store run by Sidney Gilbert (see D&C 57:8–9). Even this destruction was not sufficient to satisfy these men: “They broke into the houses of the Saints, searching for the leading elders. Men, women, and children ran in all directions, not knowing what would befall them. They caught Bishop Partridge and Charles Allen and dragged them a half mile to the public square, where they were given two alternatives: deny the Book of Mormon or consent to leave the county. The Book of Mormon they would not deny, nor would they consent to leave the county. Bishop Partridge was granted permission to speak. . . . “His words were drowned by the tumultuous crowd, many of whom were shouting, ‘Call on your God to deliver you and your pretty Jesus you worship!’ The mob stripped Partridge and Allen of their clothing, smeared their bodies with tar mixed with pearl ash, a flesh-eating acid, and emptied a pillow of feathers over them. This indignity was endured with such resignation and meekness that the mob became ashamed; their sympathies touched, they permitted the two abused men to retire in silence. . . . “On July 23, 1833, five hundred men rushed into Independence waving a red flag and brandishing guns, dirks, whips, and clubs. With oaths and curses they searched for the leading elders of the Church, threatening to whip the ones they captured with from fifty to five hundred lashes. Negroes owned by members of the mob laid waste the crops of the Saints. Dwellings were demolished by the mob as they threatened ‘We will rid Jackson county of the “Mormons,” peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy their children, and ravish their women.’ “To save the lives of the Saints, Edward Partridge, William Phelps, Isaac Morley, A. Sidney Gilbert, John Whitmer, and John Corrill offered themselves as a ransom for the lives of their brethren, to be scourged or put to death if need be. For this noble gesture their names will be remembered forever in the annals of the Church. But the mob, insensible to this noble manifestation of love, scoffed at the six leaders and with brutal imprecations swore they would flog every man, woman, and child until the Mormons agreed to leave the county. ‘Leave the county or die’ was the demand.” (Barrett, *Joseph Smith*, pp. 251–52, 255–56.) It was in this setting that the Lord called on the Saints to “rejoice evermore, and in everything give thanks” (D&C 98:1) and reminded them that “all

things wherewith you have been afflicted shall work together for your good” (v. 3). This was a call to show great faith in God. It can be harder to feel gratitude to God in the face of persecution than in times of peace and plenty. The promise that all things work for the good of the righteous is repeated in several other places. (See D&C 90:24; 100:15; Deuteronomy 6:24; Romans 8:28.) “The meaning is that even the evil designs of men, in the hands of the Masterworkman, will turn out for the benefit of the people of God, and for His glory. The divine Will overrules all things for the *final* good of His children. We can see this exemplified in the history of the Latter-day Saints.” (Smith and Sjodahl, Commentary, p. 616.)

4 And now, verily I say unto you concerning the ^alaws of the land, it is my will that my people should observe to do all things whatsoever I command them. (Regarding the relationship of the Church and the state, none have stated the matter better than James E. Talmage, who wrote: **“In the case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law, which of these authorities would the members of the Church be bound to obey? In answer, the words of Christ may be applied—it is the duty of the people to render unto Caesar the things that are Caesar's and unto God the things that are God's. At the present time the kingdom of heaven as an earthly power, with a reigning King exercising direct and personal authority in temporal matters, has not been established upon the earth. The branches of the Church as such, and the members composing the same, are subjects of the several governments within whose separate realms the Church organizations exist.** In this day of comparative enlightenment and freedom there is small cause for expecting any direct interference with the rights of private worship and individual devotion; in all civilized nations the people are accorded the right to pray, and this right is assured by what may be properly called a common law of humankind. No earnest soul is cut off from communion with his God; and with such an open channel of communication, relief from burdensome laws and redress for grievances may be sought from the power that holds control of nations. **“Pending the overruling by Providence in favor of religious liberty, it is the duty of the saints to submit themselves to the laws of their country. Nevertheless, they should use every proper method, as citizens or subjects of their several governments, to secure for themselves and for all men the boon of freedom in religious service. It is not required of them to suffer without protest imposition by lawless persecutors, or through the operation of unjust laws; but their protests should be offered in legal and proper order.** The saints have practically demonstrated their acceptance of the doctrine that it is better to suffer evil than to do wrong by purely human opposition to unjust authority. And if by thus submitting themselves to the laws of the land, in the event of such laws being unjust and subversive of human freedom, the people be prevented from doing the work appointed them of God, they are not to be held accountable for the failure to act under the higher law” (Articles of Faith, 422-23). While imprisoned at Liberty Jail, the Prophet Joseph Smith wrote: “The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun” (Teachings of the Prophet Joseph Smith, 147). Revelations of the Restoration, p. 708-09)

5 And that ^alaw of the land which is ^bconstitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (Joseph Smith: “It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one that liberty of conscience. **I am the greatest advocate of the Constitution of the United States there is on the earth.** In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights” (Teachings of the Prophet Joseph Smith, 326).)

6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the ^aconstitutional law of the land;

7 And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

8 I, the Lord God, make you ^afree, (Without freedom there can be no salvation. To compel choice is to

deny choice. Agency, which is the power to act on choices that have been freely made, was the gift of God to each of his spirit children at the time of their spirit birth (Moses 4:3) and is the God-given right of every soul born into this world (2 Nephi 2:26-27). It can be set down as an eternal principle that that which enhances the freedom of choice comes from God and that which enslaves and limits the power of action comes from the prince of darkness. Revelations of the Restoration, p. 709-10) therefore ye are free indeed; and the law also maketh you free. (Every law that has come from God and every wise and just law found in the governments of men has been established to preserve and protect the freedom of those for whom it was given. Revelations of the Restoration, p. 710)

9 Nevertheless, when the ^awicked ^brule the people mourn.

10 Wherefore, ^ahonest 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. (As a book cannot exceed the wisdom and spirit of its writer, so will the system of government given a particular people never rise above the character of those chosen to lead. This principal was emphasized by King Mosiah when he related that monarchy is a good form of government if the king is righteous: "Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people—I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you" (Mosiah 29:13). On the other hand, he also emphasized the power of a wicked king: "He enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he causeth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness" (Mosiah 29:23). In an official statement of the First Presidency, issued January 1928, President Heber J. Grant and his counselors proclaimed: "Laws which are enacted for the protection of society have no value except when they are administered in righteousness and justice, and they cannot be so administrated if dishonest men occupy administrative offices. "The Lord says: 'When the wicked rule, the people mourn.' Wise men, good men, patriotic men are to be found in all communities, in all political parties, among all creeds. None but such men should be chosen. "Without beneficent laws, righteously administered, the foundations of civilization crumble, anarchy reigns, decay and dissolution follow. "We call upon all members of The Church of Jesus Christ of Latter-day Saints throughout the world to honor the laws of God, and obey and uphold the law of the land; and we appeal to good men and women everywhere, regardless of creed, party affiliation, race or condition, to join with us in an effort to put into operation the words of Lincoln, the great emancipator, that our country may continue to be a light to the world, a loyal, law-abiding, God-fearing Nation" (Clark, Messages, 5:258). Revelations of the Restoration, p. 710-11)

11 And I give unto you a commandment, that ye shall forsake all evil and cleave unto all ^agood, that ye shall live by every ^bword which proceedeth forth out of the mouth of God.

12 For he will ^agive unto the faithful line upon line, precept upon precept; and I will ^btry you and prove you herewith.

13 And whoso ^alayeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

14 Therefore, be not ^aafraid of your enemies, for I have decreed in my heart, saith the Lord, that I will ^bprove you in all things, whether you will abide in my covenant, ^ceven unto death, that you may be found worthy.

15 For if ye will not abide in my covenant ye are not worthy of me.

16 Therefore, ^arenounce war and proclaim peace, and seek diligently to ^bturn the hearts of the children to their fathers, and the hearts of the fathers to the children;

17 And again, the hearts of the ^aJews 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.

18 Let not your hearts be troubled; for in my Father's house are ^amany mansions, and I have prepared a place for you; and where my Father and I am, there ye shall be also.

19 Behold, I, the Lord, am not well ^apleased with many who are in the church at Kirtland;

20 For they do not ^aforsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

21 Verily I say unto you, that I, the Lord, will ^achasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them.

22 And again I say unto you, if ye observe to ^ado whatsoever I command you, I, the Lord, will turn away all ^bwrath and indignation from you, and the ^cgates of hell shall not prevail against you.

23 Now, I speak unto you concerning your families—if men will ^asmite you, or your families, once, and ye ^bbear it patiently and ^crevile not against them, neither seek ^drevenge, ye shall be ^erewarded;

24 But if ye bear it not patiently, it shall be accounted unto you as being ^ameted out as a just measure unto you.

25 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 an ^ahundredfold.

26 And again, if he shall smite you the third time, and ye bear it ^apatiently, your reward shall be doubled unto you four-fold;

27 And these three ^atestimonies shall stand against your enemy if he repent not, and shall not be blotted out.

28 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 ^awarn 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.

29 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 ^aenemy into thine hands;

30 And then if thou wilt spare him, thou shalt be rewarded for thy ^arighteousness; and also thy children and thy children's children unto the third and fourth generation.

31 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.

32 Behold, this is the law I gave unto my servant Nephi, and thy ^afathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

33 And again, this is the ^alaw 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.

34 And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of ^apeace unto that people, nation, or tongue;

35 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;

36 Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people.

37 And I, the Lord, would ^afight 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.

38 Behold, this is an ^aensample unto all people, saith the Lord your God, for justification before me.

39 And again, verily I say unto you, if after thine ^aenemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy—

40 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 ^aforgive him, until seventy times seven.

41 And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.

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

43 And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

44 But if he trespass 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 repent and ^areward thee four-fold in all things wherewith he has trespassed against thee.

45 And if he do this, thou shalt forgive him with all thine heart; and if he do not this, I, the Lord, will ^aavenge thee of thine enemy an hundred-fold;

46 And upon his children, and upon his children's ^achildren of all them that ^bhate me, unto the ^cthird and fourth generation.

47 But if the ^achildren shall repent, or the children's children, and ^bturn to the Lord their God, with all their hearts and with all their might, mind, and strength, and ^crestore 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;

48 And vengeance shall ^ano 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. (Christians enter war; they do not begin it. Even when it came to taking the initiative in what would appear to be a noble cause – to go into the mountains and root out the secret combinations – the sensitive Gidgiddoni declined the suggestion and explained that if they did that his people would not enjoy the approbation and thus the strength of the Lord. McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, Vol., 4:16 President George Q. Cannon: We must proclaim peace; do all in our power to appease the wrath of our enemies; make any sacrifice that honorable people can to avert war, with all its horrors, entailing as it does dreadful consequences so numerous that they cannot be mentioned. It is our duty, I say, as a nation. The influence of the Latter-day Saints should be used in this direction. We should seek to quell these feelings of anxiety to fight and to shed blood. Our influence should go forth like oil poured upon the troubled waters, quieting the waves of discontent and wrath that are aroused by this fearful spirit. ...Not only ought we to extend the offering of peace the first time to a nation that proclaims war against us, but again the second time; and if that should be rejected, again the third time; and if it be rejected the third time, then: They should bring these testimonies before the Lord. Go to the Lord and say, 'Here are our testimonies. We have offered peace the first time; we have offered it twice; we have offered it three times; but our offerings are rejected, and this nation is determined to have war with us. Now we bring these testimonies before thee, Lord.' ... I do not look for our nation to do this. It is scarcely to be expected, in the nature of things, that they would do it. But it is the true principle, and we as a people should use our influence for this purpose. Our prayers should ascend to God; our petitions should ascend to the government of our nation to do everything that honorable people can to avert war. We have no fear of the effect of the combinations against us. ... But the promise of God is that if we will do right as a nation, if we will serve Him, they shall not have power over us, or be able to bring us into bondage; and in the end we shall prevail. This is a glorious promise which is made to the inhabitants of the land. ... To us as Latter-day Saints these principles are of the utmost importance. I do not want to see our young men get filled with the spirit of war and be eager for the conflict. God forbid that such a spirit should prevail in our land, or that we should contribute in any manner to the propagation of a spirit of that kind! But one may say, 'Is it not our duty to defend our country and our flag? Is it not our duty to maintain the institutions which the Lord has given to us?' Certainly it is. And it is no part of cowardice to take the plan that the Lord has pointed out. No man need be afraid that the Lord or any just man will look upon him as a coward.' (*Conference Report*, April 1898, pp. 86-87.) "The principle behind this counsel apparently is related to the principle of repentance, as is indicated in this statement by President Joseph Fielding Smith: 'The law of forgiveness and retribution ... applies to individuals and to families, as well as to the Church at large. We are under commandment to forgive our enemies and suffer their abuses and smiting the first time and second time, also the third time. This is to be done in patience, and in humility and prayer, hoping that the enemy might repent. If the enemy come upon us for the fourth time

we are justified in meting out retribution, but even then there is to come a reward if we patiently endure, and the Lord will reward us abundantly. For all these abuses we will be rewarded if we endure them in patience. Perchance the enemy may repent, and that we should most sincerely desire. This may to the most ordinary human being be a hard law to follow; but nevertheless it is the word of the Lord. One of the best illustrations of this spirit of enduring wrong rather than retaliating is found in the story of the people of Ammon in the Book of Mormon. Because they refused to take up arms to defend themselves, but would rather lay down their lives than shed blood even in their own defense, they brought many of their enemies to repentance and to the kingdom of God. [Alma 24:17-25; 27:3.] This is the doctrine of Jesus Christ as taught in the Sermon on the Mount. [Matt. 5:21-22, 43-44.] If all peoples would accept this doctrine there could be no war, and all difficulties could be adjusted in righteousness. This doctrine was taught, so the Lord declared, to his people anciently. There are many things in the Old Testament in relation to the wars and battles of the Israelites in the meager record which has come down to us, which are made to appear to us that these people were cruel and vengeful, but the Lord says they went out to battle when they were guided by prophets and the spirit of revelation when the Lord commanded them. (Joseph Fielding Smith, *Church History and Modern Revelation* [Salt Lake City: The Council of the Twelve Apostles, 1953], 1:434-35.)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 254-6))

D&C 99

(This revelation called John Murdock to serve as a missionary in the eastern states. He had joined the Church in 1830, having been baptized by Parley P. Pratt. He would yet be a part of Zion's Camp and serve on the high council in both Far West, Missouri, and in the Salt Lake Valley. He was ordained a bishop in Nauvoo in 1842. He opened the mission in Australia and served as a patriarch. This section is out of chronological order in the Doctrine and Covenants due to an error in the 1876 edition in which the date was listed as August 1833. If it were in its proper place it would have been placed between sections 83 and 84. Revelations of the Restoration, 719. The Prophet Joseph Smith received Doctrine and Covenants 99 on 24 August 1832 at Hiram, Ohio. “This is a Revelation calling Elder John Murdock to go on a mission to the Eastern States. He was one of the men who received the gospel in Kirtland when Oliver Cowdery and companions passed through that city on the first western journey to the Lamanites, and together with Sidney Rigdon, Edward Partridge, Isaac Morley, Lyman Wight, and others, he was called to the ministry at that time. He held many important positions in the Church and discharged his duties faithfully.” (Smith and Sjodahl, *Commentary*, p. 629.))

Joseph Smith Papers – 273, 559

Revelation given through Joseph Smith the Prophet to John Murdock, August 1832, at Hiram, Ohio. Although editions of the Doctrine and Covenants beginning with 1876 have listed this revelation as Kirtland, August 1833, earlier editions and other historical records certify to the proper information.

1–8, John Murdock is called to proclaim the gospel, and those who receive him receive the Lord and shall obtain mercy.

1 BEHOLD, thus saith the Lord unto my servant John Murdock—thou art ^acalled to go into the eastern countries (states) from house to house, from village to village, and from city to city, to proclaim mine everlasting gospel unto the inhabitants thereof, in the midst of ^bpersecution and wickedness.

2 And who ^areceiveth you receiveth me; and you shall have power to declare my word in the ^bdemonstration of my Holy Spirit. (The gospel is a living thing, not simply a list of precepts.

Although we speak of the Bible and the Book of Mormon as containing the fulness of the gospel, in

the true and proper sense the gospel can be found only in the lives of those who live it. We would not attempt to argue that a particular society had laws simply because they had a book on law. In like manner, we would not say that by giving a man who was incarcerated a copy of the Constitution we had given him freedom. The laws of which we speak exist only if they are lived, music exists only if it is heard, freedom exists only to those who enjoy the same. So it is with the gospel. It is a living thing. Thus we find the apostle Paul writing to the Thessalonian Saints, saying, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (1 Thessalonians 1:5). That is, we have taken the gospel to a people only when they have a faith and power that lives. We cannot take the gospel to a people without taking the power to communicate with the heavens and receive revelation, entertain angels, heal the sick, administer the ordinances of salvation, work miracles, and raise the dead. All such activities are inseparably associated with the companionship of the Holy Ghost. Revelations of the Restoration, 719-20)

3 And who receiveth you ^aas a little child, receiveth my ^bkingdom; and blessed are they, for they shall obtain ^cmercy. **(They obtain mercy because they repent and are baptized into the church.)**

4 And whoso rejecteth you shall be ^arejected of my Father and his house; and you shall cleanse your ^bfeet in the secret places by the way for a testimony against them.

5 And behold, and lo, I ^acome quickly to ^bjudgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book. **(The Bible)**

6 And now, verily I say unto you, that it is not expedient that you should go until your children are ^aprovided for, and sent up kindly **(The word *kindly* at the time of Joseph Smith meant more than just to perform an act with kindness. It meant "in the way suitable or appropriate . . . ; properly, fittingly." It also meant to do something "with natural affection" or "in a way that is pleasant or agreeable to the recipient or object" (Oxford English Dictionary, s. v. "kindly").** Revelations of the Restoration, 720) unto the bishop of Zion. **(John Murdock, at the time of this missionary call, was a widower left to bring up five children at the death of his wife, Julia, who had died in giving birth to twins. About this same time, Emma Smith had also given birth to twins, both of whom died within hours. John, having no relatives who had accepted the fulness of the restored gospel and to whom he could entrust the babies, took his motherless twins to Emma for her to nurse and rear as her own. The twins, a baby boy and a baby girl, were named Joseph and Julia.** By the time this revelation was received in August 1832, the baby Joseph had become the first martyr for the gospel (see commentary on D&C 78:9). John Murdock was on a mission at the time. When he returned, he recorded in his journal: "[I] arrived in Ohio, in the Church in the month of June, about 12 months after leaving my children. . . . arrived there about the 1st of June, found my little son Joseph had died. I had left my eldest son Orrice with Benjamin Bragg and John with Philo Judd and Phebe with Syrenus Burnet. I had to pay them all full price for keeping my children during my absence. But my daughter was still doing well with Bro. [Brother] Joseph, the Prophet." At this time, Orrice was seven years; John, six years; and Phebe four years old. These then were the children whom, in obeying the instructions contained in the revelation, John Murdock was to send to Zion to stay with the family of Bishop Edward Partridge. Again, referring to John's journal: "I then continued with the church preaching to them and strengthening them and regaining my health till the month of Aug. when I received the Revelation recorded in the Book of Covenants [Doctrine and Covenants], page 206, at which time I immediately commenced to arrange my business and provide for my children and send them up to the Bishop in Zion." John Murdock was commanded to leave his three young motherless children in the care of Bishop Partridge. The children also sacrificed that their father might faithfully fulfill his mission. They were among those driven out of Jackson County by the Missouri mobs. When the Lord called for an army to march to Missouri to aid the Saints who had been driven from their homes and property (D&C 103:22, 29-30), John Murdock quickly volunteered, hoping to reunite with his children, whom he had not seen in more than a year. When those enlisted in Zion's Camp were discharged, John wrote the

following: "On the 30th [of June, 1834] word came to me that my daughter Phebe was sick nigh unto Death, of Cholera, and Bro. [Brother] A. [Algernon] S. [Sidney] Gilbert with whom she lived was dead. I immediately went and took care of her till July 6th when the Spirit left the body just at the break of day, being 6 years 3 months 27 days old" (Murdock, "Journal," 25). She is worthy of the Lord's promise: "Whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal" (D&C 98:13). The two older boys lived to adulthood and served faithfully in the Church. His youngest, John Jr., served as a stake president in Beaver, Utah. He was the last surviving member of the Church to have actually lived in Jackson County during the initial settlement of Zion. Revelations of the Restoration, 720-21)

7 And after a few years, if thou desirest of me, thou mayest go up also unto the goodly land, to possess thine ^ainheritance;

8 Otherwise thou shalt continue proclaiming my gospel ^auntil thou be taken. Amen.

D&C 100

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Perrysburg, New York, October 12, 1833. HC 1: 416, 419–421. The two brethren, having been absent from their families for several days, felt some concern about them.

(One week previous to receiving this revelation, at a time when the enemies of the Church in Missouri were preparing for an assault on the Church there, the Lord inspired Joseph Smith to leave Kirtland, Ohio, to do missionary work in the eastern states and in Canada. The Prophet recorded that Sidney Rigdon and Freeman Nickerson, who hailed from Perrysburg, New York, were his companions. The day previous, Joseph had recorded in his journal: "I feel very well in my mind. The Lord is with us, but have much anxiety about my family" (Smith, *History of the Church*, 1:419 n). In this revelation the Lord responded to the Prophet and Sidney's concern for their families and gave them additional instructions. Revelations of the Restoration, 722)

1–4, Joseph and Sidney to preach the gospel for the salvation of souls; 5–8, It shall be given them in the very hour what they shall say; 9–12, Sidney is to be a spokesman and Joseph is to be a revelator and mighty in testimony; 13–17, The Lord will raise up a pure people, and the obedient shall be saved.

1 VERILY, thus saith the Lord unto you, my friends Sidney and Joseph, your families are well; they are in ^amine hands, and I will do with them as seemeth me good; for in me there is all power.

2 Therefore, follow me, and listen to the counsel which I shall give unto you.

3 Behold, and lo, I have much people in this place, in the regions round about; and an effectual door shall be opened in the regions round about in this eastern land. (Two years later Parley P. Pratt will serve as a missionary in this area and will find and teach John Taylor who later becomes the third President of the Church.)

4 Therefore, I, the Lord, have suffered you to come unto this place; for thus it was expedient in me for the ^asalvation of souls. (The Lord knows the hearts of all people. As difficult as it may have been for the Prophet Joseph Smith to leave his family at this time, it was necessary that he and Sidney proclaim the gospel and open the doors for missionaries in this area of New York and in Canada. Milton Backman recounted that "on Sunday, October 13, Joseph and Sidney preached to a 'large congregation' in western New York. The next day they continued their journey, arriving three days later at Mount Pleasant, upper Canada, at the home of Eleazer Nickerson, the second son of Freeman Nickerson. During the remainder of the week, with the land covered with a fresh mantle of snow, the two missionaries sought to spread the warmth of the gospel, teaching and preaching in Mount Pleasant, Brantford, Colburn, and Weathersford. "One of the highlights of this missionary experience occurred on Sunday, October 27,

after Joseph and Sidney had preached to a group gathered in the Nickerson home. Twelve converts were baptized, including Freeman Nickerson's two adult sons, Moses and Eleazer, and Lydia Bailey, who later married Newel Knight in Kirtland. That evening, the Prophet conducted a confirmation meeting. After partaking of the sacrament, the missionaries laid their hands on the heads of the converts and bestowed the gift of the Holy Ghost. The success of the missionaries' labors continued the following day when they baptized two additional converts and confirmed them near the water's edge. That night they held their last meeting in the area, during which they ordained Eleazer Nickerson an elder and witnessed one of the sisters speaking in tongues. . . . "Missionary work in upper Canada continued after Joseph Smith and Sidney Rigdon left that region. Writing to Sidney Rigdon on December 20, 1833, Moses Nickerson observed: 'Your labors while in Canada have been the beginning of a good work: there are 34 members attached to the Church at Mt. Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues and three sing in tongues: and we live at the top of the mountain. For my part, I feel that I cannot be thankful enough for that which I have received: the scriptures have been opened to my view beyond account.' "Moses Nickerson requested that other missionaries be sent to that area, and John P. Greene was called to serve there. Writing to the editor of the *Messenger and Advocate*, he reported that he had been received by the Saints with expressions of joy, and many were desirous to be instructed more perfectly in the word of the Lord. 'I labored in this region about two months with a good degree of satisfaction,' he stated, 'and preached the gospel to many hundreds of souls'" (*Heavens Resound*, 117-18). This missionary experience left Joseph Smith with a special love for the Saints in Mount Pleasant, Canada: "I remember Brother Freeman and wife, Ransom also, and Sister Lydia, and little Charles, with all the brethren and sisters. I entreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope the Lord will grant that I may see you all again, and above all that we may overcome, and sit down together in the kingdom of our Father" (*Teachings of the Prophet Joseph Smith*, 29-30). Revelations of the Restoration, 722-23)

5 Therefore, verily I say unto you, lift up your voices unto this people; ^a speak the thoughts that I shall put into your hearts, and you shall not be ^b confounded before men; (The admonition given here to Joseph Smith and Sidney Rigdon applies alike to all who have been called to labor in the Lord's name. It is a perfect expression of how the spirit of revelation operates. In Doctrine and Covenants 8 the spirit of revelation was defined as that which the Lord tells us in our minds and in our hearts (vv. 2-3). **Precious few of the revelations given in the history of humankind have involved the audible voice of the Lord or personal instruction from angels. For the most part, the Lord places thoughts and feelings in our hearts, leaving the manner in which they are clothed in words to our discretion. Many of these revelations, like the scriptures we have already been given, go unheeded because we lack the courage to trust the Spirit and respond to its prompting. The more closely we learn to listen the more frequently the Spirit will take the occasion to speak.** Revelations of the Restoration, 724)

6 For it shall be ^a given you in the very hour, yea, in the very moment, what ye shall say.

7 But a commandment I give unto you, that ye shall declare whatsoever thing ye ^a declare in my name, in solemnity of heart, in the spirit of meekness, in all things.

8 And I give unto you this promise, that inasmuch as ye do this the ^a Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say. **(When we speak those truths the Lord has given us to declare to all the nations of the earth and when we speak those things the Lord places in our hearts to say, then we have the assurance that the Holy Ghost will carry our words to the hearts of those to whom we speak. They in turn will know of the truthfulness of that which we have spoken. Indeed, it is not an uncommon thing for those who give a listening ear to the words of the servants of the Lord to hear more than was said and to hear it more eloquently than it was spoken.** Revelations of the Restoration, p. 724)

9 And it is expedient in me that you, my servant Sidney, should be a ^a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph. **(With time and experience Joseph Smith became a powerful orator, though he was not always such.** In a

revelation given the day the Church was organized, the Lord called Oliver Cowdery "the first preacher of this church unto the church, and before the world, yea, before the Gentiles" (D&C 21:12). Thus, he, and not Joseph Smith, preached the first gospel discourse of this dispensation. The Prophet relied heavily upon him particularly in the early months after the Church's organization. When Sidney Rigdon joined the Church, he was a powerful and articulate speaker. The Lord felt to take full advantage of his experience and ability. In these early years of the Church's history, both Oliver Cowdery and Sidney Rigdon were better public speakers than the Prophet. **The calling of Sidney Rigdon to be the spokesman for the Prophet is often associated with a prophecy relative to a spokesman made by Joseph of Egypt and quoted by Lehi in the Book of Mormon (2 Nephi 3:18-19). A closer reading of the text suggests that Joseph Smith is the spokesman to whom reference is being made, not Sidney Rigdon. The prophecy in question speaks of one who is to assume a special role in writing the word of the Lord and another who is to play a special role in proclaiming that which has been written. To Joseph of old, the Lord said, "I will raise up unto the fruit of thy loins; and I will make for him a spokesman" (2 Nephi 3:18). Just as Moses wrote and Aaron proclaimed the law given in the Old World, so too was someone in the New World—someone of the seed of Joseph—to write the Lord's law, and another, "a spokesman," was to declare it. Bruce R. McConkie explained: "In this case the writer and the spokesman are not identified by name; rather, we are left, based on our knowledge of what has transpired in this and previous dispensations, to identify those whose missions were of such import as to have them revealed thousands of years before the events transpired. Mormon wrote the Book of Mormon, quoting, condensing, and summarizing from many ancient records as the Spirit directed. And Joseph Smith translated the ancient word by the gift and power of God and proclaimed it to all men, and to the seed of Joseph in particular, as the mind and will and voice of Him by whom salvation comes. "With this in mind, note these words of the Lord: 'And I, behold, I will give unto him [Mormon] that he shall write the writing of the fruit of thy loins [the Nephites], unto the fruit of thy loins [the Lamanites]; and the spokesman of thy loins [Joseph Smith] shall declare it.' That is, Mormon wrote the Book of Mormon, but what he wrote was taken from the writings of the Nephite prophets; and these writings, compiled into one book, were translated by Joseph Smith and sent forth by him unto the Lamanites unto whom, as the title page of the Book of Mormon attests, they were originally written. And further, they are sent forth to all the seed of Joseph, whether in the Lamanite branch of Israel or not. Revelations of the Restoration, 724-26)**

10 And I will give unto him power to be mighty in ^atestimony.

11 And I will give unto thee (Sidney Rigdon) power to be ^amighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he (Joseph Smith) shall be a ^brevelator unto thee, that thou mayest know the certainty of all things ^cpertaining to the things of my kingdom on the earth. (In other words, Sidney would only say those things that Joseph tells him to say.)

12 Therefore, continue your journey and let your hearts rejoice; for behold, and lo, I am with you even unto the end.

13 And now I give unto you a word concerning Zion. ^aZion shall be ^bredeemed, although she is chastened for a little season. (The gospel could not be restored without asking those who gathered to its standard to redeem Zion and to build the long promised New Jerusalem and the great temple that is to crown the Holy City. All promises to this effect are of course conditional. Only a worthy and obedient people can accomplish such a work. The city of God cannot be built upon any principles other than those that come from God. These early attempts to build Zion fell short, for far too many Saints had their hearts set too much upon the things of the world. These were eventually betrayed by their avarice and pettiness of soul. Obeying only in part, they received only in part. The fulness of God's blessings can be given only to those who live the fulness of his law. It was with modern Israel as it had been with their ancient counterparts in the days of Moses. The God of heaven offered ancient Israel the fulness of his gospel by the mouth of a great prophet who had stood in

his presence. This prophet pleaded with his people to sanctify themselves and receive the fulness of God's glory while in the wilderness and again after they entered their promised Canaan. A few obeyed, but most declared such blessings to be too much for them and opted for a lesser law in their stead, a lesser law whose purpose was to prepare them for something greater. As it was then, so it has been in our day. Though the early Saints of our day failed to redeem Zion, they yet retained the gospel with all its hopes and promises. Although we have grown in understanding and stability over the ensuing years, we still fall short of the faith and devotion necessary to lay claim to those promises. Thus we remain, as did ancient Israel, under a schoolmaster. We labor to find the faith to redeem families and wards. The day may come when we can redeem stakes and regions and thus gain rightful claim to the inheritance promised our great-grandfathers. "Thus, on February 24, 1834, after the Saints had been scattered and driven from their lands in Jackson County, the Lord gave these words of comfort and counsel to his people: 'I will give unto you a revelation and commandment . . . concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion; being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time.' Those who persecute the Saints and oppose the cause in which they are engaged are the enemies of God. Whether their opposition is directed against the Lord or against his servants, it is the same. And when the great and dreadful day arrives and the Lord returns to take vengeance upon the ungodly, then his wrath will be poured out upon them without measure" (McConkie, *New Witness*, 610-12). **"I cannot learn from any communication by the Spirit to me," Joseph Smith said, "that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing. By this, and also others, and also one received of late, I know that Zion, in the due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I inquire concerning this subject, the voice of the Lord is: Be still, and know that I am God; all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again"** (*Teachings of the Prophet Joseph Smith*, 34). Revelations of the Restoration, 726-27)

14 Thy brethren, my servants Orson Hyde and John Gould, are in my hands; and inasmuch as they keep my commandments they shall be saved. (Soon after Oliver Cowdery arrived from Missouri in late August or early September with news of mob action in Independence, "arrangements were made to dispatch Elders Orson Hyde and John Gould to Jackson county, Missouri, with advice to the Saints in their unfortunate situation, through the late outrage of the mob" (Smith, *History of the Church*, 1:407). After arriving, "Elders W. W. Phelps and Orson Hyde were dispatched to the Governor of Missouri, residing at Jefferson City, the capital of the state," with a petition for aid from Governor Daniel Dunklin (Smith, *History of the Church*, 1:410). Revelations of the Restoration, 728)

15 Therefore, let your hearts be comforted; for ^aall things shall work together for good to them that walk uprightly, and to the sanctification of the church.

16 For I will raise up unto myself a ^apure people, that will serve me in righteousness;

17 And all that ^acall upon the name of the Lord, and keep his commandments, shall be saved. Even so. Amen.

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Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, December 16, 1833. HC 1: 458—464. At this time the saints who had gathered in Missouri were suffering great persecution. Mobs had driven them from their homes in Jackson County, and some of them had tried to establish themselves in Van Buren County, but persecution followed them. The main body of the saints was at that time in Clay County, Missouri. Threats of death against individuals of the Church were many. The people had lost household furniture, clothing, livestock, and other personal property, and many of their crops had been destroyed. (The Prophet Joseph Smith learned of the Saints' grave situation from Elders Orson Hyde and John Gould when they returned to Kirtland from Missouri and from letters by Church leaders in Missouri. Joseph repeatedly petitioned the Lord for answers concerning the reasons for the Saints' sufferings. Earlier he wrote: "Now, there are two things of which I am ignorant; and the Lord will not show them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these: Why God has suffered so great a calamity to come upon Zion, and what the great moving cause of this great affliction is; and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head" (Teachings of the Prophet Joseph Smith, 34). Finally, on 16 December 1833 he wrote, "I received the following . . ." (Smith, History of the Church, 1:458). Revelations of the Restoration, p. 729-30. Joseph Smith: Thursday night, the 31st of October [1833], gave the Saints in Zion abundant proof that no pledge on the part of their enemies, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns, proceeded against a branch of the Church, west of the Blue, and unroofed and partly demolished ten dwelling houses; and amid the shrieks and screams of the women and children, whipped and beat in a savage and brutal manner, several of the men: while their horrid threats frightened women and children into the wilderness. . . . On the Friday night, the 1st of November, a party of the mob proceeded to attack a branch of the Church settled on the prairie, about twelve or fourteen miles from the town of Independence. . . . The same night, (Friday), another party in Independence commenced stoning houses, breaking down doors and windows and destroying furniture. . . . The same night a party from Independence met a party from west of the Blue, and made an attack upon a branch of the Church located at the Blue, about six miles from the village of Independence. Here they tore the roof from one dwelling and broke open another house; they found the owner, David Bennett, sick in bed, and beat him most inhumanly, swearing they would blow out his brains. They discharged a pistol at him, and the ball cut a deep gash across the top of his head. . . . Two . . . brethren called on Esquire Silver, in Independence, and asked him for a peace warrant, but he refused to issue one on account, as he afterwards declared, of his fears of the mob. . . . After the Saints had surrendered their arms [as demanded by Colonel Pitcher of the State Militia], which had been used only in self-defense, the tribes of Indians in time of war let loose upon women and children, could not have appeared more hideous and terrific, than did the companies of ruffians who went in various directions, well armed, on foot and on horseback, bursting into houses without fear, knowing the arms were secured; frightening distracted women with what they would do to their husbands if they could catch them, warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of these companies appeared the Reverend Isaac McCoy, with a gun upon his shoulder, ordering the Saints to leave the country forthwith, and surrender what arms they had. Other pretended preachers of the Gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions. On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob. . . . Thursday, November 7th the shores of the Missouri river began to be lined on both sides of the ferry, with men, women and children; goods, wagons, boxes, chests, and provisions; while the ferrymen were

busily employed in crossing them over. When night again closed upon the Saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their effects. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and the prejudiced and ignorant bigot. . . . The Saints who fled from Jackson county, took refuge in the neighboring counties, chiefly in Clay county, the inhabitants of which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and those who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection. (HC 1:426-38, October-November, 1833.)

1—8, The saints are chastened and afflicted because of their transgressions; 9—15, The Lord's indignation shall fall upon the nations, but his people will be gathered and comforted; 16—21, Zion and her stakes shall be established; 22—31, The nature of life during the Millennium is set forth; 32—42, The saints shall be blessed and rewarded then; 43—62, Parable of the nobleman and the olive trees signifying the troubles and eventual redemption of Zion; 63—75, The saints are to continue their gathering together; 76—80, The Lord established the Constitution of the United States; 81—101, The saints are to importune for the redress of grievances, according to the parable of the woman and the unjust judge.

1 VERILY I say unto you, concerning your brethren who have been afflicted, and ^apersecuted, and ^bcast out from the land of their inheritance— (Joseph Fielding Smith: **In the opening paragraphs of Sec. 101, the Lord declares that the afflictions which came upon them were the result of their own disobedience.** CHMR, 2:215-16. Joseph Fielding Smith: Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham's children through Isaac and Jacob unto whom the promises were made. The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph, Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs. Doctrines of Salvation, 3:246)

2 I, the Lord, have suffered the ^aaffliction to come upon them, wherewith they have been afflicted, in consequence of their ^btransgressions; (Had the Lord not chastened the Saints for their transgressions, he would have denied justice. Earlier, he had warned: "Zion shall escape if she observe to do all things whatsoever I have commanded her. But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire" (D&C 97:25-26). The Saints were responsible for their behavior. Parents contribute to the delinquency of their children when they warn them but then fail to follow through on their warning after their children's disobedience. **The Lord is a caring parent. He did not condone the actions of the Missouri mobs, but neither did he excuse the transgressions of those who were called by his name. The strivings of the Spirit had not penetrated the hearts of the transgressors to turn them to the Lord. Like the children of Israel in Moses' day, they required chastening to teach them that only a pure people can build Zion.** Revelations of the Restoration, p. 730)

3 **Yet I will own them,** (How merciful is the Lord!) and they shall be ^amine in that day when I shall come to make up my jewels.

4 **Therefore, they must needs be ^achastened (to make pure by correction) and tried, even as ^bAbraham,** (If we are to receive the blessings of Abraham, we must first have the faith of Abraham. Bible history

accords no more soul-wrenching test than that given our ancient father when God commanded him to offer his son, Isaac, in place of a ram as a sacrifice. Surely every feeling of Abraham's heart must have cried out in protest and anguish. This cannot be so! This is not right! This violates every principle of heaven! And yet Abraham schooled his feelings and offered to the Lord not just his son but his own heart and soul. He held nothing back. All his hopes and dreams lay with Isaac upon an altar built to his God. In the providence of heaven, Abraham's hand was withheld. His son and his hopes were returned to him, and he received an inheritance that reaches to the endless bounds of eternity. Why was such a test necessary? Was it to amuse God or to bless Abraham? Of this there can be no question. To Abraham was given the promise of eternal life and an endless seed. To him was given the promise that his posterity would find in its numbers all who would follow him as faithful witnesses of the God of heaven and all who would hold the priesthood and be called upon to declare the gospel of salvation to the nations of the earth. Abraham's faith was to become their faith, and his promises were to become their promises. Revelations of the Restoration, p. 730-31. George Q. Cannon: **Here comes the command of God to this man [Abraham] who has been taught so scrupulously about the sinfulness of murder and human sacrifice, to do these very things. Now, why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, he was determined to test him. God did not do this for His own sake; for He knew by His foreknowledge what Abraham would do [Abr. 1:22-23] ; but the purpose was to impress upon Abraham a lesson, and to enable him to attain unto knowledge that he could not obtain in any other way. That is why God tries all of us. It is not for His own knowledge for He knows all things beforehand. He knows all your lives and everything you will do. But He tries us for our own good, that we may know ourselves, for it is most important that a man should know himself. He required Abraham to submit to this trial because he intended to give him glory, exaltation and honor; He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised.** (CR, April 1899, pp. 66-67.) who was commanded to offer up his only son.

5 For all those who will not ^aendure chastening, but ^bdeny me, cannot be sanctified. (Harold B. Lee: "Some of us have been tried and have been tested until our very heart strings would seem to break. I have heard of persons dying with a broken heart, and I thought that was just a sort of poetic expression, but I learned that it could be a very real experience. I came near to that thing; but when I began to think of my own troubles, I thought of what the apostle Paul said of the Master, 'Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.' (Heb. 5:8, 9.) "Don't be afraid of the testing and trials of life. **Sometimes when you are going through the most severe tests, you will be nearer to God than you have any idea,** for like the experience of the Master Himself in the temptation on the mount, in the Garden of Gethsemane, and on the cross at Calvary, the scriptures record, 'And, behold, angels came and ministered unto him.' (Matt. 4:11.) Sometimes that may happen to you in the midst of your trials." CR, Munich Germany Area Conference 1973, p. 114)

6 Behold, I say unto you, there were jarrings, and ^acontentions, and ^benvyings, and ^cstrifes, and ^dlustful and covetous desires among them; therefore by these things they polluted their inheritances. ("**Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels**" (Teachings of the Prophet Joseph Smith, 42). Orson F. Whitney: An attempt to rear the New Jerusalem was made in the summer of 1831, a colony approximating fifteen hundred men, women and children, settling for that purpose in Jackson County, Missouri (Sec. 45:64-71), upon lands purchased from the Federal Government. Ground was consecrated, and a City laid out, including the site for a Temple. But a lack of the perfect unity necessary on the part of these selected for this sacred task, prevented its accomplishment at that time: [Sec. 101:6, quoted.] Forewarned by the Prophet of what would result if these evils were not corrected [Sec. 84:54-59], the colonists did not as a whole pay

sufficient heed to the admonition, and the Lord permitted their enemies to come upon them and drive them from "the goodly land." The Jackson County colonists, whatever their faults, were superior to the people who mobbed them and drove them from their homes, misinterpreting their motives and falsely accusing them of unfriendly acts or intentions toward the earlier settlers. **The persecuted were better than the persecutors; but not good enough to completely carry out the high and holy purposes of Deity.** It was in the autumn of 1833 that the "Mormon" colony was expelled from Jackson County. (Saturday Night Thoughts, 1921, pp. 181-82.)

7 They were slow to ^ahearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. **(The Saints in Missouri reaped as they had sown. They ignored the Lord's warnings and now he would ignore their petitions.** Abinadi taught this principle to King Noah's people, saying, "Except this people repent and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord the Almighty God. Yea, and it shall come to pass that when they shall cry unto me I will be slow to hear their cries; yea, and I will suffer them that they be smitten by their enemies. And except they repent in sackcloth and ashes, and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord" (Mosiah 11:23-25). Revelations of the Restoration, p. 731)

8 In the day of their peace they esteemed lightly my counsel; but, in the day of their ^atrouble, of necessity they ^bfeel after me.

9 Verily I say unto you, notwithstanding their sins, my bowels are filled with ^acompassion towards them. I will not utterly ^bcast them off; and in the day of ^cwrath I will remember mercy. (The Lord looked compassionately upon his children in their suffering. He had cleansed the inner vessel first, even though the outer vessel was more filthy by comparison. The Saints were first chastened for their transgressions, even though mob members in Jackson County were more filthy than the Saints. **The day of judgment was not far distant for the Saints' enemies, as the Civil War would witness.** Revelations of the Restoration, p. 731-32)

10 I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the ^asword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

11 Mine indignation is soon to be poured out **without measure** upon all nations; and this will I do when the cup of their iniquity is ^afull.

12 And in that day all who are found upon the ^awatch-tower, or in other words, all mine Israel, shall be saved.

13 And they that have been scattered shall be ^agathered.

14 And all they who have ^amourned shall be comforted.

15 And all they who have given their ^alives for my name shall be crowned.

16 Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine ^ahands; be still and ^bknow that I am God.

17 ^aZion shall not be moved out of her place, notwithstanding her children are scattered. (Jackson County Missouri is the place of Zion. But for now we are scattered throughout the stakes of Zion throughout the world. **The place of Zion remains the same, and in some future day the Saints of the Almighty will possess it.** Revelations of the Restoration, p. 732. George Q. Cannon: **The spot has been designated, and we look forward with peculiar feelings to repossessing that land. We expect when that day shall come that we will be a very different people to what we are today. . . . We expect that a society will be organized there that will be a pattern of heavenly society, that when Jesus and his heavenly beings who come with him are revealed in the clouds of heaven, their feelings will not be shocked by the change, for a society will be organized on the earth whose members will be prepared through the revelations of God to meet and associate with them, if not on terms of perfect equality, at least with some degree of equality.** (JD, March 3, 1867, 11:336-37.)

18 They that remain, and are pure in heart, shall return, (George Q. Cannon: We are going back to Jackson county, Missouri, one of these days. . . . The day will come when Latter-day Saints will be selected—all may not be called at once, but those who are worthy will be called. (CR, April 1898, p. 14.)) and come to their ^ainheritances, they and their children, with ^bsongs of everlasting joy, to ^cbuild up the waste places of Zion— (Hyrum Andrus: Well, then, to return to the prophesying, when the time shall come that the Lord shall waste away this nation, he will give commandment to his people to return and possess their own inheritance which they purchased some forty-four years ago in the state of Missouri. **We own a great deal of land there, which we paid our money for. We purchased land in Jackson, Clay, Caldwell, Davis and Ray counties in that State. That land was taken from us by mobocracy; we were driven from it. We expect to go back there, and when we do we shall begin to carry out, in all its fullness, so far as we have understanding, the celestial law in regards to consecration.** And what this people has will be put into the hands of the servants of God, and each one will receive his stewardship at their hands, without any law pertaining to their stewardships, and pertaining to the income and tithing thereof, and all will be fulfilled according to the letter of the law. Then this people will be united and then will be a commencement of the fulfillment of that prayer of our Saviour, repeated so frequently among all Christian nations, a portion of which says, "Thy will be done on earth as it is in heaven." That will be the nucleus or beginning of it, but there will be approximation to it, here in these mountains. [The great welfare program, I think, is probably a fulfillment of what Orson Pratt contemplated would come in developing Zion's economic principles here in the West.] We will learn a great many pure principles to enable us to carry out the law as far as we possibly can, under the circumstances that we are placed in here, but then [at the redemption] there will be a full execution of that law. Now that order of things will continue and will spread forth from that nucleus in Jackson county and the western counties of Missouri and the eastern counties of Kansas where this people will be located, and it will spread abroad for hundreds and hundreds of miles, on the right hand and on the left, east, west, north and south from the great central city, and all the people will be required to execute the law on all their stewardships, and then there will be a oneness and a union which will continue, and it will spread wider and wider, and become greater and greater, until the desolate cities of the Gentiles will be inhabited by the Saints. Then will be fulfilled the prophecy of Isaiah in which he says, "Thy seed shall inherit the Gentiles and make the desolate cities to be inhabited," for God will visit them in judgment, and there will be no owners left to occupy the country. Then the land will be filled up with Saints, these who will keep the celestial law; and they will receive their stewardship according to the appointment of heaven. Deseret Evening News 2 Oct 1875, p. 265. Doctrinal Themes of the Doctrine and Covenants.)

19 And all these things that the prophets might be fulfilled.

20 And, behold, there is none other ^aplace appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints— (James E. Talmage: "**Zion shall yet be established on the chosen site; she "shall not be moved out of her place,"** and the pure in heart shall return "with songs of everlasting joy, to build up the waste places of Zion." Articles of Faith, p. 353)

21 **Until the day cometh when there is found no more room for them;** (Brigham Young: When Joseph first revealed the land where the Saints should gather, a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be a Zion. It will all be Zion. I remember that the lady was answered by asking her whether she thought the ark was large enough to hold those that were to go into it in the days of Noah? "Yes," was the reply. Then of course Zion will be just large enough to receive all that will be prepared to possess it, as the ark was. (JD, July 28, 1861, 9:138.)) **and then I have other places which I will appoint unto them, and they shall be called ^astakes, for the curtains or the strength of Zion.**

22 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should ^agather together, and ^bstand in holy places; (Our homes, stakes, the temples, if we are righteous, wherever we are.)

23 And ^aprepare for the revelation which is to come, **when the ^bveil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall ^csee me together.**

(Anciently, a veil hung between the two holy chambers of the tabernacle (Exodus 26:31-33). Its presence in Herod's temple is supported by the statement in each of the synoptic gospels that at the time of Christ's death the veil of the temple was rent from top to bottom (Matthew 27:51; Mark 15:38; Luke 23:45). Christ, by his sacrificial death, opened a way for the faithful to enter the holiest place, meaning the celestial kingdom, "through the veil, that is to say, his flesh" (Hebrews 10:20). The present text, drawing on this imagery, suggests that **the veil separating us from the presence of the Lord will be rent, and all will be able to see what otherwise would remain hidden to them.** Revelations of the Restoration, p. 733. Orson Pratt: Jesus will come in a cloud, or as is expressed here in the 40th chapter of Isaiah—"The glory of the Lord will be revealed and all flesh shall see it together." It is also expressed in the revelations of St. John, that when he comes in a cloud every eye shall see him, and they also which pierced him. [Rev. 1:7.] It seems then that the second advent of the Son of God is to be something . . . accompanied with great power and glory, something that will not be done in a small portion of the earth like Palestine, and seen only by a few; but it will be an event that will be seen by all—all flesh shall see the glory of the Lord; when he reveals himself the second time, every eye, not only those living at that time in the flesh, in mortality on the earth, but also the very dead themselves, they also who pierced him, those who lived eighteen hundred years ago, who were engaged in the cruel act of piercing his hands and his feet and his side, will also see him at that time. (JD, March 26, 1876, 18:170.))

24 And every ^acorruptible 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 ^bconsumed; (Joseph Fielding Smith: **Some members of the Church have an erroneous idea that when the millennium comes all the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium.** Eventually, however, the knowledge of the Lord will cover the earth as waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. **In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away.** In that day there will be no death until men are old. Children will not die but will live to the age of a tree. Isaiah says this is 100 years. [Isa. 65:20.] When the time comes for men to die, they will be changed in the twinkling of an eye, and there will be no graves. (Doctrines of Salvation, 1954, 1:86-87.))

25 And also that of element shall ^amelt with fervent heat; and all things shall become ^bnew, that my knowledge and ^cglory may dwell upon all the ^dearth. (**When the Lord comes again, "the earth will be renewed and receive its paradisiacal glory" (Article of Faith 10). Isaiah prophesied of "a new earth" during the Millennium (Isaiah 65:17). All that is corruptible—everything of a telestial order—will be destroyed, for a terrestrial or Edenic law will rule during the Millennium. This text affirms that when Adam fell, the whole earth fell— including everything in the plant and animal kingdoms. Prior to the fall of Adam there was neither death nor corruption of any sort in these kingdoms or in any other place in the world that Adam inhabited. With the return of Christ, all things will return to a state like that known in Eden.** Revelations of the Restoration, p. 733. The glory of a celestial being, of which the sun is typical (see D&C 76:70), is so radiant that to bring that glory to the earth will cause great burning. The cleansing of the earth by fire will be

caused by the coming of the Savior to earth (see D&C 5:19; McConkie, *Doctrinal New Testament Commentary*, 3:368–69; Notes and Commentary for D&C 133:40–49). Those who are not changed to withstand the presence of the Savior will perish by fire.)

26 And in that day the enmity of man, and the ^aenmity of beasts, yea, the ^benmity of all flesh, shall cease from before my face. **(Men will learn peace, and all men and animals will live together in harmony. Further, "there will be no wild animals,"** explained Bruce R. McConkie. "The coyote will not stalk the deer, and the wolf will not kill the sheep, and **all forms of life will be the friends and servants of men.**" Isaiah gives us these poetically phrased particulars about animal life during the Millennium. 'The wolf and the lamb shall feed together,' he says, 'and the lion shall eat straw like the bullock.' Implicit in this pronouncement is the fact that man and all forms of life will be vegetarians in the coming day; the eating of meat will cease, because, for one thing, death as we know it ceases. **There will be no shedding of blood, because man and beast are changed (quickened) and blood no longer flows in their veins.** 'And dust shall be the serpent's meat,' meaning, as we suppose, that they shall no longer eat mice and vermin and animal life. 'They shall not hurt nor destroy in all my holy mountain, saith the Lord' (Isaiah 65:25). And further: 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' [adders'] den. They shall not hurt nor destroy in all my holy mountain' (Isaiah 11:6-9)" (Millennial Messiah, 658). Revelations of the Restoration, p. 733-34. Orson Pratt: **It is then that the enmity of the beasts of the field as well as that of all flesh will cease; no more one beast of prey devouring and feasting upon another that is more harmless in its nature; no more will this enmity be found in the fish of the sea or in the birds of the air. This change will be wrought upon all flesh when Jesus comes; not a change to immortality, but a change sufficient to alter the ferocious nature of beasts, birds and fishes. In those days the lion will eat straw like the ox; he will no more be the terror of the forest, but will be perfectly harmless, and gentleness, will characterize all the wild and ferocious animals, as well as the venomous serpents, so much so that the little child might lead them and play with them, and nothing shall hurt or destroy in all the holy mountain of the Lord, all things becoming, in some measure, as when they were first created.** (JD, June 23, 1878, 20:18.))

27 And in that day ^awhatsoever any man shall ask, it shall be given unto him.

28 And in that day ^aSatan shall not have power to tempt any man. **(A change will come upon the inhabitants of the earth similar to that experienced by the three Nephite disciples who were translated. By revelation Mormon learned that "there was a change wrought upon them, insomuch that Satan could . . . not tempt them; and they were sanctified in the flesh, that they were holy"** (3 Nephi 28:39). Revelations of the Restoration, p. 734. Erastus Snow: **This promise we have—that when the time comes that is written of in the Scripture, that Satan shall be bound, and shall cease to exercise his power and dominion over the hearts of the children of God for the space of a thousand years [Sec. 45:55; 101:28]; the children that shall grow up unto the Lord shall not taste of death; that is, they shall not sleep in the earth, but they shall be changed in a moment, in the twinkling of an eye, and they shall be caught up, and their rest shall be glorious. I thus distinguish between them and us, because at that time they shall grow up with a more complete and perfect understanding of the laws of life and health, and they will observe them. And temptations and evils that surround us on every hand shall be removed from them. . . .Hence their tabernacles shall not be subject to pain and sickness like unto ours. There will be no pain and sickness, because there will be no evil spirit at the elbow continually ready to allure and draw into sin. But the Spirit of the Lord will be with every person to guide him constantly, and the law of the Lord will be written in his heart, so that one will not need to say to another, "this is the way, walk in it." Thus having this good influence continually around them to keep them in the straight path,**

they will grow up without sickness, pain, or death. (JD, January 5, 1860, 7:355-56.))

29 And there shall be no ^asorrow because there is no death. (Those on the earth during the Millennium will be like the Three Nephites, for "there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death; Therefore, that they might not taste of death there [will be] a change wrought upon their bodies, that they might not suffer pain nor sorrow" (3 Nephi 28:37-38). Those living during the Millennium will live in a state akin to translation: their bodies will be changed so that they are not subject to disease or death as we know it. Revelations of the Restoration, p. 733)

30 In that day an ^ainfant shall not die until he is old; and his life shall be as the age of a tree (100 years);
31 And when he dies he shall not sleep, that is to say in the earth, but shall be ^achanged in the twinkling of an eye, and shall be ^bcaught up, and his rest shall be glorious. (No graves will be dug during the Millennium. Death and suffering as we now know them will not exist. The body and the spirit will no longer separate for a long period of time. For now the body returns to the dust while the spirit awaits in a world of spirits for the day of its reunion with a perfected body, but in that day the body will not see corruption, and the spirit will not go to a spirit world. **The separation of body and spirit will be virtually instantaneous and their reunion inseparable.** "Children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye" (D&C 63:51). The Lord told the Three Nephites: "Ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father" (3 Nephi 28:8). Those changed "in the twinkling of an eye" will not remain on the earth. The Prophet Joseph Smith recorded: "**Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it**" (Teachings of the Prophet Joseph Smith, 268). **Some people will not be caught up after their death. Joseph taught, "There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth"** (Teachings of the Prophet Joseph Smith, 268-69). **The wicked will not be caught up to a glorious rest. Isaiah prophesied that during the Millennium "there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed"** (Isaiah 65:20). Elder Bruce R. McConkie explained: "**Isaiah's description of life and death during the Millennium seems to preserve the concept that even then—even in that blessed day when Satan is bound and righteousness overflows— even then men are free to come out in open rebellion and, as sinners, suffer the fate reserved for the sons of perdition. Manifestly, they, being accursed, would die the death with which we are familiar, for their resurrection is destined to be in that final day when those shall come forth 'who shall remain filthy still'** (D&C 88:102)" (Millennial Messiah, 646). Revelations of the Restoration, p. 735)

32 Yea, verily I say unto you, in that ^aday when the Lord shall come, he shall ^breveal all things—

33 Things which have passed, and ^ahidden things which no man knew, things of the ^bearth, by which it was made, and the purpose and the end thereof—

34 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. (During the Millennium the mysteries of creation will be revealed. It is apparent from these verses that men will not know the answers to questions concerning creation before that time. In large measure such questions will answer themselves. When we live in a terrestrial or paradisiacal world— a world in which there is no death, aging, decay, or disease— we will, by mere observation, be able to deduce much relative to the true nature of creation. This will be a world much like that known to Adam and Eve before the Fall. Whereas our earth now abides a telestial law, millennial earth will abide a much higher order. It is possible that many scientific conclusions based on our telestial order will have no meaning or relevance

there. Until the day comes when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9), it would be wise for us to hearken to the counsel of Elder Harold B. Lee: "I appeal to you again as teachers, let's use those three precious words that ought to be used more often by teachers of religion, 'I don't know.' And we don't know very much because the Lord has not told us. We have these speculations, these theories that if you want to have them in your mind as something to ponder, and something that you never can find a full answer to, go ahead and think about them, but label them for what they are, and do not teach them as facts until the Lord tells us about the details, which presently must be considered in the realm of theory" (Teachings of Harold B. Lee, 456). Revelations of the Restoration, p. 736)

35 And all they who suffer ^apersecution for my name, and endure in faith, though they are called to lay down their lives for my ^bsake yet shall they partake of all this glory. (Harold B. Lee: Heber C. Kimball wrote this: **"Let me say that many of you will see the time when you will have all the trouble, trial, and persecution you can stand, and plenty of opportunities to show that you were true to God and his work. This Church will have many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties of this work will be of such a character that a man or woman who does not possess this personal knowledge will fall. Remember these sayings, for many of you will live to see them fulfilled. The time is coming when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, you will not stand."** CR, Oct 1955, p. 56-57)

36 Wherefore, ^afear not even unto death; for in this world your joy is not full, but in me your ^bjoy is full.
37 Therefore, care not for the body, neither the life of the body; but care for the ^asoul, and for the life of the soul.

38 And ^aseek the face of the Lord always, that in ^bpatience ye may possess your souls, and ye shall have eternal life.

39 When men are called unto mine ^aeverlasting gospel, and covenant with an everlasting covenant, they are accounted as the ^bsalt of the earth and the savor of men; (Orson F. Whitney: What was the character of the early converts to "Mormonism"? They were stigmatized as ignorant and malicious. It was ignorance and malice that so stigmatized them. "Scum of the earth," "offscourings of civilization"—these were some of the pet names bestowed upon them by their enemies. How utterly unjust, how grotesquely misapplied these epithets, must be apparent to everyone who has any knowledge of the facts. **The great Charles Dickens, then a reporter on a London newspaper, after visiting an emigrant ship anchored in the Thames, a ship loaded with Latter-day Saints and about to sail for America, described them as "in their degree the pick and flower of England."** And if that be true of England, it is true of America, and true of all the countries from which the Saints of latter days have come. As a matter of fact, they were among the best men and women of their time. Many were descended from the Pilgrims and the Patriots who founded this Nation, and in their veins, as sons and daughters of Israel, flowed the blood of priests and kings, illustrious through a thousand generations. (CR, April 1929, pp. 112-13.))

40 They are called to be the savor (We keep the savor by keeping our covenants.) of men; therefore, if that ^asalt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men. (Salt that has lost its savor, we are told, is good for nothing but to be cast out and trodden under foot. Salt does not dissipate with age; it carries no expiration date. **Savor is lost through mixture and contamination— only diluting salt with impure substances can cause it to lose its capacity to season food.** Revelations of the Restoration, p. 736. Elder Carlos E. Asay: **When the Lord used the expression "savor of men," he was speaking of those who represent him. He was referring to those who have repented, who have been washed clean in the waters of baptism, and who have covenanted to take upon them his name and his cause. Moreover, he was speaking of**

those who would share by covenant his priesthood power. He was speaking of you and me. A world-renowned chemist told me that salt will not lose its savor with age. Savor is lost through mixture and contamination. Similarly, priesthood power does not dissipate with age; it, too, is lost through mixture and contamination. When a young man or older man mixes his thoughts with pornographic literature, he suffers a loss of savor. When a priesthood bearer mixes his speech with lies or profanity, he suffers a loss of savor. When one of us follows the crowd and becomes involved in immoral acts and the use of drugs, tobacco, alcohol, and other injurious substances, he loses savor. Flavor and quality flee a man when he contaminates his mind with unclean thoughts, desecrates his mouth by speaking less than the truth, and misapplies his strength in performing evil acts. King Benjamin cautioned, "Watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God" (Mosiah 4:30). I would offer these simple guidelines, especially to the young men, as the means to preserve one's savor: If it is not clean, do not think it; if it is not true, do not speak it; if it is not good, do not do it (see Marcus Aurelius, "The Meditations of Marcus Aurelius," in *The Harvard Classics*, Charles W. Eliot, ed., New York: P. F. Collier and Son, 1909, p. 211). CR, Apr 1980, p. 60-61)

41 Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be ^achastened—

42 He that ^aexalteth himself shall be abased, and he that ^babaseth himself shall be exalted.

43 And now, I will show unto you a parable, that you may know my will concerning the ^aredemption of Zion. **(In this parable the Lord is the nobleman and his vineyard is Zion, or Jackson County, Missouri. The servants are the Saints who have settled in Zion, and their settlements are the olive trees. Had they built the tower—or temple—as directed, it would have been a spiritual watchtower. From it Church leaders could have seen by revelation the movements of the enemy from afar and gained foreknowledge that would have saved Zion when the enemy attacked. But because the Saints had a spirit of discord, they were unable to build either the temple or Zion. The parable states that all things will be fulfilled "after many days" (v. 62), indicating that a long period of time will pass before the redemption of Zion. Though Zion was not redeemed at the time of Zion's Camp, we may look for its redemption in the due time of the Lord (D&C 136:18).**

Revelations of the Restoration, p. 737-38)

44 A certain ^anobleman (the Lord) had a spot of land (Jackson County Missouri), very choice; and he said unto his servants (the Saints who settled in Zion): Go ye unto my ^bvineyard, even upon this very choice piece of land, and plant twelve olive-trees (settlements);

45 And set ^awatchmen round about them, and build a tower (the Temple), that one may overlook the land round about, to be a watchman (the Prophet) upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard.

46 Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower. (They dedicated the land for the temple. The Kirtland Temple had not yet been built.)

47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower? (They procrastinated building the Temple.)

48 And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

49 Might not this money be given to the exchangers? For there is no need of these things.

50 And while they were at variance one with another they became very ^aslothful, and they hearkened not unto the commandments of their lord.

51 And the enemy (the mobs) came by night, and broke down the ^ahedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. (The Saints were driven from Missouri)

52 Now, behold, the nobleman, the lord of the ^avineyard, called upon his servants, and said unto them,

Why! what is the cause of this great evil?

53 Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a ^awatchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

54 And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; (If the temple had been built, the Saints would have been endowed and able to receive revelation to know the intent of the enemy) and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

55 And the lord of the vineyard said unto one of his ^aservants: (Joseph Smith) Go and gather together the residue of my servants, and take ^ball the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; (This army was to become Zion's camp)

56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money. (This was the march of the 200 to redeem Zion)

57 Therefore, get ye straightway unto my land; break down the ^awalls of mine enemies; throw down their tower, and scatter their watchmen.

58 And inasmuch as they gather together against you, ^aavenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land.

59 And the servant said unto his lord: When shall these things be?

60 And he said unto his servant: When I will; go ye straightway, and do all things whatsoever I have commanded you;

61 And this shall be my seal and ^ablessing upon you—a faithful and ^bwise steward in the midst of mine house, a ^cruler in my kingdom.

62 And his servant went straightway, and did all things whatsoever his lord commanded him; and ^aafter many days (the redemption of Zion was not to be in Joseph Smith's day, but prior to the Second Coming) all things were fulfilled.

63 Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are ^awilling to be guided in a right and proper way for their salvation—

64 That the work of the ^agathering together of my saints may continue (The Stakes of Zion will continue to grow and be numbered throughout the world), that I may build them up unto my name upon ^bholy places; for the time of ^charvest is come, and my word must needs be ^dfulfilled. (The gathering to the holy places, or stakes of Zion, is likened to wheat that is gathered in bundles. After the wheat has ripened, it is gathered together and bound. Likewise, as the kingdom gains sufficient strength throughout the world, stakes are organized. This is done in preparation for the redemption of Zion in Independence, Missouri, and for the burning of the earth at the Second Coming. The gathering embraces participation in the ordinances of salvation. As the work of the Lord spreads throughout the world, many stakes will yet be organized and many temples will be built wherein the faithful will be "secured in the garner to possess eternal life" (v. 65). Revelations of the Restoration, p. 738. Dr. Sidney B. Sperry's insights into the meaning of the parable are valuable. In his Compendium, he noted: "It would seem that the parable is to be interpreted in this way: the nobleman is the Lord, whose choice land in His vineyard is Zion in Missouri. The places where the Saints live in Zion are the olive trees. The servants are the Latter-day Saint settlers, and the watchmen are their officers in the Church. While yet building in Zion, they become at variance with each other and do not build the tower or Temple whose site had been dedicated as early as 3 August 1831. Had they built it as directed, it would have been a spiritual refuge for them, for from it the Lord's watchmen could have seen by revelation the movements of the enemy from afar. This foreknowledge would have saved them and their hard work when the enemy made his assault. "But the Saints in Missouri were slothful, lax, and asleep. The enemy came, and the Missouri persecutions were the result. The Lord's people were scattered and much of their labors wasted. The Almighty

rebuked His people, as we have already seen, but He commanded one of His servants (vs. 55), Joseph Smith (103:21), to gather the 'strength of Mine house' and rescue His lands and possessions gathered against them. "Subsequently, the Prophet and his brethren in the famous Zion's Camp did go to Missouri in 1834 in an attempt to carry out the terms of the parable. Before they went, additional revelation was received (see 103:21-28) concerning the redemption of Zion. The brethren were instructed to try to buy land in Missouri, not to use force; and if the enemy came against them, they were to bring a curse upon them. **Zion was not redeemed at that time, but we may look for it in the not-too-distant future. Verily, it will be redeemed when the Lord wills it.**" Compendium, p. 521-22)

65 Therefore, I must gather together my people, according to the parable of the wheat and the ^atares, that the wheat may be secured in the garners (temples) to possess eternal life, and be crowned with celestial ^bglory, when I shall come in the kingdom of my Father to reward every man according as his work shall be; (Franklin D. Richards: Oh, blessed be the name of the Lord . . . that he caused us to be roused up out of our homes and sent out into these mountains before that war of the Rebellion [Sec. 87:1-3] came upon us. Oh, how we hated to go! But how true the Lord made His word to come out when He said, "My people shall be willing in the day of my power." He knew how to make us willing, although it took mobs to come upon us and kill our brethren, the Prophets. (CR, October 1898, p. 32.))

66 While the ^atares shall be bound in bundles, and their bands made strong, that they may be ^bburned with unquenchable fire.

67 Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed. (The stakes of Zion)

68 Nevertheless, as I have said unto you in a former commandment, let not your ^agathering be in haste, nor by flight; but let all things be prepared before you.

69 And in order that all things be prepared before you, observe the commandment which I have given concerning these things—

70 Which saith, or teacheth, to ^apurchase all the lands with money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints;

71 All the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

72 Now, verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, but not in ^ahaste; and observe to have all things prepared before you. **(During the few years immediately following this revelation, failure to abide the Lord's counsel in these verses led to many Saints gathering far too quickly in Kirtland, Ohio. The large numbers gathering to Kirtland led to rising real estate prices as the demand for property increased. The possibility of becoming rich tempted the Saints with speculative land ventures. Covetousness entered the Church and infected members of even the presiding quorums with its debilitating spirit. A similar scenario occurred in northern Missouri, resulting in the Saints' being sorely tried by opportunities to seek riches in real estate. John Whitmer and W. W. Phelps, members of the presidency of the Church at Far West, embezzled Church funds to purchase lands, hoping to make a profit selling the land to the gathering Saints. Their covetous desires took them out of the Church; both were excommunicated.** Revelations of the Restoration, p. 738-39)

73 And let honorable men be appointed, even ^awise men, and send them to purchase these lands.

74 And the churches in the ^aeastern countries, when they are built up, if they will hearken unto this counsel they may buy lands and gather together upon them; and in this way they may establish Zion.

(Lorenzo Snow: We will have to meet them [persecutions] in the future if we allow ourselves to be placed in the same condition of disobedience as were the people that colonized Jackson County. We cannot expect anything different. The Lord is the same today as He was yesterday. . . . They are only a portion of the sad results that followed disobedience to the law of consecration. The Saints pursued a course whereby the Lord could not justify himself in preserving them upon the land of Zion. **It was**

decreed of the Almighty that that land should be purchased, as I have read to you. [Sec. 63:29-31.] I remember one time hearing President Hyde (I think it was) speaking in regard to our going back to Jackson County, and he said that inasmuch as they had abused the Saints and wrested from them some of their possessions, when we went back we would follow the same course toward them. After he had got through, President [Brigham] Young spoke upon this, and he said the Latter-day Saints never would get possession of that land by fighting and destroying life, but we would purchase the land, as the Lord had commanded in the first place. And I will tell you that that land never will be purchased, except it is purchased by the tithing of the Latter-day Saints and their consecrations; never, worlds without end. But the Latter-day Saints never will be in that condition of disobedience as were the people that colonized Jackson County. (CR, October 1899, pp. 26-27.)

75 There is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, ^awilling to hearken to my voice.

76 And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

77 According to the laws and ^aconstitution of the people, which I have suffered to be established, and should be maintained for the ^brights and protection of all flesh, (Charles W. Penrose: In section 101 the Lord speaks about the constitution of this land. He says it was framed by wise men whom he raised up for that very purpose. What for? To maintain the rights and privileges "of all flesh." Not alone the people of this land. **The principles of that great instrument are to go forth to the nations, and the time will come when they will prevail, just as sure as the sun shines even when it appears to be in darkness and the clouds are over it.** And the Lord says, concerning the works of those great men, "And redeemed the land by the shedding of blood." Shedding of blood! Does the Lord permit the shedding of blood and justify it? Yes, sometimes he does. Was not the war of independence of this country justifiable? [1 Nephi 13:17-19.] Were not the rights and privileges of the people of this land trampled under foot, and did they not rise in their might and the God of Battles strengthen their arms and they went forth to victory and brought liberty, not only to themselves and their immediate families, but to hosts of people from down-trodden Europe who are rejoicing today under the Stars and Stripes with liberty of conscience and liberty of speech and liberty of action within proper guidance and direction of righteous law. **These principles are to go forth to all flesh. Don't forget it. The time will come when they will be carried to all the nations of the earth and they will be delivered from tyrants and oppressors.** (CR, April 1917, p. 20.) according to just and holy principles;

78 That every man may act in doctrine and principle pertaining to futurity, according to the **moral ^aagency** (A moral agent is someone who is obligated to act morally. To act morally is more than being moral. All infants are moral beings; they simply cannot knowingly do things that are wrong. They are not, however, moral agents because they do not have power to act or to change their behavior based on an understanding of right and wrong. The more mature children are, the greater their agency. They grow into the ability to act for themselves and to make their own choices. Similarly, as we grow in intelligence (light and knowledge), obedience, and faith, our agency grows proportionately. To increase in faith and knowledge of spiritual things is to increase in agency. God is the perfect example of a moral agent. No one has greater power to act in a responsible and moral manner than he. Salvation can only be granted to moral agents. Only moral agents have the ability to distinguish between right and wrong, and they alone have the capacity to be righteous. Revelations of the Restoration, p. 739-40) which I have given unto him, that every man may be ^baccountable for his own sins in the day of ^cjudgment. (Without freedom of religion, there is no salvation. The war in heaven raged over the principle of free choice (Moses 4:1-3). Governments that restrict their citizens' freedom of choice do so under satanic influence. The Lord foreordained the establishment of a nation that granted freedom of religion in the latter days. He fired the heart of

Columbus to set out to sea in a quest that brought knowledge of the ancient promised land to Europeans. He inspired men and women to seek religious liberty and planted in their breasts the desire to seek that freedom in the Americas. He sent to mortality choice spirits who craved freedom of conscience for all mankind so they could exert their influence in establishing laws guaranteeing freedom to all citizens. President Ezra Taft Benson explained: "Before the gospel could again shine forth its resplendent light, religious and political freedom first had to be restored. This land had been preserved as a continent apart from the religious oppression, tyranny, and intolerance of Europe. In time, emigrants came to the new land and established colonies. By and large, they were a God-fearing people. A war was fought for their independence, and by God's intervention, victory was achieved. (See 1 Nephi 13:16-19.) By that same omnipotent power the Constitution was born (see D&C 101:80), which guaranteed religious and political liberty (see D&C 98:5-8). Only then was the time propitious for the kingdom of God—that 'stone cut out without hands' to be restored (see Daniel 2:34)" (Teachings of Ezra Taft Benson, 109). Revelations of the Restoration, p. 739)

79 Therefore, it is not right that any man should be in ^abondage one to another. (Anti-slavery)

80 And for this purpose have I established the ^aConstitution of this land, (Joseph Smith: . . . the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun. . . . We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true. (HC 3:304, March 25, 1839.)) by the hands of wise men whom I raised up unto this very purpose (Wilford Woodruff: **I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men.** General Washington and all the men that labored for the purpose were inspired of the Lord. Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence, with General [George] Washington, called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George, two consecutive nights and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them. Men are here, I believe, that know of this, Brother J. D. T. McAllister, David H. Cannon and James G. Bleak. Brother McAllister baptized me for all those men and then I told those brethren that it was their duty to go into the Temple and labor until they had got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not. I bear this testimony, because it is true. The Spirit of God bore record to myself and the brethren while we were laboring in that way. (CR, April 1898, pp. 89-90.)), and redeemed the land by the ^bshedding of blood. ("In recognizing God as the source of their rights," taught President Ezra Taft Benson, "the Founding Fathers declared Him to be the ultimate authority for their basis of law. This led them to the conviction that people do not make law but merely acknowledge preexisting law, giving it specific application. The Constitution was conceived to be such an expression of higher law. And when their work was done, James Madison wrote: **'It is impossible for the man of pious reflection not to perceive in it a finger of that Almighty hand which has been so frequently and signally extended to our relief in the critical stage of the revolution'** (The Federalist, no. 37)" (Constitution: A Heavenly Banner, 23). Wise men whom I raised up unto this very purpose. Brigham Young declared: "We consider that the men in the Revolution were inspired, by the Almighty, to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others inspired to deeds of resistance to the acts of the King of Great Britain, who might also have been led to those aggressive acts, for aught we know, to bring to pass the purposes of God, in thus establishing a new government upon a principle of greater

freedom, a basis of self-government allowing the free exercise of religious worship. It was the voice of the Lord inspiring all those worthy men who bore influence in those trying times, not only to go forth in battle, but to exercise wisdom in council, fortitude, courage, and endurance in the tented field, as well as subsequently to form and adopt those wise and efficient measures which secured to themselves and succeeding generations, the blessing of a free and independent government" (Journal of Discourses, 2:170). Revelations of the Restoration, p. 740-41. J. Reuben Clark, Jr.: While the Saints were still undergoing suffering in Missouri, and after they had suffered much from the mobs who were driving them from their homes, and mistreating and mal-treating them, the Lord gave a revelation to the Church, in the course of which he said (I am reading from Section 101 of the Doctrine and Covenants): [v. 76, quoted.] Notwithstanding all their sufferings, the Lord directs that they shall still have a loyalty to the rule of law. The revelation continues: [Sec. 101:77-78, quoted.] The Lord is here declaring the scope and fundamental principle of the Constitution of the United States: [Sec. 101:79-80, quoted.] **To me . . . that statement of the Lord, "I have established the Constitution of this land," puts the Constitution of the United States in the position in which it would be if it were written in the book of Doctrine and Covenants itself. This makes the Constitution the word of the Lord to us.** That it was given, not by oral utterance, but by the operation of his mind and spirit upon the minds of men, inspiring them to the working out of this great document of human government, does not alter its authority. The first Congress of the United States, when it began to consider the operations of the government under the Constitution, became impressed that there was not in that document, as originally drawn, any so-called Bill of Rights; there were in the document no provisions which should keep the people free, which should protect them in their daily lives, nor guarantee to them the great liberties which the Declaration of Independence declared were the heritage of men. Accordingly this Congress proposed to the original states the first ten amendments to the Constitution, and it is significant, I am sure, of the influence which the Lord was at that time bringing to bear upon the minds of men, that the very first clause of the very first amendment declared: Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. Thus the very first thing which our fathers sought to secure for themselves and for their posterity was freedom to worship as they wished. I do not need to call to your minds the trials and persecution which this people have suffered in the past, in order to bring home to you the conviction that nothing else in the great document, the Constitution, is so important to this people as is this guarantee of religious freedom, because underneath and behind all that lies in our lives, all that we do in our lives, our religion, our worship, our belief and faith in God. . . . We need the Constitution and its guarantees of liberty and freedom more than any other people in the world, for, few and weak as we are, we stand naked and helpless except when clothed with its benign provisions. (CR, April 1935, pp. 93-94.) Joseph Fielding Smith: **The statement has been made that the Prophet said the time would come when this Constitution would hang as by a thread, and this is true. There has been some confusion, however, as to just what he said following this. I think that Elder Orson Hyde has given us a correct interpretation wherein he says that the Prophet said the Constitution would be in danger. Said Orson Hyde: "I believe he said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he: "If the Constitution be saved at all, it will be by the Elders of the Church." I believe this is about the language, as nearly as I can recollect it."** (JD 6:152.) (CR, April 1950, p. 159.)

81 Now, unto what shall I liken the children of Zion? I will liken them unto the ^aparable of the woman and the unjust judge, for men ought always to ^bpray and not to faint, which saith—

82 There was in a city a judge which feared not God, neither regarded man.

83 And there was a widow in that city, and she came unto him, saying: Avenge me of mine adversary.

84 And he would not for a while, but afterward he said within himself: Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

85 Thus will I liken the children of Zion.

86 Let them importune at the ^afeet of the judge;

87 And if he heed them not, let them importune at the feet of the governor;

88 And if the governor heed them not, let them importune at the feet of the president; (Joseph Smith will visit President Van Buren in 1839)

89 And if the president heed them not, then will the Lord arise and come forth out of his ^ahiding place, and in his fury vex the nation; (The cold disregard of human rights among government officials who rejected the Latter-day Saint appeal for redress in Missouri did much to bring about the Civil War. Revelations of the Restoration, p. 741)

90 And in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and ^aunjust ^bstewards, and appoint them their portion among ^chypocrites, and ^dunbelievers;

91 Even in outer darkness, where there is ^aweeping, and wailing, and gnashing of teeth.

92 Pray ye, therefore, that their ears may be opened unto your cries, that I may be ^amerciful unto them, that these things may not come upon them.

93 What I have said unto you must needs be, that all men may be left without ^aexcuse; ("The Saints were also to carry their grievances to the proper tribunals and seek for redress of their wrongs. This was a very necessary step, and when the Saints did this and were denied their civil and religious rights, those officials were left without excuse and the judgments of the Almighty which later came upon them during the Civil War, were justified. . . . "Since there is a just law of retribution, as fixed and eternal as are other laws of the Almighty [Sec. 6:33; 2 Cor. 9:6], the day must come when there shall be adjustments made before a Just Magistrate who will not be cowed by the threats of mobs." (Joseph Fielding Smith, CHMR 2:218, 224.))

94 That wise men and rulers may hear and know that which they have never ^aconsidered;

95 That I may proceed to bring to pass my act, my ^astrange act, and perform my work, my strange work, that men may ^bdiscern between the righteous and the wicked, saith your God.

96 And again, I say unto you, it is contrary to my commandment and my will that my servant Sidney Gilbert should sell my ^astorehouse, which I have appointed unto my people, into the hands of mine enemies.

97 Let not that which I have appointed be polluted by mine enemies, by the consent of those who ^acall themselves after my name;

98 For this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed and which are soon to befall the nations.

99 Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon. (The Prophet Joseph Smith wrote to the Saints in Missouri: "It is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God. Therefore, this is my counsel, that ye retain your lands, even unto the uttermost, and employ every lawful means to seek redress of your enemies; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fail you, appeal unto the executive; and when the executive fail you, appeal unto the president; and when the president fail you, and all laws fail you, and the humanity of the people fail you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night" (Teachings of the Prophet Joseph Smith, 35-36). Revelations of the Restoration, p. 741)

100 Nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom they ^ashall dwell thereon.

101 They shall build, and another shall not ^ainherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

Come Follow Me Lesson 38
September 13-19
D&C 102-105

D&C 102

(Doctrine and Covenants 102 consists of the minutes of the meeting at which the first stake high council was organized. It is not a revelation, though the principles out of which it grows were revealed to the Prophet. In ancient times the Church, or earthly kingdom of God, was governed by councils. This system of government was patterned after the order of heaven. It was essential in the restoration of all things that this divinely ordained system be restored in this dispensation. As the Church grew in numbers, the necessity of a system of governing the Saints grew with it. As early as 1832, the Lord had directed that a stake be organized in Kirtland, Ohio (D&C 82:13). With the organization of this first stake, the idea was formalized for a council of high priests assembled to settle difficult matters. A council of twelve high priests had assembled for this purpose previously, though it had served only on an *ad hoc* basis (*Journal of Discourses*, 11:7). On 17 February 1834 approximately sixty members of the Church gathered at the home of Joseph Smith in a special meeting to call twelve high priests to serve as members of the high council in what was the first stake organized in this dispensation. The minutes of the meeting include the following: "Bro Joseph then said he would show the order of councils in ancient days as shown to him by vision. The law by which to govern the Council in the Church of Christ. Jerusalem was the seat of the Church Council in ancient days. The apostle Peter was the president of the Council and held the keys of the Kingdom of God on the earth. [He] was appointed to this office by the voice of the Savior and acknowledged in it by the voice of the Church. . . . It was not the order of heaven in ancient councils to plead for and against the guilty as in our judicial courts (so called) but that every councilor when he arose to speak, should speak precisely according to evidence and according to the teaching of the Spirit of the Lord, that no councilor should attempt to screen the guilty when his guilt was manifest. That the person accused before the High Council had a right to one half the members of the council to plead his cause, in order that his case might be fairly presented before the president that a decision might be rendered according to truth and righteousness. . . . Bro Joseph said that this organization was an ensample to the high priests in their councils abroad. . . . It was then voted by all present that they desired to come under the present order of things which they all considered to be the will of God" (*Kirtland Council Minute Book*, 24-25; spelling and punctuation as in original). In a meeting held five days earlier the Prophet had observed: "In ancient days councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the council by the Spirit, was obtained, which has not been observed in this Church to the present time. It was understood in ancient days, that if one man could stay in council, another could; and if the president could spend his time, the members could also; but in our councils, generally, one will be uneasy, another asleep; one praying, another not; one's mind on the business of the council, and another thinking on something else. "Our acts are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may there, perhaps, condemn us; there they are of great consequence, and to me the consequence appears to be of force, beyond anything which I am able to express. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother" (Smith, *History of the Church*, 2:25-26). Revelations of the Restoration, 743-44)

Joseph Smith Papers – 381, 639

Minutes of the organization of the first high council of the Church, at Kirtland, Ohio, February 17, 1834. HC 2: 28–31. The original minutes were recorded by Elders Oliver Cowdery and Orson Hyde. Two days later, the minutes were corrected by the Prophet, read to the high council, and accepted by the council. Verses 30–32, having to do with the Council of the Twelve Apostles, were added by the Prophet Joseph Smith in 1835 when he prepared this section for publication in the Doctrine and Covenants.

1–8, A high council is appointed to settle important difficulties that arise in the Church; 9–18, Procedures are given for hearing cases; 19–23, The president of the council renders the decision; 24–34, Appellate procedure is set forth.

1 THIS day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jun., by revelation, and proceeded to organize the ^ahigh council of the church of Christ, which was to consist of twelve high priests, and one or three presidents as the case might require.

2 The ^ahigh council was appointed by revelation for the purpose of ^bsettling important difficulties which might arise in the church, which could not be settled by the church or the ^cbishop's council to the satisfaction of the parties.

3 Joseph Smith, Jun., Sidney Rigdon and Frederick G. Williams were acknowledged presidents (stake presidency) by the voice of the council; and Joseph Smith, Sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. ("The Kirtland high council was a unique body in the history of the Church, not only because it was the first—and for a while the only—high council, but also because the First Presidency served as the stake presidency of this 'standing' high council. Later the Quorum of the Twelve Apostles was formed as a 'traveling' high council, and on July 7, 1834, the Prophet organized a second high council in Clay County, Missouri, with David Whitmer as president and William W. Phelps and John Whitmer as counselors. These first two high councils were constituted before there were wards and before stake presidents presided over bishops and quorums of high priests" (Backman, *Heavens Resound*, 245). A standing council. A "standing council" is a council that has authority in a specified area, in this instance the Kirtland Stake. A "traveling council" is not confined by such boundaries. Today we refer to those whose authority is not limited to a specific area as "general authorities" or general officers of the Church. Revelations of the Restoration, 744-45)

4 The above-named councilors were then asked whether they accepted their appointments, and whether they would act in that office according to the ^alaw of heaven, to which they all answered that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

5 The number composing the council, who voted in the name and for the church in appointing the above-named councilors were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

6 Voted: that the high council cannot have power to act without seven (quorum) of the above-named councilors, or their regularly appointed successors are present.

7 These seven shall have power to appoint other high priests, whom they may consider worthy and capable to act in the place of absent councilors. (If some high councilors are not available, other high priests may be invited to attend.)

8 Voted: that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above-named councilors, it shall be filled by the nomination of the ^apresident or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church. (The stake presidency nominates names for the high council and they are approved by the entire high council.)

9 The president of the church, who is also the president of the council, is appointed by ^arevelation, and ^backnowledged in his administration by the voice of the church. (Today it's the Stake President.)

10 And it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents (The counselors in the stake presidency are referred to as president), appointed after the same manner that he himself was appointed.

11 And in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case he himself is absent, the other presidents have power to preside in his stead, both or either of them. (Counselors to a president may preside in the absence of the president if they have been directed to do so by the president. Counselors have no authority independent of the president. When the president is released they are also released.

Revelations of the Restoration, 745)

12 Whenever a high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who of the twelve shall speak first, commencing with number one and so in succession to number twelve. (In a Church disciplinary council, the members of the high council draw lots. Those drawing even numbers (2, 4, 6, 8, 10, and 12) assume the obligation to look after the interests of the one for whom the council is being held. Those drawing odd numbers (1, 3, 5, 7, 9, and 11) assume the obligation to look after the interests of the Church. This, however, does not suggest that an adversarial relation exists. We misunderstand the spirit of the council if we suppose that half its members act as prosecutors while the other half act as defenders. Rather, all twelve men, in concert with the presiding three members of the presidency, unite as one to determine truth and establish right or justice. Revelations of the Restoration, 745-46)

13 Whenever this council convenes to act upon any case, the twelve councilors shall consider whether it is a difficult one or not; if it is not, two only of the councilors shall speak upon it, according to the form above written.

14 But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak.

15 The accused, in all cases, has a right to one-half of the council, to prevent insult or ^ainjustice.

16 And the councilors appointed to speak before the council are to present the case, after the evidence is examined, in its true light before the council; and every man is to speak according to equity and ^ajustice.

17 Those councilors who ^adraw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in behalf of the accused, and prevent insult and ^binjustice.

18 In all cases the accuser and the accused shall have a privilege of speaking for themselves before the council, after the evidences are ^aheard and the councilors who are appointed to speak on the case have finished their remarks. (In 1840 the Prophet gave this counsel relative to the holding of church disciplinary councils: "That the Council should try no case without both parties being present, or having had an opportunity to be present; neither should they hear one person's complaint before his case is brought up for trial; neither should they suffer the character of any one to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the councilors be not prejudiced for or against any one whose case they may possibly have to act upon" (Smith, *History of the Church*, 4:154) Revelations of the Restoration, 746)

19 After the evidences are heard, the councilors, accuser and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve councilors to ^asanction the same by their vote. (The principles here stated, if followed, will assure that what is right and proper and in the best interest of both the accused and the Church will be made manifest. Church disciplinary councils do not center on an effort to define points of law but rather in a quest for the direction of the Spirit to assure the preservation of justice and truth.

Revelations of the Restoration, 746)

20 But should the remaining councilors, who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an ^aerror in the decision of the president, they can manifest it, and the case shall have a re-hearing.

21 And if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly.

22 But in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

23 In case of difficulty respecting ^adoctrine or principle, if there is not a sufficiency written to make the case clear to the minds of the council, the president may inquire and obtain the ^bmind of the Lord by revelation. **(The decision of every disciplinary council should be sustained by the Spirit of revelation. It is customary in such councils for the presiding officers of the council to retire for prayer, in which they seek the confirmation of heaven on their decision.** Revelations of the Restoration, 746)

24 The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties, when the parties or either of them shall request it.

25 And the said council of high priests shall have power to appoint one of their own number to preside over such council for the time being.

26 It shall be the duty of said council to ^atransmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the First Presidency of the Church. **(Where stakes of Zion have been established throughout the world, this instruction would be obsolete.** Revelations of the Restoration, 746)

27 Should the parties or either of them be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the First Presidency of the Church, and have a re-hearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.

28 This council of high priests abroad is only to be called on the most ^adifficult cases of church matters; and no common or ordinary case is to be sufficient to call such council.

29 The traveling or located high priests abroad have power to say whether it is necessary to call such a council or not.

30 There is a distinction between the ^ahigh council or traveling high priests abroad, and the traveling high council composed of the twelve ^bapostles, in their decisions.

31 From the decision of the former there can be an appeal; but from the decision of the latter there cannot.

32 The latter can only be called in question by the general authorities of the church in case of transgression. **(The Prophet added these verses (30-32) to this section in the 1835 edition of the Doctrine and Covenants. Their purpose is to place the newly formed Quorum of the Twelve above the stake high council in authority. The Twelve have the right to review and overturn, if necessary, decisions of a stake high council** Revelations of the Restoration, 746)

33 Resolved: that the president or presidents of the seat of the First Presidency of the Church shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and the evidences and statements accompanying it.

34 The twelve councilors then proceeded to cast lots or ballot, to ascertain who should speak first, and the following was the result, namely: 1, Oliver Cowdery; 2, Joseph Coe; 3, Samuel H. Smith; 4, Luke Johnson; 5, John S. Carter; 6, Sylvester Smith; 7, John Johnson; 8, Orson Hyde; 9, Jared Carter; 10, Joseph Smith, Sen.; 11, John Smith; 12, Martin Harris. After prayer the conference adjourned.

OLIVER COWDERY,
ORSON HYDE,
Clerks

D&C 103

The Saints settle in Jackson County, Missouri, and are later driven out. The Lord instructs the Saints who were driven from Jackson County. Zion's Camp is organized and marches to Missouri. The Lord reveals that His people must "wait for a little season for the redemption of Zion."

(ZION'S CAMP: As part of the plan to alleviate the suffering and persecution of the Saints in Missouri, the Lord revealed to the Prophet Joseph Smith a plan that called for the coming of an expedition of from one hundred to five hundred "of the strength of my house." The forming of this expedition was previously revealed by the Lord in a parable. (D&C 101:55-60; 103:21-40.) The Saints in Missouri had been driven from their homes by mob action and were desirous of knowing when "Zion" (Jackson County, Missouri) should be "redeemed" (HC 2:61-62). This expedition, known as Zion's Camp, was the Lord's response. The camp included contingents from Ohio and Michigan and eventually had a strength of 207 men and 25 wagons. The first group left Kirtland on May 1, 1834, and the camp was ultimately disbanded on June 25, near Rush Creek in Missouri. (HC 2:64-114.) Some of their experiences included the following: the discovery of the skeletal remains of a "white Lamanite" named "Zelph"; an outbreak of cholera that afflicted sixty-eight persons and claimed fourteen lives, partly due to the rebellious spirit shown by some members of the camp; and the divine protection afforded the men when the elements preserved them from mobocracy. Upon arriving in Missouri, the Lord informed the Prophet Joseph, who was commander-in-chief of the expedition, that in consequence of transgression, the time for Zion's redemption was not yet at hand (D&C 105). Though many were disappointed, and some even looked upon the march as a failure, it had served a providential purpose. As Elder Neal A. Maxwell once said, "those who marched in Zion's Camp were not exploring the Missouri countryside but their own possibilities" (CR, Oct. 1976, p. 16). From this group came many of the men who were chosen to be the Apostles and other leaders of the early Church. D&C Encyclopedia, p. 658-59)

The Prophet recalled: **"God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them."** HC, 2:73. **On 2 June 1834 the army crossed the Illinois River at Phillips Ferry. The Prophet and a few others walked along the bluffs and found a huge mound with human bones scattered about and what appeared to be the remains of three ancient altars. A hole was dug and a large human skeleton was discovered with a stone arrowhead between its ribs. As the brethren left the hill, the Prophet inquired of the Lord and learned in an open vision: I discovered that the person whose skeleton we had seen was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and chieftain under the great prophet Onandagus, who was known from the eastern sea to the Rocky mountains. The curse was taken from Zelph, or, at least, in part—one of his thigh bones was broken by a stone flung from a sling, while in battle, years before his death. He was killed in battle by the arrow found among his ribs, during a great struggle of the Lamanites and Nephites.** (HC 2:79-80.)

During the first week of November 1833 the Saints were driven across the Missouri River from Jackson County to Clay County, where they were received with some degree of kindness. Parley P. Pratt recalled: "After making our escape into the county of Clay—being reduced to the lowest poverty—I made a living by day labor, jobbing, building, or wood cutting, till some time in the winter of 1834, when a general Conference was held at my house, in which it was decided that two of the Elders should be sent to Ohio, in order to counsel with President Smith and the Church at Kirtland, and take some measures for the relief or restoration of the people thus plundered and driven from their homes. The question was put to the Conference: 'Who would volunteer to perform so great a journey?' 'The poverty of all, and the inclement season of the year made all hesitate. At length Lyman Wight and myself offered

our services, which were readily accepted. I was at this time entirely destitute of proper clothing for the journey; and I had neither horse, saddle, bridle, money nor provisions to take with me; or to leave with my wife, who lay sick and helpless most of the time" (*Autobiography*, 87). Elder Wight, responding to Bishop Partridge's inquiry about his situation, said "his wife lay by the side of a log in the woods with a child three days old, and he had three days' provisions on hand; so he thought he could go very well" (*Millennial Star*, 27:455). Continuing his account of these events, Elder Pratt said, "Nearly all had been robbed and plundered, and all were poor. As we had to start without delay, I almost trembled at the undertaking; it seemed to be all but an impossibility; but 'to him that believeth all things are possible.' I started out of my house to do something towards making preparation; I hardly knew which way to go, but I found myself in the house of brother John Lowry, and was intending to ask him for money; but as I entered his miserable cottage in the swamp, amid the low, timbered bottoms of the Missouri river, I found him sick in bed with a heavy fever, and two or three others of his family down with the same complaint, on different beds in the same room. He was vomiting severely, and was hardly sensible of my presence. I thought to myself, 'well, this is a poor place to come for money, and yet I must have it; I know of no one else that has got it; what shall I do?' I sat a little while confounded and amazed. At length another Elder happened in; at that instant faith sprung up in my heart; the Spirit whispered to me, 'is there anything too hard for the Lord?' I said to the Elder that came in: 'Brother, I am glad you have come; these people must be healed, for I want some money of them, and must have it.' "We laid hands on them and rebuked the disease; brother Lowry rose up well; I did my errand, and readily obtained all I asked. This provided in part for my family's sustenance while I should leave them. I went a little further into the woods of the Missouri bottoms, and came to a camp of some brethren, by the name of Higbee, who owned some horses; they saw me coming, and, moved by the Spirit, one of them said to the other, 'there comes brother Parley; he's in want of a horse for his journey—I must let him have old Dick;' this being the name of the best horse he had. 'Yes,' said I, 'brother, you have guessed right; but what will I do for a saddle?' 'Well,' says the other, 'I believe I'll have to let you have mine.' I blessed them and went on my way rejoicing. "I next called on Sidney A. Gilbert, a merchant, then sojourning in the village of Liberty—his store in Jackson County having been broken up, and his goods plundered and destroyed by the mob. 'Well,' says he, 'brother Parley, you certainly look too shabby to start a journey; you must have a new suit; I have got some remnants left that will make you a coat,' etc. A neighboring tailoress and two or three other sisters happened to be present on a visit, and hearing the conversation, exclaimed, 'Yes, brother Gilbert, you find the stuff and we'll make it up for him.' This arranged, I now lacked only a cloak; this was also furnished by brother Gilbert. "Brother Wight was also prospered in a similar manner in his preparations. Thus faith and the blessings of God had cleared up our way to accomplish what seemed impossible. We were soon ready, and on the first of February we mounted our horses, and started in good cheer to ride one thousand or fifteen hundred miles through a wilderness country. We had not one cent of money in our pockets on starting. "We travelled every day, whether through storm or sunshine, mud, rain or snow; except when our public duties called us to tarry. We arrived in Kirtland early in the spring, all safe and sound; we had lacked for nothing on the road, and now had plenty of funds in hand. President Joseph Smith and the Church in Kirtland received us with a hospitality and joy unknown except among the Saints; and much interest was felt there, as well as elsewhere, on the subject of our persecution" (*Autobiography*, 87-89). Elders Wight and Pratt left Clay County on 12 January and arrived in Kirtland on 22 February 1834. After receiving their report of the conditions and sufferings of the Saints in Missouri, the Prophet received this section, which, alluding to the parable in section 101, directed him to organize a body of men to journey to Missouri to redeem the land. Eight men, mentioned in verses 37-40, were to enlist volunteers to make the trip to Missouri. Heber C. Kimball described the situation thus: "Brother Joseph received a revelation concerning the redemption of Zion, part of which remains yet to be fulfilled. He sent Messengers to the East and to the West and to the North and to the South, to gather up the Elders, and He gathered together as many of the brethren as he conveniently could, with what means they could spare to go up to Zion, to render all the assistance that we could to

our afflicted brethren. We gathered clothing and other necessities to carry up to our brethren and sisters who had been plundered; and putting our horses to the wagons and taking our firelocks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon and a few aged workmen who were engaged at the Temple; so that there were very few men left in Kirtland" (cited in Cook, *Revelations*, 209). *Revelations of the Restoration*, 747-749)

Joseph Smith Papers – 355, 375, 611, 633

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 24, 1834. HC 2: 36—39. This revelation was received after the arrival in Kirtland, Ohio, of Parley P. Pratt and Lyman Wight, who had come from Missouri to counsel with the Prophet as to the relief and restoration of the saints to their lands in Jackson County.

1—4, Why the Lord permitted the saints in Jackson County to be persecuted; 5—10, The saints shall prevail if they keep the commandments; 11—20, The redemption of Zion shall come by power, and the Lord will go before his people; 21—28, The saints are to gather in Zion, and those who lay down their lives shall find them again; 29—40, Various brethren are called to organize Zion's Camp and go to Zion; they are promised victory if they are faithful.

1 VERILY I say unto you, my friends, behold, I will give unto you a revelation and commandment, that you may know how to ^aact in the discharge of your duties concerning the salvation and ^bredemption of your brethren, who have been scattered on the land of Zion;

2 Being ^adriven and smitten by the hands of mine enemies, on whom I will pour out my ^bwrath without measure in mine own time. (Civil War)

3 For I have suffered (allowed) them thus far, that they might ^afill up the measure of their iniquities, that their cup might be full; (We learn by revelation that the Lord allows atrocities on the part of wicked people that they might merit the judgment he has in store for them. When the wicked inhabitants of Ammonihah destroyed faithful women and children by fire, Amulek asked Alma whether they should exercise power to save them. "The Spirit constraineth me that I must not stretch forth mine hand;" answered Alma, "for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day" (Alma 14:11). **The wicked determine the severity of their own suffering. The Lord has declared that "the things which they are willing to bring upon others, and love to have others suffer" will come upon them "to the very uttermost"** (D&C 121:13). *Revelations of the Restoration*, p. 749-50)

4 And that those who call themselves after my name might be ^achastened for a little season with a sore and grievous chastisement, **because they did not ^bhearken altogether unto the precepts and commandments which I gave unto them.**

5 But verily I say unto you, that I have decreed a decree which my people shall ^arealize, inasmuch as they hearken from this very hour unto the ^bcounsel which I, the Lord their God, shall give unto them. (Melvin J. Ballard: There is another message found in the 103rd Section of the book of Doctrine and Covenants, which was given in the darkest hour of the Church, at a time when the Saints had been exiled from Missouri. They were in dire distress, many had turned away, and then the Lord said: [Sec. 103:5.] How wonderful the promise! It is all conditional. I want to focus your attention upon the conditions: [Sec. 103:5-7, quoted.] These conditions we must comply with; . . . we must adhere to the word of the Lord as given to this people, to observe to keep the commandments, to keep the Word of Wisdom. [Sec. 89.] **You young people, we are not asking you to give up your tobacco, your liquor, and your other evil practices, immorality, just to punish you or deny you what you think you ought to have as**

privileges. We see your destiny, but we know you cannot go forward to that destiny, to carry the work of the Almighty to the triumphant victory over the nations of the earth, unless you adhere to the Lord's plan. If you do subscribe to it, if you do pay your tithes and offerings, if you do adhere to the Word of Wisdom, if you adhere in loyalty to this Church, there is no power on earth, nor in hell, that can stop this people from marching on to their glorious destiny, to be the light of the world, and to win the world ultimately to Christ. When that day comes—for only through him can peace come—then will swords be beaten into plowshares, and spears into pruninghooks. [Isa. 2:4.] (CR, October 1938, p. 108.)

6 Behold they shall, for I have decreed it, begin to ^aprevail against mine ^benemies from this very hour.

7 And by ^ahearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the ^bkingdoms of the world are subdued under my feet, and the earth is ^cgiven unto the saints, to ^dpossess it forever and ever. (This earth will be the celestial kingdom.)

8 But inasmuch as they ^akeep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

9 For they were set to be a ^alight unto the world, and to be the ^bsaviors of men;

10 And inasmuch as they are not the saviors of men, they are as ^asalt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. (To follow the counsel of the Lord is to enjoy the protection of the Lord; to refuse his counsel is to become the heir of all the sorrows and difficulties from which the Lord seeks to protect them. Revelations of the Restoration, p. 750)

11 But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the ^alands of their inheritances, (Orson F. Whitney: "Will our mission end here [in Utah]? Is the State of Utah the proper monument to the 'Mormon' people? No. . . . The monument to 'Mormonism' will stand in Jackson County, [Missouri]. There the great City will be built: There Zion will arise and shine, 'the joy of the whole Earth,' and there the Lord will come to His temple in His own time, when His people shall have made the required preparation." Commentary, p. 147. President Joseph Fielding Smith declared that "the center place, where the City New Jerusalem is to be built, is in Jackson County, Missouri. It was never the intention to substitute Utah or any other place for Jackson County." Doctrines of Salvation, 3:72. Elder Bruce R. McConkie commented in 1982: "There is no present call for the saints to purchase land or to live in Jackson County or in any place connected therewith. The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth. When it does come . . . that call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in their appointed places." Millennial Messiah, p. 294) and shall ^bbuild up the waste places of Zion.

12 For after ^amuch tribulation, as I have said unto you in a former commandment, cometh the blessing. (The redemption of Zion will come only when the Saints are worthy of the Lord's divine power. On 21 January 1836, after attending to the ordinance of anointing in the upper west school room of the Kirtland Temple, the Prophet Joseph Smith recorded that he "beheld the redemption of Zion. . . . My scribe also received his anointing with us, and saw, in a vision, the armies of heaven protecting the Saints in their return to Zion, and many things which I saw" (Smith, History of the Church, 2:381). It is also important to note that throughout all of the revelations concerning inheritances in Zion the Lord indicated that the Saints were to obtain them by purchase (D&C 42:35; 45:65-66; 48:4-5; 57:4-6; 58:49-52; 63:27-30; 101:70-71; 103:23; 105:28-30). Revelations of the Restoration, p. 751)

13 Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down.

14 Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if

they pollute their inheritances.

15 Behold, I say unto you, the ^aredemption of Zion must needs come by power; (Orson Pratt: **I expect that when the Lord leads forth His people to build up the city of Zion, His presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power. . . . We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord's voice being uttered forth before his army. Such a period will come in the history of this people . . . and his people will go forth and build up Zion according to celestial law. Will not this produce terror upon all the nations of the earth? Will not the armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. If only one or two millions of this people were to go down and build the waste places of Zion, would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But when the Lord's presence is there, when his voice is heard, and His angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth.** (JD, March 9, 1873, 15:364.) Brigham Young: Before we were driven out of Missouri I had a vision, if I would dare to say that I had a vision, and saw that the people would go to the east, to the north and to the west; but we should go back to Jackson County from the west. JD, 6:16-17. Some members of the Church in early Utah were so anxious to return to Jackson County they were reluctant to make improvements to homes and lands they assumed they would abandon. Brigham Young: "Remarks have been made as to our staying here in the Rockies. I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains for ever and for ever, worlds without end, and a portion of the Priesthood will go and redeem and build up the Center Stake of Zion." JD, 6:16-17)

16 Therefore, I will raise up unto my people a man, who shall ^alead them like as Moses led the children of Israel. (John A. Widtsoe: In the early days of the Church, persecution raged against the Saints in Jackson County, Missouri. For the comfort of the people, the Lord gave several revelations. In one He promised, "I will raise up unto my people a man who shall lead them like as Moses led the children of Israel." [D&C 103:16.] There have been misguided men who have declared themselves to be this man "like as Moses." Yet, the meaning as set forth in the scriptures, is very simple. In modern revelation the President of the Church is frequently compared to Moses. Soon after the organization of the Church, the Lord said, "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." [D&C 28:2.] In one of the great revelations upon Priesthood, this is more specifically expressed: "The duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses." [D&C 107:91.] The discussion of this question among the Saints, led to the following statement in the Times and Seasons (6:922) by John Taylor, then the editor: "**The President (of the Church) stands in the Church as Moses did the children of Israel, according to the revelations." The man like unto Moses in the Church is the President of the Church.** (Evidences and Reconciliations, 1943, p. 197.))

17 For ye are the children of Israel, and of the ^aseed of Abraham, and ye must needs be ^bled out of ^cbondage by power, and with a stretched-out arm.

18 And as your fathers were ^aled at the first, even so shall the redemption of Zion be. (The initial thought upon reading such a prophesy is that a modern Moses will lead the army of Israel back to their promised inheritance, with the powers of heaven attending as they did Moses at the parting of the Red Sea, bringing water from a rock, and feeding the people with manna from heaven. Such thinking, however, misses the point of this and the attendant revelations that deal with the eventual redemption of

Zion. Moses took his people to Sinai and there sought to sanctify them that they might stand in the presence of their God. His people, however, proved themselves emotionally, mentally, and spiritually unready for such an experience and refused it. The Lord in response took from them the Melchizedek, or higher, Priesthood with its attendant ordinances and blessings. They were then consigned to wander in the wilderness for forty years before a new generation could arise with sufficient faith to follow their leaders into the promised land. In likening the events of our day to those of Moses' day, we as a people still appear unwilling and unready to redeem Zion. **We have not yet sanctified ourselves that we might stand in the presence of God, and we have not obtained the discipline and faith necessary to live the law of consecration. When a sanctified generation comes, the Lord will call a modern Moses who will lead the armies of Israel with the same power in his priesthood as that known to his ancient counterpart from whom we received the keys of the gathering of Israel.** Revelations of the Restoration, p. 751-52)

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine ^aangel shall go up before you, but not my ^bpresence.

20 But I say unto you: Mine ^aangels shall go up before you, and also my ^bpresence, and in time ye shall ^cpossess the goodly land. (Joseph Fielding Smith: **"It appears from this declaration that the redemption of Zion was not to come immediately," explained Joseph Fielding Smith, "but was to be postponed to some future day. Moreover, that day would not come until the members of the Church were willing to keep their covenants and walk unitedly, for until the members of the Church learn to walk in full accord and in obedience with all of the commandments, this day cannot come. It may be necessary in order to bring this to pass for the Lord to use drastic measures and cleanse the Church from everything that offends. This he has promised to do when he is ready to redeem Zion"** (Church History and Modern Revelation, 1:484). Orson Pratt: **"When we go back to Jackson County, we are to go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union, but a sanctification on their part, that there shall not be a spot or wrinkle as it were, but everything shall be as fair as the sun that shines in the heavens."** (JD 15:361.)")

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the ^aman to whom I likened the servant to whom the Lord of the ^bvineyard spake in the parable which I have given unto you.

22 Therefore let my servant Joseph Smith, Jun., say unto the ^astrength of my house, my young men and the middle aged—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.

23 And let all the churches send up wise men with their moneys, and ^apurchase lands even as I have commanded them.

24 And inasmuch as mine enemies come against you to drive you from my goodly ^aland, which I have consecrated to be the land of Zion, even from your own lands after these testimonies, which ye have brought before me against them, ye shall curse them;

25 And whomsoever ye ^acurse, I will curse, and ye shall avenge me of mine enemies.

26 And my presence shall be with you even in ^aavenging me of mine enemies, unto the third and fourth generation of them that hate me. (While the members of Zion's Camp marched nearer to Jackson County, Missouri, the mob element there met to propose means of stopping them from entering the district. The Prophet Joseph Smith recorded several instances in which the power of the Lord was manifest. "The Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head, started for Independence, Jackson County, to raise an army sufficient to meet me, before I could get into Clay County. Campbell swore, as he adjusted his pistols in his holsters, 'The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold

shucks, before two days are passed.' They went to the ferry and undertook to cross the Missouri river after dusk, and the angel of God saw fit to sink the boat about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus, suddenly and justly, went they to their own place. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the eagles, buzzards, ravens, crows, and wild animals ate his flesh from his bones, to fulfill his own words, and left him a horrible example of God's vengeance. He was discovered about three weeks after by one Mr. Purtle. Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, 'swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God'" (Smith, *History of the Church*, 2:99-100). Two days after the recording of the previous incident, the Prophet wrote further: "During this day, the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, above the mouth of Fishing river, at Williams' ferry, into Clay county, and be ready to meet the Richmond mob near Fishing river ford, for our utter destruction; but after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark. "When these five men were in our camp, swearing vengeance, the wind, thunder, and rising cloud indicated an approaching storm, and in a short time after they left the rain and hail began to fall. The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to 'kill Joe Smith and his army.' Instead of continuing a cannonading which they commenced when the sun was about one hour high, they crawled under wagons, into hollow trees, and filled one old shanty, till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning to return to Jackson, having experienced the pitiless pelting of the storm all night; and as soon as arrangements could be made, this 'forlorn hope' took the 'back track' for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights they would rather be absent. The gratification is too terrible. "Very little hail fell in our camp, but from half a mile to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, while the trees, themselves were twisted into withes by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute objects; and the roaring of the thunder was tremendous. The earth trembled and quaked, the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect His servants from the destruction of their enemies, for the hail fell on them and not on us, and we suffered no harm, except the blowing down of some of our tents, and getting wet; while our enemies had holes made in their hats, and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain. "Many of my little band sheltered in an old meetinghouse through this night, and in the morning the water in Big Fishing river was about forty feet deep, where, the previous evening, it was no more than to our ankles, and our enemies swore that the water rose thirty feet in thirty minutes in the Little Fishing river. They reported that one of their men was killed by lightning, and that another had his hand torn off by his horse drawing his hand between the logs of a corn crib while he was holding him on the inside. They declared that if that was the way God fought for the Mormons, they might as well go about their business" (Smith, *History of the Church*, 2:103-5). Revelations of the Restoration, 752-54)

27 Let no man be afraid to lay down his ^alife for my sake; for whoso ^blayeth down his life for my sake shall find it again.

28 And whoso is not willing to lay down his life for my sake is not my disciple.

29 It is my will that my servant ^aSidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them concerning the restoration and redemption of Zion.

30 It is my will that my servant Parley P. Pratt and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by

twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the ^astrength of my house.

31 Behold this is my will; ask and ye shall receive; but men do ^anot always do my will.

32 Therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred.

33 And if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred. (They had a group of 207 men, 11 women and 11 children)

34 But verily I say unto you, a commandment I give unto you, that ye shall not go up unto the land of Zion until you have obtained a hundred of the strength of my house, to go up with you unto the land of Zion.

35 Therefore, as I said unto you, ask and ye shall receive; pray earnestly that peradventure my servant Joseph Smith, Jun., may go with you, and preside in the midst of my people, and organize my kingdom upon the ^aconsecrated land, and establish the children of Zion upon the laws and commandments which have been and which shall be given unto you.

36 All victory and glory is brought to pass unto you through your ^adiligence, faithfulness, and ^bprayers of faith.

37 Let my servant Parley P. Pratt journey with my servant Joseph Smith, Jun.

38 Let my servant Lyman Wight journey with my servant Sidney Rigdon.

39 Let my servant Hyrum Smith journey with my servant Frederick G. Williams.

40 Let my servant Orson Hyde journey with my servant Orson Pratt, whithersoever my servant Joseph Smith, Jun., shall counsel them, in obtaining the fulfilment of these commandments which I have given unto you, and leave the residue in my hands. Even so. Amen. ("Parley P. Pratt and Lyman Wight, the messengers from the land of Zion, were commanded not to return until they had obtained companies to go up unto the land of their brethren. The companies were to be by tens, or by twenties, or by fifties, or by hundreds, until they had obtained the number of five hundred men. If they could not obtain five hundred, they were to seek diligently to get three hundred, and if they could not obtain three hundred, then they were to obtain one hundred. They were not, however, to go up to the land of Zion until they had obtained at least one hundred. The Prophet Joseph was to go up with them and preside in their midst, for, 'all victory and glory is brought to pass unto you through your diligence, faithfulness and prayer of faith.' Parley P. Pratt was to go with Joseph Smith the Prophet; Lyman Wight with Sidney Rigdon; Hyrum Smith with Frederick G. Williams; Orson Hyde with Orson Pratt, on this mission to raise funds and volunteers to undertake this journey to assist their exiled brethren in the land of Zion" (Smith, *Church History and Modern Revelation*, 1:485). This assembled army is known today as Zion's Camp. The assigned brethren traveled throughout the branches of the Church and raised a sizeable army to redeem Zion. The Prophet Joseph Smith led a group to Missouri and eventually presided over the united army. By the time all the companies met together, Zion's Camp consisted of "207 men, 11 women, 11 children, and 25 baggage wagons" (*Church History in the Fulness of Times*, 143). After the small army reached Fishing River, the Lord revealed to Joseph Smith that the Saints were not yet prepared spiritually to redeem Zion (D&C 105:1-10), and the camp was disbanded. Revelations of the Restoration, 754-55)

D&C 104

(Destruction of the Saints' property in Jackson County, Missouri, by lawless mobs contributed to a financial crisis for the Church. Earlier the Lord had given responsibility for the Church's properties to leaders within an organization known as the United Firm. Members of the United Firm were called by revelation and included prominent Saints in both Ohio and Missouri. At a meeting of the United Firm on 30 April 1832 in Independence, Missouri, it was "resolved that the firm [secure a] loan [of] fifteen thousand dollars for five years or longer at six per cent annually or semi- annually . . . , and that N. K.

Whitney & Co. be appointed to negotiate the same" (Cannon and Cook, *Far West Record*, 48). In late October 1832 the Prophet Joseph Smith and Newel K. Whitney traveled together to New York City. Brother Whitney purchased goods on credit for the mercantile businesses of the United Firm. These goods were used to stock the Newel K. Whitney store in Kirtland, Ohio, and, most probably, the A. Sidney Gilbert store in Independence, Missouri (D&C 57:8; 63:42-43; 64:26). In addition, the United Firm incurred debt for the purchase of the Peter French farm in Kirtland, Ohio (D&C 96), and possibly for land in Jackson County, Missouri. Profits from Church- owned businesses and consecrated funds from the Saints were to pay off these debts. This plan met with difficulties in the fall of 1833 when the Saints in Missouri, specifically members of the United Firm, were unable to contribute financially to the Church because mobs had driven them from their farms and businesses in Jackson County. In addition, in Kirtland, Ohio, an apostate named Philastus Hurlburt brought a lawsuit against Hyrum Smith to obtain property owned by the United Firm. As a result, funds of the United Firm were further drained to pay court costs and lawyer fees, as well as travel expenses. The Prophet Joseph Smith felt that he could not journey to Missouri at the head of Zion's Camp until the problems concerning the United Firm's debts were resolved. But he realized that "if I do not go [to Missouri], it will be impossible to get my brethren in Kirtland, any of them, to go" (Smith, *History of the Church*, 2:48). Thus, the success of Zion's Camp in restoring the Saints' property in Jackson County, Missouri, was connected to the needs of the United Firm. Donations were sought from members of the Church, but it soon became evident that sufficient funds would not be raised to pay the notes that were due. Members of the Firm in Kirtland had been meeting for months, counseling with one another and petitioning the Lord to show the way whereby they might free themselves from debt. On 7 April the Prophet wrote, "Bishop Whitney, Elder Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself, met in the council room, and bowed down before the Lord, and prayed that He would furnish the means to deliver the Firm from debt, that they might be set at liberty; also, that I might prevail against that wicked man, Hurlburt, and that he might be put to shame" (Smith, *History of the Church*, 2:47-48). Three days later the Prophet recorded that "it was agreed that the Order should be dissolved, and each one have his stewardship set off to him" (Smith, *History of the Church*, 2:49). By such a plan the property of the Church managed by the United Firm could be protected. The creditors would have claim on property held by the United Firm, not on property owned by individuals. This move was not made to escape responsibility for paying debts but rather to give the Church more time to gather needed funds and to allow the Prophet to travel with Zion's Camp to Missouri. The actual division of the property was postponed for two weeks in the hope that such a course might not be necessary. When the council met again on 23 April, the Lord confirmed by revelation that he approved their decision to assign properties to individuals, but rather than allow the council to dissolve the United Firm, the Lord commanded that they reorganize into two separate orders in Ohio and Missouri. He also gave instructions regarding the Church's assets and the obligation of members of the United Firm to pay their debts. Revelations of the Restoration, 756-57)

Joseph Smith Papers – 361, 617

Revelation given to Joseph Smith the Prophet, April 23, 1834, concerning the United Order, or the order of the Church for the benefit of the poor. HC 2: 54–60. The occasion was that of a council meeting of the First Presidency and other high priests, in which the pressing temporal needs of the people had been given consideration. The United Order at Kirtland was to be temporarily dissolved and reorganized, and the properties as stewardships were to be divided among members of the order.

1–10, Saints who transgress against the United Order shall be cursed; 11–16, The Lord provides for his saints in his own way; 17–18, Gospel law governs the care of the poor; 19–46, Stewardships and blessings of various brethren are designated; 47–53, The United Order in Kirtland and the order in Zion are to operate separately; 54–66, The sacred treasury of the Lord is set up for the printing of the

scriptures; 67–77, *The general treasury of the United Order is to operate on the basis of common consent*; 78–86, *Those in the United Order are to pay all their debts, and the Lord will deliver them from financial bondage.*

1 VERILY I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the ^aproperties which belong to the order which I commanded to be organized and established, to be a ^bunited order, and an everlasting order for the benefit of my ^cchurch, and for the salvation of men until I come—

2 With promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful they should be blessed with a ^amultiplicity of blessings;

3 But inasmuch as they were not faithful they were nigh unto ^acursing.

4 Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through ^acovetousness, and with feigned words, I have ^bcursed them with a very sore and grievous curse. (Apparently the commandment referred to here is recorded in section 98, which reads: "Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland; For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I, the Lord, will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. 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" (D&C 98:19-22). The kingdom of God can only be built on the principles of selflessness and sacrifice. "Covetousness" and "detestable things" can have no place in such a kingdom. Those entering into a covenant community such as those established by the Saints in Ohio and Missouri were required to do so with all their heart and soul. Such people must "seek first the kingdom of God and its righteousness" with the confidence that in pursuing such a course their own needs would be met. **Those entering a united order for personal gain inevitably found reason to be disgruntled and unhappy. The spirit of such people is not difficult to identify**, as illustrated by the following recollection of Brigham Young. "In the fall of 1833, many of the brethren had gathered to Kirtland, and not finding suitable employment, and having some difficulty in getting their pay after they had labored, several went off to Willoughby, Painesville, and Cleveland. I told them I had gathered to Kirtland because I was so directed by the Prophet of God, and I was not going away to Willoughby, Painesville, Cleveland, nor any where else to build up the Gentiles, but I was going to stay here and seek the things that pertained to the kingdom of God by listening to the teachings of his servants, and I should work for my brethren and trust in God and them that I would be paid" (Watson, *Manuscript History of Brigham Young*, 7). **The Saints in Missouri brought upon themselves the tribulations suffered at the hands of mobs in Jackson County because of their "covetous desires"** (D&C 101:6). **Nephi, speaking to those of our day, taught that "the laborer in Zion shall labor for Zion; for if they labor for money they shall perish"** (2 Nephi 26:31). A. Sidney Gilbert, manager of the mercantile branch of the United Firm in Independence, Missouri, was specifically warned of the punishments that would befall him if he did not repent of his covetousness. On 14 January 1833, Orson Hyde and Hyrum Smith wrote in behalf of a conference of twelve high priests in Kirtland to Bishop Partridge and the Saints in Zion: **"There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for His Saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace"** (Smith, *History of the Church*, 1:319). Revelations of the Restoration, 758-59)

5 For I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the order shall be found a transgressor, or, in other words, shall break the ^acovenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will;

6 For I, the Lord, am not to be ^amocked in these things—

7 And all this that the innocent among you may not be condemned with the ^aunjust; and that the guilty among you may not escape; because I, the Lord, have promised unto you a ^bcrown of glory at my ^cright hand.

8 Therefore, inasmuch as you are found transgressors, you cannot escape my wrath in your lives.

9 Inasmuch as ye are ^acut off for transgression, ye cannot escape the ^bbuffetings of ^cSatan until the day of redemption. (Elder Bruce R. McConkie wrote that **“to be turned over to the buffetings of Satan is to be given into his hands; it is to be turned over to him with all the protective power of the priesthood, of righteousness, and of godliness removed, so that Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone. The damned in hell so suffer. “Those who broke their covenants in connection with the United Order in the early days of this dispensation were to ‘be delivered over to the buffetings of Satan until the day of redemption.’ (D. & C. 78:12; 82:20–21; 104:9–10.) A similar fate (plus destruction in the flesh) is decreed against those who have been sealed up unto eternal life so that their callings and elections have been made sure and who thereafter turn to grievous sin. (D. & C. 131:5, 132:19–26.)” (Mormon Doctrine, p. 108.)**)

10 And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor and repenteth not of the evil, that ye shall ^adeliver him over unto the buffetings of Satan; and he shall not have power to ^bbring evil upon you.

11 It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his ^astewardship; (This command indicated that the United Firm was to be reorganized with individuals receiving stewardships over specific Church-owned property. In so doing the Lord approved of the decisions made by members of the Firm in earlier council meetings. Each person was accountable to make his stewardship profitable. The income from Church-owned property was used for printing scriptures and purchasing lands of inheritance for the Saints. In addition, with this command the Lord reemphasized that he was the master of the earth and the Saints were his stewards. Revelations of the Restoration, 759-60)

12 That every man may give an account unto me of the stewardship which is appointed unto him.

13 For it is expedient that I, the Lord, should make every man ^aaccountable, as a ^bsteward over earthly blessings, which I have made and prepared for my creatures.

14 I, the Lord, stretched out the heavens, and ^abuilt the earth, my very ^bhandiwork; and all things therein are mine. (This phrase, which comes from Isaiah, conveys the idea that the Lord took of extant materials and created the sun, the moons, and the stars, and placed them in their courses in the heavens (Isaiah 42:5; 45:12). The notion common to the theology of the historical Christian world is that the universe was brought into being out of nothing by the free act of God. Here the Lord testifies that he "built the earth," that is, it was organized of "chaotic matter," or element that is eternal (*Teachings of the Prophet Joseph Smith*, 351; Abraham 3:24). Psalm 24:1: THE ^aearth is the ^bLORD's, and the fulness thereof; the world, and they that dwell therein. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). **All accountable souls are stewards of what the Lord chooses to give them during their mortal sojourn. Each of us will be called upon to give an accounting of what we did with the talents, abilities, opportunities, and earthly wealth given to us to bless others.**

Revelations of the Restoration, p. 760)

15 **And it is my purpose to provide for my saints, for all things are mine.** (Bishop Victor L. Brown, former Presiding Bishop of the Church, said that until we **“feel in total harmony”** with the principle that everything we have belongs to the Lord, **“it will be difficult, if not impossible, for us to accept**

the law of consecration. As we prepare to live this law, we will look forward with great anticipation to the day when the call will come. If, on the other hand, we hope it can be delayed so we can have the pleasure of accumulating material things, we are on the wrong path" ("The Law of Consecration," 1976 Devotional Speeches of the Year [1977], 439).

16 **But it must needs be done in mine own ^away;** (The Lord's means of providing for his Saints was revealed to the Prophet Joseph Smith when he arrived in Kirtland, Ohio, in February 1831 and constitutes the "law of the Church" (History of the Church, 1:148). The Saints were commanded to consecrate all their property to the Lord and to receive stewardships from the bishop of the Church. **The portion of the Lord's law governing earthly property is known as the law of consecration and stewardship.** Revelations of the Restoration, p. 760) **and behold this is the way that I, the Lord, have decreed to provide for my saints, that the ^bpoor shall be exalted, in that the rich are made low.** (Explaining this phrase, Elder Harold B. Lee observed that **to be exalted, the poor have to be "stimulated to success and pride, and uplifted because the rich have been made low, or in other words, because the rich have been made humble and willing to give of their substance, their time, and their talent, and their wisdom, and their example that the poor might be thus guided and directed"** (Conference Report, October 1941, 113). Revelations of the Restoration, p. 760)

17 **For the ^aearth is full, and there is enough and to spare;** (A major reason why there is famine in some parts of the world is because evil men have used the vehicle of the government to abridge the freedom that men need to produce abundantly. Ezra Taft Benson, CR, Apr 1969, p. 12 **The earth was created by an all- knowing God who assures us that this world is rich enough to feed, clothe, and house all his children.** Standing opposite this declaration are such notions as social Darwinism (survival of the fittest) and the prophets of doom who preach against our having more than one or two children. The testimony of heaven is that the earth is capable of providing the necessities of life for all its inhabitants. God holds his children responsible for their management and distribution of the earth's riches. Were this done according to gospel principles, there would be no poor or needy, except by choice, among all the nations of the earth. Having created the earth and placed Adam and Eve on it, the Lord blessed them and said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and 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" (Genesis 1:28). To those of our dispensation the Lord said, "For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance. But it is not given that one man should possess that which is above another, wherefore the world lieth in sin" (D&C 49:19-20). "The precepts of men would have you believe that by limiting the population of the world, we can have peace and plenty," Ezra Taft Benson observed. "That is the doctrine of the devil. Small numbers do not insure peace; only righteousness does. After all, there were only a handful of men on the earth when Cain interrupted the peace of Adam's household by slaying Abel. On the other hand, the whole city of Enoch was peaceful; and it was taken into heaven because it was made up of righteous people. . . . "True to form, many of the people who desire to frustrate God's purposes of giving mortal tabernacles to his spirit children through worldwide birth control are the very same people who support the kinds of government that perpetuate famine. They advocate an evil to cure the results of the wickedness they support" (Conference Report, April 1969, 12). Revelations of the Restoration, p. 760-61) **yea, I prepared all things, and have given unto the children of men to be ^bagents unto themselves.**

18 **Therefore, if any man shall take of the ^aabundance which I have made, and impart not his portion, according to the ^blaw of my gospel, (Having admonished the Saints of his day to be generous with all who were in need, King Benjamin then cautioned that they do so "in wisdom and order" (Mosiah 4:27). The gospel plan requires all to labor according to their ability. Honest toil and labor are as much a part of the gospel as faith and repentance. Any system of giving to those who claim need that reinforces indolence or idleness stands contrary to the gospel plan and will result in evil. **Part of the preparation given the Savior for his ministry was to learn a trade at the hand of his earthly father, Joseph. All****

men, in like manner, should learn to provide for their own, for many of life's greatest lessons will be learned in this process. Revelations of the Restoration, p. 761-62) **unto the ^cpoor and the needy, he shall, with the wicked, lift up his eyes in ^dhell, (The rich who covet their property and keep it from those in need are in danger of damnation. They misuse the trust God placed in them by granting them the riches of the earth.** The language of this verse comes from the Savior's parable of Lazarus and the rich man. After his death, angels carried Lazarus to the bosom of Abraham. "The rich man also died, and was buried; And in hell he lift up his eyes, being in torments" (Luke 16:22-23). **For the rich, a great test of character is their willingness to give of their abundance to those in need.** Revelations of the Restoration, p. 762) **being in torment.** (The Church designates one Sunday each month as a fast day. On this day Church members go without food and drink for two consecutive meals. They give to the Church a fast offering at least equal to the value of the food they would have eaten. If possible, members should be very generous and give much more than the value of two meals. Church Handbook of Instructions, 2:256)

19 And now, verily I say unto you, concerning the ^aproperties of the ^border— (The instructions found in these verses (19-46) replaced previous direction concerning assignments of property to the Church building committee in section 94. By assigning the responsibility to manage Church- owned properties, the Lord emphasized what he had previously taught: those who manage property are his stewards. All individuals who received stewardships over property were members of the United Firm. For years the names of those receiving stewardships and the property that they received were published with substitute names and descriptions. This protected the property from being taken from members of the United Firm before they could obtain means to pay their debts. The original manuscripts of the revelation contained the names and properties as they have been published since the 1981 edition of the Doctrine and Covenants. From 1876 to 1981 the correct names followed the substitute names in parentheses. Revelations of the Restoration, 762)

20 Let my servant Sidney Rigdon have appointed unto him the place where he now resides, and the lot of the tannery for his stewardship, for his support while he is laboring in my vineyard, even as I will, when I shall command him.

21 And let all things be done according to the counsel of the order, and united consent or voice of the order, which dwell in the land of Kirtland.

22 And this stewardship and blessing, I, the Lord, confer upon my servant Sidney Rigdon for a blessing upon him, and his seed after him;

23 And I will multiply blessings upon him, inasmuch as he will be humble before me.

24 And again, let my servant Martin Harris have appointed unto him, for his stewardship, the lot of land which my servant John Johnson obtained in exchange for his former inheritance, for him and his seed after him;

25 And inasmuch as he is faithful, I will multiply blessings upon him and his seed after him.

26 And let my servant Martin Harris devote his moneys for the proclaiming of my words, according as my servant Joseph Smith, Jun., shall direct.

27 And again, let my servant Frederick G. Williams have the place upon which he now dwells.

28 And let my servant Oliver Cowdery have the lot which is set off joining the house, which is to be for the printing office, which is lot number one, and also the lot upon which his father resides.

29 And let my servants Frederick G. Williams and Oliver Cowdery have the printing office and all things that pertain unto it.

30 And this shall be their stewardship which shall be appointed unto them.

31 And inasmuch as they are faithful, behold I will bless, and multiply blessings upon them.

32 And this is the beginning of the stewardship which I have appointed them, for them and their seed after them.

33 And, inasmuch as they are faithful, I will multiply blessings upon them and their ^aseed after them, even a multiplicity of blessings.

34 And again, let my servant John Johnson have the house in which he lives, and the inheritance, all save the ground which has been reserved for the ^abuilding of my houses, which pertains to that inheritance, and those lots which have been named for my servant Oliver Cowdery.

35 And inasmuch as he is faithful, I will multiply blessings upon him.

36 And it is my will that he should sell the lots that are laid off for the building up of the ^acity of my saints, inasmuch as it shall be made known to him by the ^bvoice of the Spirit, and according to the counsel of the order, and by the voice of the order.

37 And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him and his seed after him.

38 And inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

39 And again, let my servant Newel K. Whitney have appointed unto him the houses and lot where he now resides, and the lot and building on which the mercantile establishment stands, and also the lot which is on the corner south of the mercantile establishment, and also the lot on which the ashery is situated.

40 And all this I have appointed unto my servant Newel K. Whitney for his stewardship, for a blessing upon him and his seed after him, for the benefit of the mercantile establishment of my order which I have established for my stake in the land of Kirtland.

41 Yea, verily, this is the stewardship which I have appointed unto my servant N. K. Whitney, even this whole mercantile establishment, him and his ^aagent, and his seed after him.

42 And inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him and his seed after him, even a multiplicity of blessings.

43 And again, let my servant Joseph Smith, Jun., have appointed unto him the lot which is laid off for the ^abuilding of my house, which is forty rods long and twelve wide, and also the inheritance upon which his father now resides;

44 And this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father.

45 For behold, I have reserved an inheritance for his ^afather, for his support; therefore he shall be reckoned in the house of my servant Joseph Smith, Jun.

46 And I will multiply blessings upon the house of my servant Joseph Smith, Jun., inasmuch as he is faithful, even a multiplicity of blessings.

47 And now, a commandment I give unto you concerning Zion, that you shall no longer be bound as a ^aunited order to your brethren of Zion, only on this wise— ("The Lord . . . commanded that there should be a separation of the United Order in Zion from the Order in Kirtland," explained Joseph Fielding Smith. "Each was to act henceforth independently of the other. Distance was too great between these places for unity of purpose in all things. Each order was to be organized in the names of the brethren residing in each place, and to do business in their own names. This separation and dissolving of the former order came about also because of transgression and covetousness on the part of some" (*Church History and Modern Revelation*, 1:489).)

48 After you are organized, you shall be called the United Order of the ^aStake of Zion, the City of Kirtland. And your brethren, after they are organized, shall be called the United Order of the City of Zion.

49 And they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names;

50 And you shall do your business in your own name, and in your own names.

51 And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being ^adriven out and that which is to come.

52 The ^acovenants being broken through transgression, by ^bcovetousness and feigned words—

53 Therefore, you are dissolved as a united order with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, by ^aloan as shall be agreed by this order in council, as your circumstances will admit and the voice of the council direct.

54 And again, a commandment I give unto you concerning your stewardship which I have appointed unto you.

55 Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the ^acovenants which ye have made unto me are broken;

56 And if the properties are mine, then ye are ^astewards; otherwise ye are no stewards.

57 But, verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.

58 And for this purpose I have commanded you to organize yourselves, even to print ^amy words, the fulness of my scriptures, the revelations which I have given unto you, and which I shall, hereafter, from time to time give unto you— **(The Lord's mention of "the fulness of my scriptures" refers to the Prophet Joseph Smith's inspired translation of the Bible.** At the time the Prophet received this revelation, the work of translation was already completed. On 2 July 1833 the First Presidency wrote from Kirtland to the brethren in Zion: "We are exceedingly fatigued, owing to a great press of business. We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father" (Smith, *History of the Church*, 1:368). In June 1835 the Prophet Joseph Smith wrote to the Saints: "We are now commencing to prepare and print the New Translation, together with all the revelations which God has been pleased to give us in these last days, and we are in want of funds to go on with so great and glorious a work, brethren, [we] want you [to] donate and loan us all the means or money you can that we may be enable[d] to accomplish the work as a great means towards the salvation of men" (Jessee, *Personal Writings of Joseph Smith*, 343-44). The new translation was to be published as a single volume. The Prophet Joseph Smith wrote to W. W. Phelps, editor of *The Evening and the Morning Star*: "It is not the will of the Lord to print any of the New Translation in the *Star*; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together" (*History of the Church*, 1:341). **Lack of financial support from the Saints, persecution, and pressing temporal concerns prevented the new translation of the Bible from being printed during the Prophet's lifetime.** "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God" (Article of Faith 9). Seeing our day, Nephi addressed those who seek to close the heavens to revelation and silence God, saying: "Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have" (2 Nephi 28:29-30). Revelations of the Restoration, 764-65)

59 For the purpose of building up my church and kingdom on the earth, and to ^aprepare my people for the time when I shall ^bdwell with them, which is nigh at hand.

60 And ye shall prepare for yourselves a place for a ^atreasury, and consecrate it unto my name.

61 And ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing.

62 And there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury; and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord. (President J. Reuben Clark Jr. said: "The Lord created two other institutions besides the storehouse: one was known as the Sacred Treasury, into which was put 'the avails of the sacred things in the treasury, for sacred and holy purposes. While it is not clear, it would seem that into this treasury were to be put the surpluses which were derived from the publication of the revelations, the Book of Mormon, . . . and other similar things, the stewardship of which had been given to Joseph and others. (D.

& C. 104:60–66) “The Lord also provided for the creation of ‘Another Treasury,’ and into that other treasury went the general revenues which came to the Church, such as gifts of money and those revenues derived from the improvement of stewardships as distinguished from the residues of the original consecrations and the surpluses which came from the operation of their stewardships. (D. & C. 72:11ff) “We have in place of the two treasuries, the ‘Sacred Treasury’ and ‘Another Treasury,’ the general funds of the Church. “Thus you will see, brethren, that in many of its great essentials, we have, as the Welfare Plan has now developed, the broad essentials of the United Order.” (In Conference Report, Oct. 1942, pp. 56–58.)

63 And I give it unto you from this very hour; and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of printing these sacred things as I have said.

64 And the ^aavails of the sacred things shall be had in the treasury, and a seal shall be upon it; and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment.

65 And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes.

66 And this shall be called the ^asacred treasury of the Lord; and a seal shall be kept upon it that it may be holy and consecrated unto the Lord.

67 And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it;

68 And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives.

69 Or in other words, if any man among you obtain five dollars let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise;

70 And let not any among you say that it is his own; for it shall not be called his, nor any part of it.

71 And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order.

72 And this shall be the voice and common consent of the order—that any man among you say to the treasurer: I have need of this to help me in my stewardship—

73 If it be five dollars, or if it be ten dollars, or twenty, or fifty, or a hundred, the treasurer shall give unto him the sum which he requires to help him in his stewardship—

74 Until he be found a transgressor, and it is manifest before the council of the order plainly that he is an unfaithful and an ^aunwise steward.

75 But so long as he is in full fellowship, and is faithful and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold.

76 But in case of transgression, the treasurer shall be subject unto the council and voice of the order.

77 And in case the treasurer is found an unfaithful and an unwise steward, he shall be subject to the council and voice of the order, and shall be removed out of his place, and ^aanother shall be appointed in his stead.

78 And again, verily I say unto you, concerning your debts—behold it is my will that you shall ^apay all your ^bdebts. (Those who were later called to positions of trust similar to that of members of the United Firm assumed the debts and obligations entered into by their predecessors. Brigham Young accepted responsibility for the Prophet Joseph Smith's debts. "Joseph was doing business in Kirtland," Brigham explained, "and it seemed as though all creation was upon him, to hamper him in every way, and they drove him from his business, and it left him so that some of his debts had to be settled afterwards; and I am thankful to say that they were settled up; still further, we have sent East to New York, to Ohio, and to every place where I had any idea that Joseph had ever done business, and inquired if there was a man

left to whom Joseph Smith, Jun., the Prophet, owed a dollar, or a sixpence. If there was we would pay it. But I have not been able to find one. I have advertised this through every neighborhood and place where he formerly lived, consequently I have a right to conclude that all his debts were settled" (*Journal of Discourses*, 18:242). Revelations of the Restoration, 766)

79 And it is my will that you shall ^ahumble yourselves before me, and obtain this blessing by your ^bdiligence and humility and the prayer of faith.

80 And inasmuch as you are diligent and humble, and exercise the ^aprayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your ^bdeliverance.

81 Therefore write speedily to New York and write according to that which shall be dictated by my ^aSpirit; and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you.

82 And inasmuch as ye are ^ahumble and faithful and ^bcall upon my name, behold, I will give you the ^cvictory.

83 I give unto you a promise, that you shall be delivered this once out of your ^abondage.

84 Inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourself from bondage, it is your privilege.

85 And pledge the properties which I have put into your hands, this once, by giving your names by common consent or otherwise, as it shall seem good unto you.

86 I give unto you this privilege, this once; and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be ^abroken up. Even so. Amen.

D&C 105

OVERVIEW:

Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. HC 2: 108–111. Mob violence against the saints in Missouri had increased, and organized bodies from several counties had declared their intent to destroy the people. The Prophet had come from Kirtland at the head of a party known as Zion's Camp, bringing clothing and provisions. While this party was encamped on Fishing River, the Prophet received the revelation.

The Saints settle in Jackson County, Missouri, and are later driven out. The Lord instructs the Saints who were driven from Jackson County. Zion's Camp is organized and marches to Missouri. The Lord reveals that His people must "wait for a little season for the redemption of Zion."

(ZION'S CAMP: As part of the plan to alleviate the suffering and persecution of the Saints in Missouri, the Lord revealed to the Prophet Joseph Smith a plan that called for the coming of an expedition of from one hundred to five hundred "of the strength of my house." The forming of this expedition was previously revealed by the Lord in a parable. (D&C 101:55-60; 103:21-40.) The Saints in Missouri had been driven from their homes by mob action and were desirous of knowing when "Zion" (Jackson County, Missouri) should be "redeemed" (HC 2:61-62). This expedition, known as Zion's Camp, was the Lord's response. The camp included contingents from Ohio and Michigan and eventually had a strength of 207 men and 25 wagons. The first group left Kirtland on May 1, 1834, and the camp was ultimately disbanded on June 25, near Rush Creek in Missouri. (HC 2:64-114.) Some of their experiences included the following: the discovery of the skeletal remains of a "white Lamanite" named "Zelph"; an outbreak of cholera that afflicted sixty-eight persons and claimed fourteen lives, partly due to the rebellious spirit shown by some members of the camp; and the divine protection afforded the men when the elements preserved them from mobocracy. Upon arriving in Missouri, the Lord informed the Prophet Joseph, who was commander-in-chief of the expedition, that in consequence of transgression, the time for Zion's

redemption was not yet at hand (D&C 105). Though many were disappointed, and some even looked upon the march as a failure, it had served a providential purpose. As Elder Neal A. Maxwell once said, "those who marched in Zion's Camp were not exploring the Missouri countryside but their own possibilities" (CR, Oct. 1976, p. 16). From this group came many of the men who were chosen to be the Apostles and other leaders of the early Church. D&C Encyclopedia, p. 658-59)

The Prophet recalled: **"God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them."** HC, 2:73. **On 2 June 1834 the army crossed the Illinois River at Phillips Ferry. The Prophet and a few others walked along the bluffs and found a huge mound with human bones scattered about and what appeared to be the remains of three ancient altars. A hole was dug and a large human skeleton was discovered with a stone arrowhead between its ribs. As the brethren left the hill, the Prophet inquired of the Lord and learned in an open vision: I discovered that the person whose skeleton we had seen was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and chieftain under the great prophet Onandagus, who was known from the eastern sea to the Rocky mountains. The curse was taken from Zelph, or, at least, in part—one of his thigh bones was broken by a stone flung from a sling, while in battle, years before his death. He was killed in battle by the arrow found among his ribs, during a great struggle of the Lamanites and Nephites.** (HC 2:79-80.)

During the first week of November 1833 the Saints were driven across the Missouri River from Jackson County to Clay County, where they were received with some degree of kindness. Parley P. Pratt recalled: "After making our escape into the county of Clay—being reduced to the lowest poverty—I made a living by day labor, jobbing, building, or wood cutting, till some time in the winter of 1834, when a general Conference was held at my house, in which it was decided that two of the Elders should be sent to Ohio, in order to counsel with President Smith and the Church at Kirtland, and take some measures for the relief or restoration of the people thus plundered and driven from their homes. The question was put to the Conference: 'Who would volunteer to perform so great a journey?' 'The poverty of all, and the inclement season of the year made all hesitate. At length Lyman Wight and myself offered our services, which were readily accepted. I was at this time entirely destitute of proper clothing for the journey; and I had neither horse, saddle, bridle, money nor provisions to take with me; or to leave with my wife, who lay sick and helpless most of the time" (*Autobiography*, 87). Elder Wight, responding to Bishop Partridge's inquiry about his situation, said "his wife lay by the side of a log in the woods with a child three days old, and he had three days' provisions on hand; so he thought he could go very well" (*Millennial Star*, 27:455). Continuing his account of these events, Elder Pratt said, "Nearly all had been robbed and plundered, and all were poor. As we had to start without delay, I almost trembled at the undertaking; it seemed to be all but an impossibility; but 'to him that believeth all things are possible.' I started out of my house to do something towards making preparation; I hardly knew which way to go, but I found myself in the house of brother John Lowry, and was intending to ask him for money; but as I entered his miserable cottage in the swamp, amid the low, timbered bottoms of the Missouri river, I found him sick in bed with a heavy fever, and two or three others of his family down with the same complaint, on different beds in the same room. He was vomiting severely, and was hardly sensible of my presence. I thought to myself, 'well, this is a poor place to come for money, and yet I must have it; I know of no one else that has got it; what shall I do?' I sat a little while confounded and amazed. At length another Elder happened in; at that instant faith sprung up in my heart; the Spirit whispered to me, 'is there anything too hard for the Lord?' I said to the Elder that came in: 'Brother, I am glad you have come; these people must be healed, for I want some money of them, and must have it.' "We laid hands on them and rebuked the disease; brother Lowry rose up well; I did my errand, and readily obtained all I asked. This provided in part for my family's sustenance while I should leave them. I went a little further

into the woods of the Missouri bottoms, and came to a camp of some brethren, by the name of Higbee, who owned some horses; they saw me coming, and, moved by the Spirit, one of them said to the other, 'there comes brother Parley; he's in want of a horse for his journey—I must let him have old Dick;' this being the name of the best horse he had. 'Yes,' said I, 'brother, you have guessed right; but what will I do for a saddle?' 'Well,' says the other, 'I believe I'll have to let you have mine.' I blessed them and went on my way rejoicing. "I next called on Sidney A. Gilbert, a merchant, then sojourning in the village of Liberty—his store in Jackson County having been broken up, and his goods plundered and destroyed by the mob. 'Well,' says he, 'brother Parley, you certainly look too shabby to start a journey; you must have a new suit; I have got some remnants left that will make you a coat,' etc. A neighboring tailoress and two or three other sisters happened to be present on a visit, and hearing the conversation, exclaimed, 'Yes, brother Gilbert, you find the stuff and we'll make it up for him.' This arranged, I now lacked only a cloak; this was also furnished by brother Gilbert. "Brother Wight was also prospered in a similar manner in his preparations. Thus faith and the blessings of God had cleared up our way to accomplish what seemed impossible. We were soon ready, and on the first of February we mounted our horses, and started in good cheer to ride one thousand or fifteen hundred miles through a wilderness country. We had not one cent of money in our pockets on starting. "We travelled every day, whether through storm or sunshine, mud, rain or snow; except when our public duties called us to tarry. We arrived in Kirtland early in the spring, all safe and sound; we had lacked for nothing on the road, and now had plenty of funds in hand. President Joseph Smith and the Church in Kirtland received us with a hospitality and joy unknown except among the Saints; and much interest was felt there, as well as elsewhere, on the subject of our persecution" (*Autobiography*, 87-89). Elders Wight and Pratt left Clay County on 12 January and arrived in Kirtland on 22 February 1834. After receiving their report of the conditions and sufferings of the Saints in Missouri, the Prophet received this section, which, alluding to the parable in section 101, directed him to organize a body of men to journey to Missouri to redeem the land. Eight men, mentioned in verses 37-40, were to enlist volunteers to make the trip to Missouri. Heber C. Kimball described the situation thus: "Brother Joseph received a revelation concerning the redemption of Zion, part of which remains yet to be fulfilled. He sent Messengers to the East and to the West and to the North and to the South, to gather up the Elders, and He gathered together as many of the brethren as he conveniently could, with what means they could spare to go up to Zion, to render all the assistance that we could to our afflicted brethren. We gathered clothing and other necessaries to carry up to our brethren and sisters who had been plundered; and putting our horses to the wagons and taking our firelocks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon and a few aged workmen who were engaged at the Temple; so that there were very few men left in Kirtland" (cited in Cook, *Revelations*, 209). *Revelations of the Restoration*, 747-749)

Joseph Smith Papers – 375, 633

SCRIPTURES:

SECTION 105

Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. HC 2: 108–111. Mob violence against the saints in Missouri had increased, and organized bodies from several counties had declared their intent to destroy the people. The Prophet had come from Kirtland at the head of a party known as Zion's Camp, bringing clothing and provisions. While this party was encamped on Fishing River, the Prophet received the revelation.

(In October and November 1833, the Saints in Jackson County, Missouri, were driven from their homes by mobs. "A revelation was given to Joseph Smith December 16, 1833, giving the reason for the

expulsion of the members of the Church from Jackson County (see D&C 101:1–9)” (Smith, *Essentials in Church History*, p. 142). As part of that revelation the Saints were instructed, through a parable, to “gather together the strength of the Lord’s house, ‘My young men and they that are middle aged also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry,’ said the Lord, ‘and go straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money.’” (Smith, *Essentials in Church History*, p. 143.) The parable was explained to Joseph Smith in a revelation on 24 February 1834 (see D&C 103:21–34). “Joseph Smith met with the High Council in Kirtland on February 24, 1834. The subject uppermost in the minds of everyone present was how could they relieve and rescue the Saints from the mobbers in Zion. At the meeting attended by about forty others, the group listened attentively to Parley P. Pratt and Lyman Wight, newly arrived from Zion, pleading that the Saints there be succored. “All were quiet when the Prophet arose and stated that in response to a revelation, he intended to go to Zion to assist in redeeming it. He asked for council sanction. There was unanimous assent. He called for volunteers. Forty hands were raised. . . . “The revelation to which the Prophet referred instructed him to do his best to recruit five hundred men. They were to be young and middle-aged. If, perchance because of poor response, he should have to accept less, he was not to start until he had a minimum of one hundred. Led by Joseph Smith and Parley P. Pratt, four pairs of elders were to seek volunteers to go to the redemption of Zion. Within two days Joseph and Parley were on their way east seeking volunteers and friends. For a month they labored diligently to obtain the required help. By that time there were 125 who had volunteered to go.” (Young, “*Here Is Brigham . . .*,” p. 89.) When ready to start from Kirtland, the group consisted of about 150 men. This number increased to about 200 by the time the camp arrived in Missouri (see Roberts, *Comprehensive History of the Church*, 1:358). Zion’s Camp arrived at Fishing River, Missouri, on 19 June 1834. Two days later, “on Saturday, the 21st of June, Colonel Sounce and two other leading men of Ray County visited Joseph, and begged to *A campsite of Zion’s Camp* know his intentions, stating: ‘We see that there is an Almighty Power that protects this people.’ Colonel Sounce confessed that he had been leading a company of armed men to fall upon the Prophet, but had been driven back by the storm. The Prophet with all the mildness and dignity which ever sat so becomingly upon him, and which always impressed his hearers, answered that he had come to administer to the wants of his afflicted friends and did not wish to molest or injure anybody. He then made a full and fair statement of the difficulties as he understood them; and when he had closed the three ambassadors, melted into compassion, offered their hands and declared that they would use every endeavor to allay the excitement.” (Cannon, *Life of Joseph Smith*, p. 180.) “On the arrival of the camp in the vicinity of Jackson county, negotiations were opened with Governor Dunklin asking him to fulfill his promise to call out the militia in sufficient numbers to reinstate the exiled saints in their possessions. The governor admitted the justice of the demand, but expressed the fear that should he so proceed his action would excite civil war, and he dared not carry out what he admitted to be the plain duties of his office. He suggested that the delegation that waited upon him urge their brethren to sell their lands in Jackson county. This the saints could not do without repudiating the revelations that designated Jackson county as the land of their inheritance, the place for the gathering together of God’s people, and the location of the city of Zion; also it meant an abandonment of their right as citizens of the United States to settle wherever they thought proper to make their homes within the confines of the Union. “With the governor unwilling to fulfill his engagements to the exiles by calling out the militia to reinstate them in their lands; with the inhabitants of western Missouri deeply prejudiced against them, and greatly excited by the arrival of Zion’s Camp; and the brethren of the camp, and the exiled brethren, painfully conscious that the saints in the eastern branches of the church had not responded with either sufficient money or men for them to act independently of the governor, take possession of their lands, purchase other lands, and hold them despite the violence of mobs—the necessity of disbanding Zion’s camp, and awaiting some future opportunity for the redemption of Zion, was apparent to the minds of its leaders. Accordingly it was disbanded from its encampment on Rush Creek, in Clay county, on the 24th of June,

and word to that effect was officially sent to some of the leading citizens of Clay county.” (Roberts, *Comprehensive History of the Church*, 1:359.) Although the avowed purpose of the camp (to reinstate the Saints to their lands in Zion) was not realized, it was not an exercise in futility, but rather served as the forge in which the Lord tempered the steel of many of his early leaders, including the Quorum of the Twelve Apostles. Elder Delbert L. Stapley said: **“Zion’s Camp was disbanded on June 24, 1834. It had furnished the know-how and experience which made possible the subsequent exodus of more than 20,000 men, women, and children from Nauvoo to the Rocky Mountains, and prepared leaders for the great exodus. It also provided a proving ground—some 1,000 miles of it—for the future Church leaders. This is evidenced by the fact that when the Quorum of the Twelve Apostles was ‘searched out’ by the three witnesses to the Book of Mormon, all chosen had been members of Zion’s Camp. These men had demonstrated their willingness to sacrifice everything, even life itself, when commanded by the Lord. The First Quorum of the Seventy was likewise made up of the men who followed the Prophet to Missouri in Zion’s Camp.”** (*The Importance of Church History*, Brigham Young University Speeches of the Year [Provo, 15 Apr. 1970], p. 3.)

1–5, Zion shall be built up by conformity to celestial law; 6–13, Redemption of Zion deferred for a little season; 14–19, The Lord will fight the battles of Zion; 20–26, The saints are to be wise and not boast of mighty works as they gather; 27–30, Lands in Jackson and adjoining counties should be purchased; 31–34, The elders are to receive an endowment in the House of the Lord in Kirtland; 35–37, Saints who are both called and chosen shall be sanctified; 38–41, Saints are to lift an ensign of peace to the world.

(During the spring of 1834 Joseph Smith led an army of more than two hundred of his brethren, known as Zion's Camp, from Kirtland, Ohio, to Clay County, Missouri— a distance of one thousand miles. Their objective was to help the Missouri Saints reclaim their homes and property in Jackson County, from which they had been driven by mobs (D&C 103). While the Prophet's party was encamped on Fishing River, he received this revelation. Zion's Camp left Kirtland on 5 May 1834 with a pledge from Governor Dunklin of Missouri that the state would give those who had been driven from their homes and lands a military escort back to reclaim that which was rightfully theirs. The plan was published and sent to the eastern branches of the Church. Zion's Camp crossed the Mississippi River in early June, arriving at the Salt River Branch of the Church in Monroe County, Missouri, on 7 June 1834. After a short rest there the camp resumed its march on 12 June. Three days later Orson Hyde and Parley P. Pratt brought the message to the camp that Governor Dunklin was refusing to fulfill his promise to help the Saints reclaim their homes, which he did to avert action he believed would escalate into civil war. Because Zion's Camp was intended only to work in concert with the authority of the state, the governor's refusal frustrated the camp's designs. As a result, the camp moved to Clay County, where the refugees from Jackson County had gathered to consider what to do. The Prophet received this revelation after their arrival in that county. Revelations of the Restoration, 767)

1 VERILY I say unto you who have assembled yourselves together that you may learn my will concerning the ^aredemption of mine afflicted people—
2 Behold, I say unto you, were it not for the ^atransgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.
3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not ^aimpart of their substance, as becometh saints, to the poor and afflicted among them; **(In contrast to these teachings, some of the Saints in Missouri would not even care for the sick of Zion's Camp. An example of this disobedience occurred shortly before the camp disbanded. At the end of their thousand- mile journey, the men of Zion's Camp stayed temporarily on the land of a Brother Burgett. Heber C. Kimball said: "While we were here, the brethren being in want of some refreshment, Brother Luke Johnson went to Brother Burgett to**

get a fowl, asking him for one to make a broth for Elder Wilcox and others [who were stricken with cholera]; but Brother Burgett denied him it, saying, 'In a few days we expect to return back into Jackson County, and I shall want them when I get there.' When Brother Johnson returned he was so angry at Burgett for refusing him, he said, 'I have a great mind to take my rifle and go back and shoot his horse.' I told Luke to never mind; that such actions never fail to bring their reward. "Judge how we felt, after having left the society of our beloved families, taking our lives in our hands and traveling about one thousand miles through scenes of suffering and sorrow, for the benefit of our brethren, and after all to be denied of a small fowl to make a little soup for brethren in the agonies of death. Such things never fail to bring their reward, and it would do well for the Saints never to turn away a brother who is penniless and in want, or a stranger, lest they may one day or other want a friend themselves" (Whitney, *Life of Heber C. Kimball*, 62). Revelations of the Restoration, 768)

4 And are not ^aunited according to the union required by the law of the celestial kingdom; (Brigham Young explained: "The Savior sought continually to impress upon the minds of his disciples that a perfect oneness reigned among all celestial beings— that the Father and the Son and their minister, the Holy Ghost, were one in their administration in heaven and among the people pertaining to this earth. Between them and all the heavenly hosts there can be no disunion, no discord, no wavering on a suggestion, on a thought or reflection, on a feeling or manifestation; for such a principle would differ widely from the character of Him who dictates them, who makes his throne the habitation of justice, mercy, equity, and truth. If the heavenly hosts were not one, they would be entirely unfit to dwell in the eternal burnings with the Father and Ruler of the universe" (*Journal of Discourses*, 7:276).)

5 And ^aZion cannot be built up ^bunless it is by the ^cprinciples of the ^dlaw of the celestial kingdom; otherwise I cannot receive her unto myself. (Zion is a celestial city; it is the earthly abode of the Lord. Zion can be built upon only one standard: those that inhabit her must be worthy to behold the face of the Lord. Before this earth can be "crowned with glory, even with the presence of God the Father" (D&C 88:19), cities of Zion must fill the breadth and width of her lands. Each time a stake of Zion was organized under the direction of Joseph Smith, a city of Zion was prepared to which the Saints were to gather. The next phase of establishing Zion is that of perfecting the Saints who live within the geographical boundaries of a stake. **The earth cannot roll back into the presence of God until we have learned to build a celestial kingdom founded on the laws given by the Lord to sanctify and purify us. The labor is spiritual in nature and made possible through the atoning blood of Jesus Christ. Each individual citizen of Zion must be washed clean and be able to abide the law of a celestial kingdom** (D&C 88:22). Revelations of the Restoration, 769)

6 And my people must needs be ^achastened until they learn ^bobedience, if it must needs be, by the things which they ^csuffer.

7 I speak not concerning those who are appointed to lead my people, who are the ^afirst elders of my church, for they are not all under this condemnation;

8 But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will ^adeliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.

9 Therefore, in consequence of the ^atransgressions of my people, it is expedient in me that mine elders should wait for a little season for the ^bredemption of Zion—

10 That they themselves may be prepared, and that my people may be ^ataught more perfectly, and have experience, and know more perfectly concerning their ^bduty, and the things which I require at their hands. (After citing these verses, President Lorenzo Snow said: "**Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not**

justified in anticipating the privilege of returning to build up the center stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth. "The Lord required that those lands in Missouri should be obtained, not by force, but by purchase, through the consecrations of the properties of the Saints; and the manner was pointed out how these consecrations should be made, but it was disregarded" (*Journal of Discourses*, 16:276). Revelations of the Restoration, 769-70)

11 And this cannot be brought to pass until mine ^aelders are ^bendowed with power from on high.

12 For behold, I have prepared a great endowment and blessing to be ^apoured out upon them, inasmuch as they are faithful and continue in humility before me. (President Brigham Young explained: "**Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy Priesthood, and gain your eternal exaltation in spite of earth and hell**" (*Discourses of Brigham Young*, p. 416). Why would the brethren who were to establish Zion be required to receive an endowment in preparation for their stewardships? Because, as the Prophet Joseph Smith taught, "the endowment was to prepare the disciples for their missions unto the world" (*Teachings*, p. 274). Elder Joseph Fielding Smith further taught: "**If we go into the temple we raise our hands and covenant that we will serve the Lord and observe his commandments and keep ourselves unspotted from the world. If we realize what we are doing then the endowment will be a protection to us all our lives—a protection which a man who does not go to the temple does not have.** "I have heard my father [President Joseph F. Smith] say that in the hour of trial, in the hour of temptation, he would think of the promises, the covenants that he made in the House of the Lord, and they were a protection to him. . . . This protection is what these ceremonies are for, in part. They save us now and they exalt us hereafter, if we will honor them. I know that this protection is given for I, too, have realized it, as have thousands of others who have remembered their obligations." ("The Pearl of Great Price," *Utah Genealogical and Historical Magazine*, July 1930, p. 103.))

13 Therefore it is expedient in me that mine elders should wait for **a little season**, for the redemption of Zion.

14 For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will ^afight your battles. **(The Saints were not required and will not be required to cleanse the area of Independence, Missouri, of wickedness. The Lord will secure the lands for the building of the temple and the inheritances of the righteous in his own way.** To this end he instructed the Saints to purchase the lands of their inheritance (vv. 28-30). The Prophet clarified that the Lord never did intend that the Saints in Zion's Camp would battle the Missourians. Revelations of the Restoration, 771)

15 Behold, the ^adestroyer I have sent forth to destroy and lay waste mine ^benemies; and not many years hence they shall not be left to pollute mine heritage, and to ^cblaspheme my name upon the lands which I have ^dconsecrated for the gathering together of my saints. ("**If Missouri in the preceding generation had sown to the wind, when the Latter-day Saints were the victims of their cruel lawlessness, Missouri in the Civil War period reaped the whirlwind,**" noted B. H. Roberts. "The measure they had meted out to the saints was surely meted out to them again, pressed down and running over more than a hundred fold was the measure increased unto her. . . . "The Missourians lived to see the outbreak of a 'civil war' in their state that was one of the most appalling men ever witnessed; and Missouri, when all things are considered, and especially western Missouri, suffered more than any other state of the Union. In other states the war lasted at most but four years; but counting her western border warfare in the struggle for Kansas, the war was waged in western Missouri from 1855 to 1865, ten years; and for many years after the close of the Civil War, a guerrilla warfare was intermittently carried on by bands of outlaws harbored in western Missouri—

especially in Jackson, Ray, Caldwell and Clay counties— that terrorized the community and shocked the world by the daring and atrocity of their crimes—including bank robberies in open day, express train wrecking and robberies, and murders. . . . "But what immeasurably added to her suffering, and especially to the suffering of western Missouri, was the spirit of lawlessness, rapine, murder and mobocracy engendered in the minds of the inhabitants of that section of the state, by their treatment of the Latter-day Saints, and the course the state pursued with reference to them." It is in no spirit of gloating exultation that the foregoing facts in Missouri's history are referred to here. It gives no gratification to the writer to recount the woes of Missouri, and his hope is that it will give none to the reader. These facts of history are set down only because they are valuable for the lesson they teach. It may be that visible retribution does not always follow in the wake of state or national wrong- doing; but it is well that it should sometimes do so, lest men should come to think that Eternal Justice sleeps, or that she may be thwarted, or, what would be worst of all, that she does not exist. I say it is well, therefore, that sometimes visible retribution should follow state and national as well as individual transgressions, that the truth of the great principle that 'as men sow, so shall they reap,' may be vindicated. Missouri in her treatment of the Latter-day Saints during the years 1833-9, sowed the wind; in the disastrous events which overtook her during the years 1855-1880, she reaped the whirlwind. Let us hope that in those events Justice was fully vindicated so far as the state of Missouri is concerned; and that the lessons of her sad experience may not be lost to the world" (*Comprehensive History of the Church*, 1:551-59). Revelations of the Restoration, 773-74)

16 Behold, I have commanded my servant Joseph Smith, Jun., to say unto the ^astrength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their ^bwatchmen;

17 But the strength of mine house have not hearkened unto my words.

18 But inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an ^aendowment for them, if they continue faithful. (Don't fall into sin because you see other Church members doing wrong. Members of Zion's Camp were the first to receive the preparatory ordinances of the temple endowment in Kirtland, Ohio. Revelations of the Restoration, 774)

19 I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a ^atrial of their ^bfaith. (The Lord knew before he called upon the Saints to raise an army of men to redeem Zion that they were not yet ready to live the laws necessary for her redemption. Yet the Lord had purpose in his command that they travel to Missouri as an army of Saints. Only 205 brethren volunteered to journey with Zion's Camp. Before leaving their homes in the eastern states, many feared that they might lose their lives in battle against the Missouri mobs. The journey to Missouri itself was a trial of faith that tested their mettle. Following the disbanding of Zion's Camp, a few of its numbers became critical of Joseph Smith and left the faith. The rest appear to have found great spiritual strength in the experience. On 14 February 1835 the Prophet Joseph Smith called a meeting "of those who journeyed last season to Zion for the purpose of laying the foundation of its redemption, together with as many other of the brethren and sisters as were disposed to attend. On that day the Quorum of the Twelve Apostles was organized with nine of its members coming from those who marched with Zion's Camp. Two weeks later the First Quorum of Seventy was organized. All seven presidents of the First Council of Seventy and sixty-three of the seventy members of the quorum were chosen from among those who had journeyed with Zion's Camp. "Elder Joseph Young in his 'History of the Organization of the Seventies,' (page 14) says that the following sentiment was delivered by the Prophet Joseph Smith in an address to the Elders assembled in Kirtland soon after the Seventies were organized: 'Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did

Abraham. Now the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter'" (Smith, *History of the Church*, 2:182). Other Saints were similarly valiant. After cholera broke out among Zion's Camp, fourteen Saints died. They too passed the trial of their faith. On 8 February 1835 "the Prophet Joseph Smith called Elders Brigham and Joseph Young to the chamber of his residence, in Kirtland, Ohio, it being on the Sabbath day. After they were seated and he had made some preliminaries, he proceeded to relate a vision to these brethren, of the state and condition of those men who died in Zion's Camp, in Missouri. He said, 'Brethren, I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more.' At this relation he wept, and for some time could not speak" (Smith, *History of the Church*, 2:181). Earlier, the Lord revealed, "I will try you and prove you herewith. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy" (D&C 98:12-14). Revelations of the Restoration, 774-76)

20 And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay;

21 And those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them;

22 For I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled.

23 And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed.

24 Talk not of judgments, neither ^aboast of faith nor of mighty ^bworks, but carefully gather together, as much in one region as can be, consistently with the feelings of the people;

25 And behold, I will give unto you favor and grace in their eyes, that you may rest in ^apeace and safety, while you are saying unto the people: Execute judgment and justice for us according to law, and redress us of our ^bwrongs.

26 Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the ^aarmy of Israel becomes very great. **(When the appointed time arrived, the Saints in Clay County, Missouri, had not heeded the commands of God. Without regard to the feelings of their neighbors, the Saints had gathered in great numbers to Clay County. "As the gathering heightened," explained Max Parkin, "some Saints did not follow counsel and were viewed as speaking with inordinate zeal for their home in exile. Friendly Joseph Thorpe lamented over what he saw as boasts of some of the Saints. '[The Latter-day Saints] with all their experience in Jackson, began to tell the citizens of Clay the same old tale; that this country was theirs by gift of the Lord, and it was folly for them to improve their lands, they would not enjoy the fruits of their labor; that it would finally fall into the hands of the saints.'** After reviewing a conversation with a zealous Latter-day Saint, Thorpe unsympathetically reflected: 'This kind of talk, with their insolence and impudent behavior, so enraged the citizens that they began to consult about the best course to take to rid themselves of a set of religious fanatics.' Thus, lingering dissatisfaction by some old settlers of Clay County erupted into animosity against the Latter-day Saints. "Adverse sentiment heightened by late spring 1836. On 29 June, friendly leading citizens at Liberty held a public meeting to help prevent violence by issuing suggestions and where they felt needful to file complaints against the Latter-day Saints. 'Their rapid emigration,' the committee report said of the Saints, 'their large land purchases,' and their claims that Clay County was 'destined by heaven to be theirs' were some of the objections they noted" ("Latter-day Saint Conflict," 254-55). The citizens of Clay County requested that the Saints move from the region and settle in Wisconsin. Instead, the Saints moved to

relatively uninhabited lands north of Ray County, Missouri, at the advice of the Prophet Joseph Smith, who counseled them that "if [they] could stop short [of Wisconsin], in peace, [they] had better do so" (*History of the Church*, 2:455). The land they settled was later incorporated into Caldwell County, Missouri. Revelations of the Restoration, 777-78)

27 And I will soften the hearts of the people, as I did the heart of ^aPharaoh, from time to time, until my servant Joseph Smith, Jun., and mine elders, whom I have appointed, shall have time to gather up the strength of my house,

28 And to have sent ^awise men, to fulfil that which I have commanded concerning the ^bpurchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about.

29 For it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the laws of ^aconsecration which I have given.

30 And after these lands are purchased, I will hold the ^aarmies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and ^bavenging me of mine enemies unto the third and fourth generation of them that hate me.

31 But first let my army become very great, and let it be ^asanctified before me, that it may become fair as the sun, and clear as the ^bmoon, and that her banners may be terrible unto all nations;

32 That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the ^akingdom of our God and his Christ; therefore, let us become ^bsubject unto her laws. **(At a future day—most probably the Millennium—the kingdoms of this world will come to acknowledge the greatness of Zion, its people, and her laws and will seek to unite with the Saints of God. "The worthiness of the Lord's people, their sanctified state, their purity and uprightness before him— these are the things that will enable them to build the New Jerusalem, for Zion is the City of Holiness," said Elder Bruce R. McConkie. "When it is built, as it was in Enoch's day, its grandeur and glory and power must be such that those in all nations, from one end of the earth to the other, standing in awe, will feel inclined to be subject to such a mighty city, whence comes such a perfect law" (*New Witness*, 618-19). At that time Isaiah's words will find yet another fulfillment, for "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Isaiah 2:3). Revelations of the Restoration, 779)**

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their ^aendowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland. **(The Temple endowment will not be done in Kirtland, but washings and anointings will be performed. It won't be until the Nauvoo Temple that endowments will be given.)**

34 And let those commandments which I have given concerning Zion and her ^alaw be executed and fulfilled, after her redemption. **(The United Order will be rescinded until after selected Saints return to build up Zion in Missouri.)**

35 There has been a day of ^acalling, but the time has come for a day of choosing; and let those be chosen that are ^bworthy. **(We are called by God to serve, and then we choose to serve God.)**

36 And it shall be ^amanifest unto my servant, by the voice of the Spirit, those that are ^bchosen; and they shall be ^csanctified; **(The day after he received this revelation, the Prophet Joseph Smith recorded: "A council of High Priests assembled in fulfillment of the revelation given the day previous, and the following individuals were called and chosen, as they were made manifest unto me by the voice of the Spirit and revelation, to receive their endowments" (*History of the Church*, 2:112). He then recorded that the following brethren "were called and chosen, to go to Kirtland and receive their endowment with power from on high" (Smith, *History of the Church*, 2:113): Edward Partridge, William W. Phelps, Isaac Morley, John Corrill, John Whitmer, David Whitmer, Algernon Sidney Gilbert, Peter Whitmer Jr., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, Solomon Hancock, Thomas B. Marsh, and Lyman Wight. Revelations of the Restoration, 779)**

37 And inasmuch as they follow the ^acounsel which they receive, they shall have power ^bafter many days to accomplish all things pertaining to Zion. (Originally, the Saints were promised that they could reenter Jackson County 11 September 1836 (see commentary on D&C 57:4; 105:23-26). Failure to prepare themselves for this blessing resulted in its being taken from them. **Today the Saints await the Lord's instructions concerning the redemption of the City of Zion. Until that time, our responsibility is to establish and build up stakes of Zion among every nation, kindred, tongue, and people so that the whole earth can receive the blessings of the Holy City.** Revelations of the Restoration, 779-80)

38 And again I say unto you, sue for ^apeace, not only to the people that have smitten you, but also to all people;

39 And lift up an ^aensign of ^bpeace, and make a proclamation of peace unto the ends of the earth;

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

41 Therefore, be faithful; and behold, and lo, I am ^awith you even unto the end. Even so. Amen.

Come Follow Me Lesson 39
September 20-26
D&C 106-108

D&C 106

What is the origin of President Kimball's slogan – Do It?

(Following the disbanding of Zion's Camp at Fishing River, Missouri (D&C 105), the Prophet Joseph Smith and many of those who had marched with him returned to Ohio. The Saints then renewed their labors in building the temple in Kirtland. As membership in the Church grew, the Prophet gave attention to branches outside the Kirtland area. On 16 November 1834, he and several others left Kirtland to visit the Saints in Michigan. He recorded: "After preaching, and teaching the Saints in Michigan as long as our time would allow, we returned to Kirtland, greatly refreshed from our journey, and much pleased with our friends in that section of the Lord's vineyard. "It now being the last of the month, and the Elders beginning to come in, it was necessary to make preparations for the school for the Elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter. A building for a printing office was nearly finished, and the lower story of this building was set apart for that purpose, (the school) when it was completed. So the Lord opened the way according to our faith and works, and blessed be His name. **"No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule: When the Lord commands, do it. . . .** I continued my labors daily, preparing for the school, and received the following" (Smith, *History of the Church*, 2:169-70). Revelations of the Restoration, 781)

Joseph Smith Papers – 217, 649, 585

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 25, 1834. HC 2: 170–171. This revelation is directed to Warren A. Cowdery, an older brother of Oliver Cowdery.

1–3, Warren A. Cowdery is called as a local presiding officer; 4–5, The Second Coming shall not overtake the children of light as a thief; 6–8, Great blessings follow faithful service in the Church.

1 IT is my will that my servant Warren A. Cowdery (Warren was Oliver's oldest brother) should be appointed and ordained a presiding high priest over my church, (Today bishops and stake presidents are set apart as the presiding high priests.) in the land of ^aFreedom and the regions round about; (The Prophet's companion on this journey was Parley P. Pratt, who described this experience: "President Joseph Smith and myself journeyed together. We had a pleasant and prosperous mission among the churches, and some very interesting times in preaching to the public. We visited Freedom, Catteraugus County, N.Y.; tarried over Sunday, and preached several discourses, to which the people listened with great interest; we were kindly and hospitably entertained among them. We baptized a young man named Heman Hyde; his parents were Presbyterians, and his mother, on account of the strength of her traditions, thought that we were wrong, and told me afterwards that she would much rather have followed him to an earthly grave than to have seen him baptized. "Soon afterwards, however, herself, her husband, and the rest of the family, with some thirty or forty others, were all baptized and organized into a branch of the Church—called the Freedom branch—from which nucleus the light spread and souls were gathered into the fold in all the regions round. Thus mightily grew the word of God, or the seed sown by that extraordinary personage, the Prophet and Seer of the nineteenth century" (*Autobiography*, 89). Revelations of the Restoration 782)

2 And should preach my ^aeverlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining counties;

3 And devote his whole time to this high and holy calling, which I now give unto him, ^aseeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the ^blaborer is worthy of his hire. **(Warren A. Cowdery's calling was to preside over the branch in Freedom and to declare the gospel full time there and in the adjoining counties. His calling was similar to that of a mission president today. Having no time to provide for his family, he was directed by the Lord to receive his support from the Church. Revelations of the Restoration, 782-83)**

4 And again, verily I say unto you, the ^acoming of the Lord draweth nigh, and it overtaketh the world as a ^bthief in the night— **(Those who are of the world will no more know when Christ is to return than they know when the thief will strike. Spiritually, they have retired to their beds for the "slumber of death" (Jacob 3:11). It is as though they are asleep and unaware of the events taking place around them. While their sleeping eyes are closed to the signs of the times, they dream of iniquity, unaware of their danger. By contrast, the Lord told the "children of light" (v. 5) that they will "know the signs of the times, and the signs of the coming of the Son of Man" (D&C 68:11).**

Revelations of the Restoration, 783)

5 Therefore, gird up your loins, that you may be the ^achildren of light, and that day shall **not** ^bovertake you as a thief. (To accept the gospel and live by its standard is to come out of darkness into the light (1 Peter 2:9), thus becoming children of light (John 12:36; Colossians 1:12) and followers of light and truth. The commandment given to the Saints of all ages is to "walk as children of light" (Ephesians 5:8). Paul warned the Thessalonian Saints, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. **But ye, brethren, are not in darkness, that that day should overtake you as a thief"** (1 Thessalonians 5:2-4). Those who have treasured up the Lord's word shall not be deceived (Joseph Smith-Matthew 1:37) but will know of the nearness of the Lord's coming. The prophesied signs will indicate the generation in which the Son of Man will appear in glory. The Saints ought to look forward to the Savior's return and be anxiously engaged in preparing the world for that great event. **If the Saints will prepare for the Lord's return, sleep will flee from their eyes as they wait in eager anticipation for the coming of the Bridegroom. While the wicked slumber, the children of light will be alert and aware that with each passing year the time of the Lord's promised return draws closer.** Commenting on Paul's warning to the Thessalonians, the Prophet Joseph Smith explained: **"It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but he will reveal it to His servants the prophets. Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, &c. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east"** (*Teachings of the Prophet Joseph Smith*, 286-87) Revelations of the Restoration, 784)

6 And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my scepter, and separated himself from the crafts of men; (As the heavens wept when Satan and his legions were lost, so they rejoice when children of our Eternal Father choose the course that will enable them to return to his presence. The text suggests that angels are aware of what their earthly counterparts are doing (D&C 62:3). Revelations of the Restoration 784)

7 Therefore, blessed is my servant Warren, for I will have mercy on him; and, notwithstanding the ^avanity of his heart, I will lift him up inasmuch as he will humble himself before me.

8 And I will give him ^agrace and assurance wherewith he may stand; and if he continue to be a faithful witness and a ^blight unto the church I have prepared a crown for him in the ^cmansions of my Father. Even so. Amen. (Warren A. Cowdery moved his family to Kirtland in February 1836. There he was active in Church affairs until he became disaffected with the leadership of the Church in 1838. This same year his brother Oliver was excommunicated. When the Lord commanded the Saints to move to Far West, Missouri, Warren remained behind (D&C 115:17). He died in Kirtland on 23 February 1851 while still disaffected (Cook, *Revelations*, 215). Revelations of the Restoration, 784)

D&C 107

Revelation on priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, dated March 28, 1835. (The Twelve were called only one month ago.) HC 2: 209-217. On the date named the Twelve met in council, (Under the hands of the Prophet the three witnesses of the Book of Mormon, Oliver Cowdery, David Whitmer and Martin Harris were blessed by the direction of the Holy Spirit to choose the Twelve Apostles of the Church. The men thus selected were all equal in authority, but in a later time the Prophet designated the order in which they should sit in council—that is, according to age the eldest first. And under this rule the first Quorum of the Twelve Apostles of the Church of Jesus Christ in these last days were: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson. Life of Joseph Smith, p. 177-79) confessing their individual weaknesses and shortcomings, expressing repentance, and seeking the further guidance of the Lord. They were about to separate on missions to districts assigned. Although portions of this section were received on the date named, the historical records affirm that various parts were received at sundry times, some as early as November 1831.

1–6, There are two priesthoods: the Melchizedek and the Aaronic; 7–12, Those who hold the Melchizedek Priesthood have power to officiate in all offices in the Church; 13–17, The bishopric presides over the Aaronic Priesthood, which administers in outward ordinances; 18–20, The Melchizedek Priesthood holds the keys of all spiritual blessings; the Aaronic Priesthood holds the keys of the ministering of angels; 21–38, The First Presidency, the Twelve, and the Seventy constitute the presiding quorums, whose decisions are to be made in unity and righteousness; 39–52, Patriarchal order established from Adam to Noah; 53–57, Ancient saints assembled at Adam-ondi-Ahman, and the Lord appeared to them; 58–67, The Twelve are to set the officers of the Church in order; 68–76, Bishops serve as common judges in Israel; 77–84, The First Presidency and the Twelve constitute the highest court in the Church; 85–100, Priesthood presidents govern their respective quorums.

1 **THERE** are, in the church, two ^apriesthoods, (Joseph Smith: **All Priesthood is Melchizedek**, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself. (Teachings of the Prophet Joseph Smith, pp. 180-81.)) **namely, the Melchizedek and ^bAaronic, including the Levitical Priesthood. (Aaronic and Levitical are the same priesthood. Bruce R. McConkie: Aaron and his sons after him held the keys of the Aaronic Priesthood and acted in the full majesty and power of this Levitical order; many of their functions were comparable to those of bishops and priests in this dispensation. Though the rest of the ordained Levites held the fulness of the Aaronic Priesthood (Heb. 7:5) and participated**

in the offering of sacrifices, they did not hold the keys of the Aaronic ministry; many of their functions were comparable to those of teachers and deacons in this dispensation. (Num. 3; 4; 2 Chron. 29; Mal. 3:3; D. & C. 13; Doctrines of Salvation, vol. 3, pp. 111-114.) Mormon Doctrine, p. 9-10)

2 Why the first is called the ^aMelchizedek (Melchizedek means king of righteousness.) Priesthood is because ^bMelchizedek was such a great high priest. (Stephen L. Richards: The Priesthood is usually simply defined as "The power of God delegated to man." This definition, I think, is accurate. But for practical purposes I like to define the Priesthood in terms of service and I frequently call it "the perfect plan of service." I do so because it seems to me that it is only through the utilization of the divine power conferred on men that they may ever hope to realize the full importance and vitality of this endowment. It is an instrument of service. Its uses and purposes are all defined in terms of service, and the man who fails to use it is apt to lose it, for we are plainly told by revelation that he who neglects it "shall not be counted worthy to stand." [Sec. 107:100.] CR, Apr 1937, p. 46-47)

3 Before his day it was called *the ^aHoly Priesthood, after the ^bOrder of the Son of God.*

4 But out of ^arespect or ^breverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, (There was a church organization in Old Testament times.) called that priesthood after Melchizedek, or the Melchizedek Priesthood.

5 All other authorities or offices in the church are ^aappendages to this priesthood. (Which priesthood office holds more priesthood, deacon, teacher or priest? Elder, high priest, seventy, patriarch, apostle? Bruce R. McConkie: "The priesthood is greater than any of its offices. **No office adds any power, dignity, or authority to the priesthood.** All offices derive their rights, prerogatives, graces, and powers from the priesthood. This principle may be diagramed by dividing a circle into segments. The priesthood is the circle; the segments of the circle are the callings or offices in the priesthood. Anyone who serves in a segment of the circle must possess the power of the whole circle. No one can hold an office in the priesthood without first holding the priesthood. Further, there is no advancement from one office to another within the Melchizedek Priesthood. **Every elder holds as much priesthood as an apostle or as the President of the Church, though these latter officers hold greater administrative assignments in the kingdom. It follows, also, that any holder of the Melchizedek Priesthood could perform any priestly function he was appointed to do by the one holding the keys of the kingdom.** Normally a priesthood bearer works in the particular segment of the priesthood circle in which his primary responsibility lies. (Gospel Doctrine, 5th ed., pp. 148-149; Teachings, p. 112.) (Mormon Doctrine, 595-96).)

6 **But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or ^aLevitical Priesthood.** (Some argue that the Aaronic and Levitical Priesthoods are different priesthoods. This revelation, however, does not support such a distinction.)

7 The office of an ^aelder comes under the priesthood of Melchizedek.

8 The ^aMelchizedek Priesthood holds the right of presidency, (The right of presidency—commonly referred to as holding keys—is the right to preside, direct, or govern. When someone becomes a member of the Quorum of the Twelve, for instance, all the keys of the kingdom are conferred upon him. Wherever he goes in the Church, a member of the Twelve is the presiding officer, unless a more senior member of the Twelve is also present. In a sense, the Twelve hold every office in the Church, for they preside over all offices and auxiliaries. They do not preside because they hold priesthood but because they have been given the keys or "right of presidency." Revelations of the Restoration, p. 787) and has power and ^bauthority over all the offices in the church in all ages of the world, to administer in spiritual things.

9 The ^aPresidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church. (Joseph F. Smith: **We have the council of the first presidency consisting of three presiding high priests who are called of God and appointed to preside over the Church and over the Priesthood of God, and I want to say here that it does not follow and never has followed**

that the members of the first presidency of the Church are necessarily to be ordained apostles. They hold by virtue of their rights as presidents of the Church all the keys and all the authority that pertains to the Melchizedek Priesthood, which comprehends and comprises all of the appendages to that priesthood, the lesser priesthood and all the offices in the priesthood from first to last, and from least to greatest. (CR, April 1913, p. 4.)

10 ^aHigh priests after the order of the Melchizedek Priesthood have a ^bright to officiate in their own ^cstanding, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, ^dpriest (of the Levitical order), teacher, deacon, and member. (Under the direction of the First Presidency high priests can be called to positions of presidency and to administer spiritual things. This revelation notes that their office encompasses that of an elder in the Melchizedek Priesthood and the offices of priest, teacher, and deacon in the Aaronic Priesthood. It does not include the office of seventy, which belongs to the Melchizedek Priesthood, or the office of bishop, which belongs to the Aaronic Priesthood. The suggestion here is that seventies were to hold general authority status rather than be a part of the local organization. It was not necessary to include the office of bishop in this verse because a bishop, which is an office in the Aaronic Priesthood, must also be a high priest (D&C 68:19 But, as a ^ahigh priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of ^bbishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.). Revelations of the Restoration, p. 788.)

11 An elder has a right to officiate in his stead when the high priest is not present. (Joseph F. Smith: Today the question is, which is the greater—the High Priest or the Seventy, the Seventy or the High Priest? I tell you that neither of them is the greater, and neither of them is the lesser. Their callings lie in different directions, but they are from the same Priesthood. If it were necessary, the Seventy, holding the Melchizedek Priesthood, as he does, I say IF IT WERE NECESSARY—he could ordain a High Priest; and if it were necessary for a High Priest to ordain a Seventy, he could do that. Why? Because both of them hold the Melchizedek Priesthood. Then again, if it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchizedek Priesthood except an Elder, that Elder, by the inspiration of the Spirit of God, and by the direction of the Almighty, could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchizedek Priesthood. But the house of God is a house of order, and while the other offices remain in the Church, we must observe the order of the Priesthood, and we must perform ordinances and ordinations strictly in accordance with that order, as it has been established in the Church through the instrumentality of the Prophet Joseph Smith and his successors. (CR, October 1903, p. 87.))

12 The high priest and ^aelder are to administer in spiritual things, agreeable to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

13 The second priesthood is called the Priesthood of ^aAaron, because it was conferred upon Aaron and his seed, throughout all their generations. (From the days of Aaron to the time of Christ, the only priesthood known generally among the house of Israel in the Old World was the Aaronic, or Levitical, Priesthood. The right to hold this priesthood was limited to those who were of the tribe of Levi. With the coming of the gospel in the meridian day came the restoration of the Melchizedek Priesthood. The Aaronic Priesthood was retained, with the right to hold it again extended to all the tribes of Israel. Following the same pattern, both priesthoods have been restored in our day. Notwithstanding the fact that both priesthoods can be held by all worthy males, regardless of the tribe of Israel from which they descend, the promises given to those of the tribe of Levi "throughout all their generations" are still remembered and will be honored as a

part of the restoration of all things. See Doctrine and Covenants 68:13-21; 84:31; 107:69-71. Revelations of the Restoration, p. 788)

14 Why it is called the lesser priesthood is because it is an ^aappendage to the greater, (In all things the Aaronic Priesthood acts under the direction of the Melchizedek Priesthood. Those holding the higher priesthood can function in all the offices and capacities of the lesser priesthood; **it is unnecessary to have received the Aaronic Priesthood before receiving the higher priesthood.** Revelations of the Restoration, p. 788) or the Melchizedek Priesthood, and has power in administering outward ordinances.

15 The ^abishopric is the presidency of this (Aaronic) priesthood, and holds the ^bkeys or authority of the same. **(This refers to the presiding bishop of the Church and his counselors. Ward bishoprics did not function as we now know them until after the Saints had moved west.** This is a specialized usage of the word bishopric peculiar to Latter-day Saints. More generally the word simply refers to an office or calling (see Acts 1:20; D&C 114:2). According to this revelation, the presiding bishop and his counselors hold the keys restored by John the Baptist to Joseph Smith and Oliver Cowdery and thus give direction and leadership to all who hold the Aaronic Priesthood. Revelations of the Restoration, p. 789)

16 **No man has a legal right to this office** (This office pertains to the office of Presiding Bishop. Even though a literal descendant of Aaron were identified, it is still a requirement that the person would need to be called by revelation through the First Presidency of the Church.), **to hold the keys of this priesthood, except he be a ^aliteral descendant of ^bAaron.** (Orson Pratt: The Priesthood of Aaron, being an appendage to the higher Priesthood, has power to administer in temporal ordinances, such as that of baptism for remission of sins, the administration of the Lord's Supper, and in attending to temporal things for the benefit of the people of God. Among the privileges that are granted to this lesser Priesthood is to hold communion with holy angels that may be sent down from heaven. . . . [Sec. 13.] Let me here say, for the benefit of those who have not studied the Doctrine and Covenants of the Church, that if we have literal descendants of Aaron, they have the birthright, through their obedience to the Gospel of the Son of God, to the Bishopric, which pertains to the lesser Priesthood, they have the right to claim it, and to all the keys and powers pertaining to it, they have the right to be ordained and set apart to that calling and to officiate therein, and that too without the aid of two counselors. That is what we are taught in modern revelation. But as we have none at present, to our knowledge, that belong to the seed of Aaron, that has the right to this by lineage, the Lord has pointed out that those who are ordained to the higher Priesthood have the right, by virtue of this higher authority, to administer, when set apart by the First Presidency, or under their direction and according to their instruction as Bishops to officiate in the Presidency of the lower Priesthood. This order has been followed ever since the Lord revealed these things to this Church. A Bishop must be ordained to the high Priesthood, and by authority of that Priesthood, he may be set apart as a Bishop to preside over the lesser Priesthood to exercise the functions thereof, with the exception of one condition, that is, he must have two counselors ordained from among the high Priests of the Church. These three persons must officiate in relation to all the ordinances that pertain to the lesser Priesthood, and to administer in temporal things, having a knowledge of them by the inspiration of the Holy Ghost, as we are taught in the Book of Doctrine and Covenants. [Sec. 68:14-21.] (JD, May 13, 1877, 18:363-64.))

17 **But as a high priest of the ^aMelchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of ^bbishop when no literal descendant of Aaron can be found, provided he is called and ^cset apart and ordained unto this power by the hands of the ^dPresidency of the Melchizedek Priesthood.**

18 **The power and authority of the higher, or Melchizedek Priesthood, is to hold the ^akeys of all the spiritual blessings of the church—**

19 **To have the privilege of receiving the ^amysteries of the kingdom of heaven, to have the ^bheavens opened unto them, to commune with the ^cgeneral assembly and church of the ^dFirstborn, (To enter the Church of the Firstborn, we must be sealed to our spouse in the temple.) and to **enjoy the communion and ^epresence of God the Father, and Jesus the ^fmediator of the new covenant.** (The Melchizedek**

Priesthood was restored in order that the children of God might once again be brought into his presence. It is not future worlds to which this promise is directed but to the mortal and corruptible state in which we now reside. Revelations of the Restoration, p. 789-90)

20 **The ^apower and authority of the lesser, or ^bAaronic Priesthood, is to hold the ^ckeys of the ministering of angels, and to ^dadminister in outward ^eordinances,** (Baptism of water is described here as an "outward ordinance," or "the letter of the gospel." By contrast, the baptism of fire, meaning the Spirit or Holy Ghost, could be referred to as an "inward" or spiritual ordinance. The first can be performed by those holding the Aaronic Priesthood, the second only by those holding the higher or Melchizedek Priesthood. A primary charge given to the Aaronic Priesthood is to tend to temporal things, while the primary charge given the higher priesthood is to tend to spiritual things. Revelations of the Restoration, p. 790) **the letter of the gospel, the baptism of repentance for the ^fremission of sins, agreeable to the covenants and commandments.**

21 Of necessity there are presidents, or presiding ^aofficers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

22 Of the ^aMelchizedek Priesthood, three ^bPresiding High Priests, **(The Quorum of the First Presidency) chosen by the body, (Though somewhat ambiguous as used in this verse, "the body" is the newly formed Quorum of the Twelve to which this revelation was given. Precedence accords that at the death of the president of the Church, his counselors are released and the quorum of the First Presidency is dissolved. "The body" responsible to form the new presidency of the Church is the Quorum of the Twelve. When the First Presidency is dissolved by the death of its president, the Quorum of the Twelve then becomes the leading quorum in the Church. Its president, the senior apostle of God on earth, presides over the Church by virtue of the fact that he presides over its leading quorum. No other man on earth has the right to lead. Indeed, the Quorum of the Twelve cannot even meet unless the senior apostle calls a meeting. When such a meeting is called, he presides over it. If revelation is to come, it must, according to the order of the Church, come through him. At the death of the President of the Church, the president of the Quorum of the Twelve automatically succeeds him. He is the mouthpiece of the Lord to the Church; no one else has a rightful claim to that privilege. From Brigham Young to the present day, this has always been the case. Can the Lord change that order if he wants to? Of course; it's his Church and he runs it. But should he choose to change the order he has established, he must, according to his word, do it through the channels he has ordained. The only man on earth who can receive a revelation that the president of the quorum of the Twelve should not lead the Church is the president of that quorum. No other individual or quorum can receive that revelation until it has come through the channel the Lord has ordained.** If a man is worthy and capable of presiding over the Quorum of the Twelve, he is certainly worthy and capable of presiding over the Church. What if the senior apostle is serving as a counselor in the First Presidency at the death of the president of the Church rather than as president of the Quorum of the Twelve? A senior apostle serving in the First Presidency is sustained as a member of the First Presidency and as president of the Quorum of the Twelve. The next senior apostle is sustained as "acting president" over that quorum. When the First Presidency is dissolved by the death of its president, the counselor who is the senior apostle assumes his rightful position as the president of the Twelve. The system of succession in the presidency of the Church is but one of many illustrations of the Lord's genius. No room exists for contention, aspirations of the unworthy, or uncertainty. Nor is the Church left without inspired leadership for so much as a moment, for with his last breath one prophet bequeaths the office to another according to a system instituted by the God of heaven himself.

Revelations of the Restoration, p. 790-91. Wilford Woodruff: Do you know of any reason in case of the death of the President of the Church why the Twelve Apostles should not choose some other than the President of the Twelve to be the President of the Church? I know of several reasons why they should not. First, at the death of the President of the Church the Twelve Apostles become the presiding authority of the Church, and the president of the Twelve is really the President of the Church, by virtue

of his office as much while presiding over the Twelve Apostles as while presiding over his two counselors. . . . Second, in case of the death of the President of the Church it takes a majority of the Twelve Apostles to appoint the President of the Church, and it is very unreasonable to suppose that the majority of that quorum could be converted to depart from the course marked out by inspiration and followed by the Apostles at the death of Christ and by the Twelve Apostles at the death of Joseph Smith. (Wilford Woodruff, March 28, 1877, p. 561.) appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, (J. Reuben Clark, Jr.: Anyone not desiring to sustain anyone proposed may not only indicate his dissent here but he may, if he wishes, present his objections to the proper authority of the Church, and will be given an appropriate hearing. This is the rule and order of the Church. CR, Apr 1940, p. 71-74) form a quorum of the Presidency of the Church.

23 The ^atwelve traveling councilors are called to be the Twelve ^bApostles, (Quorum of the Twelve) or special ^cwitnesses (Joseph Fielding Smith: "These twelve men are endowed with the power and responsibility to serve as the special witnesses for Christ. They are entitled to have the inspiration and necessary guidance of the Holy Ghost to fit and qualify them for this important mission. All men may, by virtue of the priesthood and the gift of the Holy Ghost, become witnesses for Christ. In fact that is just what every elder in the Church should be, but there is a special calling which is given to the twelve special witnesses that separates them from other elders of the Church in the nature of their calling as witnesses. These twelve men [as a quorum] hold the fulness of authority, keys, and priesthood, to open up the way for the preaching of the gospel to every nation, kindred, and tongue. Others who go forth go under their direction are subject unto them. This work of proselyting is in their hands, and under the counsel of the First Presidency they are called upon to conduct all the affairs of the Church and the preaching of the gospel to every creature." Doctrines of Salvation, 3:146) of the name of Christ in all the world (Joseph Fielding Smith: The question frequently arises: "Is it necessary for the members of the Council of the twelve to see the Savior in order to be an apostle?" It is their privilege to see him if occasion requires, but the Lord has taught that there is a stronger witness than seeing a personage, even of the Son of God, in a vision. I wish we could get this clear in the minds of the members of the Church. The Savior said: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:31-32.) Therefore the seeing, even the Savior, does not leave as deep an impression in the mind as does the testimony of the Holy Ghost to the spirit. Both Peter and Paul understood this. Here are the words of Paul: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6.) What is the lesson to be learned from this? That the impressions on the soul that come from the Holy Ghost are far more significant than a vision. It is where Spirit speaks to spirit, and the imprint upon the soul is far more difficult to erase. Every member of the Church should have the impressions on his soul made by the Holy Ghost that Jesus is the Son of God indelibly pictured so that they cannot be forgotten. We read that it is the Spirit that giveth life. [2 Cor. 3:6.] (Address to Seminary and Institute Faculty, "The Twelve Apostles," 1958, p. 6.) —thus differing from other officers in the church in the duties of their calling. (James E. Talmage: The title "Apostle" is one of special significance and sanctity; it has been given of God, and belongs only to those who have been called and ordained as "special witnesses of the name of Christ in all the world, thus differing from other officers in the Church in the duties of their calling." (D&C 107:23.) **By derivation the word "Apostle" is the English equivalent of the Greek "apostolos," indicating a messenger, an ambassador, or literally "one who is sent."** It signifies that he who is rightly so called, speaks and acts not of himself, but as the representative of a higher power whence his commission issued; and in this sense the title is that of a servant, rather than of a superior.

Even the Christ, however, is called an Apostle, with reference to His ministry in the flesh (Hebrews 3:1); and this appellation is justified by His repeated declarations that He came to earth to do not His own will but that of the Father by whom He was sent. [John 4:34; 5:30; 6:38-39.] So great is the sanctity of this special calling, that the title "Apostle" should not be used lightly as the common or ordinary form of address applied to living men called to this office. The quorum or council of the Twelve Apostles as existent in the Church today may better be spoken of as the "Quorum of the Twelve," the "Council of the Twelve," or simply as the "Twelve," and as the "Twelve Apostles," except as particular occasion may warrant the use of the more sacred term. It is advised that the title "Apostle" be not applied as a prefix to the name of any member of the Council of the Twelve; but that such a one be addressed or spoken of as Brother_____ or Elder_____, and when necessary or desirable, as in announcing his presence in a public assembly, an explanatory clause may be added, thus, "Elder_____ one of the Council of the Twelve." (LEJ, February 24, 1914, 11:580-81.) Wilford Woodruff: **I, Wilford Woodruff, being the last man living in the flesh who was present upon that occasion feel it a duty I owe The Church of Jesus Christ of Latter-day Saints, to the House of Israel, and to the whole world to bear this my last testimony to all nations, that in the winter of 1843-44, Joseph Smith, the Prophet of God, called the twelve apostles together in the City of Nauvoo, and spent many days with us in giving us our endowments, and teaching us those glorious principles which God had revealed to him. And upon one occasion he stood upon his feet in our midst for nearly three hours declaring unto us the great and last dispensation which God had set His hand to perform upon the earth in these last days. The room was filled as if with consuming fire; the Prophet was clothed upon with much of the power of God, and his face shone and was transparently clear, and he closed that speech, never-to-be-forgotten in time or in eternity, with the following language: "Brethren, I have had great sorrow of heart for fear that I might be taken from the earth with the keys of the Kingdom of God upon me, without sealing them upon the heads of other men. God has sealed upon my head all the keys of the kingdom of God upon the earth, and to prepare the Saints for the coming of the Son of Man. Now brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchizedek Priesthoods and Apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now roll off all the labor, burden and care of this Church and Kingdom of God before heaven and earth, and before God, angels and men; and if you don't do it you will be damned."** And the same spirit that filled the room at that time burns in my bosom while I record this testimony, and the Prophet of God appointed no one else but the Apostles to stand at the head of the Church and direct its affairs. (Pamphlet—Church Historical Department, October 1888.))

24 And they form a quorum, **equal in authority and power** to the three presidents previously mentioned. (They each hold all priesthood keys. They are equal only in the absence of the First Presidency. When the First Presidency is present, the Twelve serve under them. Elder Hyrum M. Smith and Janne M. Sjodahl explained that **"there can never be two or three quorums of equal authority at the same time;** therefore in the revelation where it reads that the Twelve Apostles form a quorum equal in authority with the First Presidency, and that the Seventies form a quorum equal in authority with the Twelve, it should be understood that this condition of equality could prevail only when the ranking quorum is no longer in existence, through death or otherwise. When the First Presidency becomes disorganized on the death of the President, then the Apostles become the presiding quorum, or council, of the Church with all the power to organize again the First Presidency, when they fall back again as the second ranking quorum of the Church. So with the Seventies, they would become equal only on the condition that the first two quorums ceased to exist. In regard to the Seventies, this provision, of course, concerns the first quorum of the Seventies" (Doctrine and Covenants Commentary, 700). If through some catastrophe the two leading quorums of the Church were dissolved, the First Quorum of the Seventy would become the leading quorum in the Church. It would be that quorum's responsibility to

reorganize the Quorum of the Twelve, which in turn would reorganize the First Presidency. Revelations of the Restoration, p. 792-93.)

25 The ^aSeventy are also called to ^bpreach the gospel, and to be especial (The words especial and special are synonymous) witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling.

26 And they form a quorum, (Quorum of the Seventy) equal in ^aauthority to that of the Twelve special witnesses or Apostles just named. (Anthon H. Lund: If the First Presidency is dissolved through the death of the Prophet, then the Twelve apostles have the authority to take the reins of government. [Sec. 107:23-24.] Should there ever arise such a case as the Apostles' quorum also being dissolved (which I do not think will ever happen), the Lord has further provided that a quorum of Seventy can hold and exercise the same power. I see a beautiful illustration here of the Lord's providence, in providing that his Church shall not be left in doubt. (CR, November 1901, p. 75.) Notice in these verses that the Lord distinguishes between the quorum of the Twelve and the quorum of Seventy in that the quorum of the Twelve are equal to the First Presidency in authority *and* power, whereas the Seventy are equal only in authority. This difference may have reference to the fact that the members of the First Presidency and Quorum of the Twelve each hold all of the keys of the kingdom (power) while all the members of the three quorums hold the priesthood (authority). It seems that in the event that both the First Presidency and Quorum of the Twelve all died at the same time, that heavenly messengers would need to be sent again to bestow those keys lost by the death of those who held them. Spencer W. Kimball: Today we announce to you the appointment of four new General Authorities to assist in the carrying forth of the work of the Lord, especially in the missionary area. The First Quorum of the Seventy will be gradually organized, eventually with seventy members, the presidency of which will be made up of the seven members. Three Brethren this day will be added to the First Quorum of the Seventy. (CR, October 1975, pp. 3-4.) Today we shall present four additional members of the First Quorum of the Seventy to you for your votes. In 1941, five high priests were called to assist the Twelve Apostles in their heavy work, and to fill a role similar to that envisioned by the revelations for the First Quorum of the Seventy. The scope and demands of the work at that time did not justify the reconstitution of the First Quorum of the Seventy. In the intervening years, additional Assistants to the Twelve have been added and today we have twenty-one. Commencing a year ago, brethren other than the First Council of the Seventy were called into the First Quorum of the Seventy, and at present there are fourteen in that quorum, including the First Council. Since the functions and responsibilities of the Assistants to the Twelve and the Seventy are similar, and since the accelerated, worldwide growth of the Church requires a consolidation of its administrative functions at the general level, the First Presidency and the Quorum of the Twelve, with the concurrence of the Assistants to the Twelve and the First Quorum of the Seventy, have felt inspired to call all of the Assistants to the Twelve into the First Quorum of the Seventy, to call four new members into the quorum, and to restructure the First Council of the Seventy. You will see that these changes, which are reflected in the list of General Authorities to be read by President Tanner, bring to thirty-nine the total number in the First Quorum of the Seventy, thus providing a quorum to do business. With this move, the three governing quorums of the Church defined by the revelations—the First Presidency, the Quorum of the Twelve, and the First Quorum of the Seventy—have been set in their places as revealed by the Lord. This will make it possible to handle efficiently the present heavy workload and to prepare for the increasing expansion and acceleration of the work, anticipating the day when the Lord will return to take direct charge of His church and kingdom. (CR, October 1976, p. 10.))

27 And every decision made by either of these quorums must be by the ^aunanimous voice of the same (The Church is not a democracy, nor is there any notion that the majority rules. Where scripture declares that there is but one God, the design is not to teach a mathematical principle but rather to emphasize the necessity of unity in the plan of salvation. We are saved to the extent that we have learned to think as God thinks, feel as he feels, and act as he would act. It is expected that this principle will find expression in the decisions of church councils. There is a spirit, power, and strength in unity that cannot otherwise

be enjoyed. There is no place for politics where the souls of men and principles of salvation are concerned. Vigorous discussion will have its place in the councils of the Church, but contention and quarreling will not. A unity of purpose should bring with it decisions that are unanimous. Revelations of the Restoration, p. 793); that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other—

28 A majority may form a quorum when circumstances render it impossible to be otherwise—

29 Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently

(An identifying characteristic of the true Church is that no officer or leader presides alone. Such has been the order from ancient times. The concept of a presidency of three not only complies with the law of witnesses but also constitutes an earthly type and shadow of the heavenly presidency, which consists of the Father, the Son, and the Holy Ghost.

Revelations of the Restoration, p. 794. George Q. Cannon: There are at the head of this Church, chosen by the Lord, three men, who constitute what is called the First Presidency of The Church of Jesus Christ of Latter-day Saints. One is the President. The other two are his Counselors. But all three are Presidents, according to the revelations. One, however, holds the keys. President [Wilford] Woodruff is distinguished from every other one of us by the fact that he possesses the keys of the kingdom on the earth. He represents the Supreme authority. His voice to us, in its place, brings to us the voice of God. Not that he is God; not that he is infallible. He is a fallible man. His Counselors are fallible men. The First Presidency cannot claim, individually or collectively, infallibility. Infallibility is not given to men. They are fallible. But God is infallible. And when God speaks to the Church through him who holds the keys, it is the word of the Lord to this people. Can President Woodruff do this without his counselors? I do not know what he can do, or what he might do; but I know that he does not do it. I know that President [Brigham] Young did not, nor President [John] Taylor. I know that President Joseph Smith did not. He sought the counsel of his Counselors. They acted in concert, they are a power. But, as it was said . . . if the First Presidency were divided, and the Twelve were divided, then we would not have the blessings that God has promised, and I do not know what would be our fate. (MS, September 5, 1895, 57:566-67.)), who were ordained after the order of Melchizedek, and were ^arighteous and holy men.

30 The decisions of these quorums, or either of them, are to be made in all ^arighteousness, in holiness, and lowliness of heart, meekness and ^blong suffering, and in ^cfaith, and ^dvirtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity;

31 Because the promise is, if these things abound in them they shall not be ^aunfruitful in the knowledge of the Lord.

32 And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church; otherwise there can be no ^aappeal from their decision. (Stephen L Richards: Now who is entitled to interpret the doctrine of the Church, granting that some items are susceptible of different constructions? I am sure that upon serious reflection there is no real difference of opinion on this question among the members. It is so well established by the revelations which we have received and the practice of the Church that the President and his Counselors are invested with this authority that I cannot believe any member will seriously dispute it. In the language of the revelation they, the Presidency, are constituted "a quorum . . . to receive the oracles for the whole Church." [Sec. 124:126.] They are the supreme court here on earth in the interpretation of God's law. In the exercise of their functions and delegated powers they are controlled by a constitution, a part of which is written and a part of which is not. The written part consists in authenticated scripture, ancient and modern, and in the recorded utterances of our latter-day prophets. The unwritten part is the spirit of revelation and divine inspiration which are appurtenant to their calling. In formulating their interpretations and decisions they always confer with the Council of the Twelve Apostles who by revelation are appointed to assist and act with them in the government of the Church. When, therefore, a judgment is reached and proclaimed by these officers it becomes binding upon all members of the Church, individual view to the contrary notwithstanding. God's Kingdom is a

kingdom of law and order. [Sec. 132:8.] He is the Lawgiver and the Supreme Judge, but he has delegated authority and conferred the keys of the Kingdom upon these men whom he has chosen. They act for him and, thank the Lord, we accept them. It is the only safe thing to do. There are some, perhaps, who may feel that it is subversive of individual freedom of thought and expression to be controlled by the interpretations of our leaders. I wish to assure them that any feeling of constraint will disappear when once they secure the genius and true spirit of this work. Our unanimity of thought and action does not arise, as some suppose, from duress or compulsion in any form. Our accord comes from universal agreement with righteous principles and common response to the operation of the Spirit of our Father. It is actuated by no fear except one. That is the fear of offending God, the Author of our work. (CR, October 1938, pp. 115-16.)

33 The ^aTwelve are a ^bTraveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, (The Twelve act under the direction of the First Presidency.) agreeable to the institution of heaven (The First Presidency of three is like the Presidency of Heaven; God the Father, God the Son and God the Holy Ghost.); to build up the church, and regulate all the affairs of the same in all nations, first unto the ^cGentiles and secondly unto the Jews.

34 The ^aSeventy are to act in the name of the Lord, under the direction of the ^bTwelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews; **(Though the Twelve are commissioned to travel throughout the world to build up the Church and regulate its affairs, they do so only under the direction of the First Presidency. The Seventy, in like manner, act under the direction of the Twelve. In declaring the gospel to the world, the charge given to those of both quorums is that they go first to the Gentiles and then to the Jews.** This is a reversal of the charge given by Christ to the Twelve and Seventy in the meridian of time. In that day the gospel was taken first to the Jews and then to the Gentiles (see Acts 13:46-48; Romans 11:7-26). Revelations of the Restoration, p. 794)

35 The Twelve being ^asent out, (The word Apostle actually means "one who is sent.") holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews.

36 The standing ^ahigh councils, at the stakes of Zion, form a quorum equal in authority in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council.

37 The ^ahigh council in Zion form a quorum equal in authority in the affairs of the church, in all their decisions, to the councils of the Twelve at the stakes of Zion.

38 It is the duty of the traveling high council (At this time, this referred to the Twelve Apostles) to call upon the ^aSeventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

39 It is the duty of the ^aTwelve, in all large branches of the church **(The Church today uses many terms with a precision of meaning unknown in its early history. This is particularly true of terms used to describe the division of the Saints into various congregations or ecclesiastical units: wards, stakes, branches, and districts. As used at the time of this revelation the term branches would best equate with that of stakes today.** Revelations of the Restoration, p. 795), to ordain ^bevangelical ministers ("An Evangelist is a Patriarch even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, etc. (June 27, 1839)" (Teachings of the Prophet Joseph Smith, 151).), as they shall be designated unto them by revelation— **(It used to be that only the apostles would call and ordain patriarchs in the stakes. Today, Stake Presidents have been delegated the duty of ordaining State Patriarchs, but the Apostles still must approve those called to this position.)**

40 The order of this priesthood (This verse refers to **the patriarchal order** of the priesthood (Teachings of the Prophet Joseph Smith, 322-23). The authority of the patriarchal order is found within the Melchizedek Priesthood. Were this not the case, the Twelve who have not received any priesthood but

the Melchizedek Priesthood could not confer the office of patriarch upon others as they were directed to do in the previous verse. Because of the expanded duties of the Twelve in our day, the authority to ordain patriarchs has been given to stake presidents. The matter of approving or choosing patriarchs, however, remains with the Twelve. The most important part of the patriarchal order, meaning the new and everlasting covenant of marriage, was restored (see commentary on D&C 131:1-4). In and through this order, a man becomes a natural patriarch to his own family, thus imitating the ancient order of things. President John Taylor taught: **"Every father, after he has received his patriarchal blessing, is a patriarch to his own family, and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any patriarch of the church: in fact it is his right; and a patriarch in blessing his children, can only bless as his mouthpiece"** (Gospel Kingdom, 146). Elder Bruce R. McConkie added this insight: **"He means every father who is married in the celestial order and has thereby received the blessings of Abraham so as to be a natural patriarch"** ("Eternal Family Concept," 89). Revelations of the Restoration, p. 796-97) **was confirmed to be handed down from father to son, and rightly** (The right referred to here is obtained by birth. It belongs to all who are born under the covenant. Revelations of the Restoration, p. 798) **belongs to the literal descendants of the chosen seed, to whom the promises were made.** (Bruce R. McConkie: **"From Adam to Noah the presiding representative of the Lord on earth held the joint office of patriarch and high priest— a calling conferred successively from father to son. Abraham, Isaac, Jacob, and other patriarchs held similar rights in their respective days. Abraham was promised that from his day on all who received the gospel would be accounted his seed and that his descendants after him would have right, by lineage, to the same priesthood he had gained (Abraham 2:6-11). Certain righteous persons were thus destined to receive the priesthood because they were 'lawful heirs according to the flesh' (D&C 86:8-10). It was their birthright. Special birthright blessings and priesthood pre-eminence have remained in the lineage of Jacob. Reuben, his firstborn, lost the birthright because of iniquity, and it passed to Joseph (1 Chron. 5:1-2) and through him to Ephraim. 'I am a father to Israel,' the Lord said, 'and Ephraim is my firstborn' (Jer. 31:9). This preferential status enjoyed by Ephraim among his fellow tribes in Israel has continued to our day. Predominantly Ephraim, among all the tribes of Israel, has so far been gathered into the fold of the true Shepherd. When the lost tribes return, they shall come to the children of Ephraim to receive their crowns of glory (D&C 133:26-34). From Aaron to the coming of John the Baptist, the high priests in Israel served in their presiding offices (of the Aaronic order) because they were descendants of Aaron. The office of Presiding Bishop in the Church today is of comparable hereditary nature, although the Lord has not so far designated the lineage in which the right to such office rests (D&C 68:14-24). The right to hold the Levitical Priesthood anciently was limited to the sons of Levi, who thus gained their priesthood prerogatives by birth. In the meridian of time our Lord altered this system and spread this Aaronic order of authority among worthy male members of the Church generally (1 Tim. 3:1-13)"** (Mormon Doctrine, 87-88).)

41 This ^aorder was instituted in the days of ^bAdam, and came down by ^clineage in the following manner: (Joseph Fielding Smith: In this revelation [Sec. 107] certain knowledge was revealed concerning the Patriarchal Priesthood and its descent from the beginning of time. Regarding this priesthood the Lord said: [Sec. 107:39-43, quoted.] In the following verses are named the other patriarchs from Seth to Noah with the ages of each when ordained. In Genesis we find the descent continued as follows: Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. (Gen. 11:10-26.) The father of Abraham from what we learn in the book of Abraham, turned to the worship of idols [Abr. 1:5-7; 2:5]; therefore he either lost his priesthood or it passed by him; nevertheless the descent came through him to Abraham. From Abraham the birthright went to Isaac and from him to Jacob, who was named Israel. From Israel it went to Joseph, the firstborn son of Rachel. The reason for this birthright not going to Israel's oldest son or to any of Joseph's older brothers was evidently because each had forfeited it by transgression. Therefore, the birthright and the Patriarchal Priesthood continued through the seed of

Joseph. Just why it was continued through Ephraim rather than through Manasseh, his older brother, we have not been informed, but we may be sure that the Lord had sufficient reason. From that time until now, this birthright has been vested in the descendants of Ephraim. (1 Chron. 5:1-2; Jer. 31:9; D&C 133:30-34.) **In the Dispensation of the Fulness of Times in which we live, the Lord revealed that this birthright of the first-born in Israel belonged to Joseph Smith, the father of the Prophet, and he was the first patriarch ordained in this dispensation. After his death the office and priesthood was conferred upon Hyrum Smith, the Prophet's oldest living brother. There is an interesting statement in a revelation given to Hyrum Smith in April, 1830, a few days after the organization of the Church. In this revelation the Lord said to him: Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is open, and thy tongue loosed; and thy calling is . . . unto the church forever, and this because of thy family. (D&C 23:3.) This appears to be a clear indication that he and his descendants after him should hold this patriarchal authority. After the death of the Patriarch Joseph Smith, Sr., Hyrum Smith, who was serving as second counselor in the First Presidency of the Church, was called to take the office of patriarch, and the Lord said: [Sec. 124:91-93, quoted.] . . . Today in each stake of Zion a patriarch is ordained, in some cases more than one. The patriarchs are authorized to give blessings to all faithful members of the Church, within the borders of the stake in which they live, who come properly recommended by their bishops. (IE, November 1956, pp. 789, 852-53.)**

42 From Adam to ^aSeth, who was ^bordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be ^cpreserved unto the end of the earth;

43 Because he (Seth) was a ^aperfect man, and his ^blikeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

44 Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam.

45 God called upon Cainan in the wilderness in the fortieth year of his age; and he met Adam in journeying to the place Shedolamak. He was eighty-seven years old when he received his ordination.

46 Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him.

47 Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him.

48 ^aEnoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him.

49 And he ^asaw the Lord, and he walked with him, and was before his face continually; and he ^bwalked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

50 Methuselah was one hundred years old when he was ordained under the hand of Adam.

51 Lamech was thirty-two years old when he was ordained under the hand of Seth.

52 Noah was ten years old when he was ^aordained under the hand of Methuselah.

53 (Verses 53-55 were taken from the blessing given by Joseph Smith to his father, Joseph Smith, Sr, when he was ordained the first patriarch in this dispensation on 18 December 1833: "Blessed of the Lord is my father, for he shall stand in the midst of his posterity and shall be comforted by their blessings when he is old and bowed down with years, and shall be called a prince over them, and shall be numbered among those who hold the right of Patriarchal Priesthood, even the keys of that ministry: for he shall assemble together his posterity like unto Adam; and the assembly which he called shall be an example for my father, for thus it is written of him: Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were High Priests, with the residue of his posterity, who were righteous, into the valley of Adam-on-di- Ahman, and there bestowed upon

them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a Prince over them forever. So shall it be with my father: he shall be called a prince over his posterity, holding the keys of the patriarchal Priesthood over the kingdom of God on earth, even the Church of the Latter-day Saints, and he shall sit in the general assembly of Patriarchs, even in council with the Ancient of Days when he shall sit and all the Patriarchs with him and shall enjoy his right and authority under the direction of the Ancient of Days. . . . And again, blessed is my father, for the hand of the Lord shall be over him, and he shall be full of the Holy Ghost; for he shall predict whatsoever shall befall his posterity unto the latest generation, and shall see the affliction of his children pass away, and their enemies under their feet: and when his head is fully ripe he shall behold himself as an olive tree whose branches are bowed down with much fruit. Behold, the blessings of Joseph by the hand of his progenitor, shall come upon the head of my father and his seed after him, to the uttermost, even he shall be a fruitful bough; he shall be as a fruitful bough, even a fruitful bough by a well whose branches run over the wall, and his seed shall abide in strength, and the arms of their hands shall be made strong by the hands of the mighty God of Jacob, and the God of his fathers: even the God of Abraham, Isaac and Jacob, shall help him and his seed after him: even the Almighty shall bless him with blessings of heaven above and his seed after him, and the blessings of the deep that lieth under: and his seed shall rise up and call him blessed. He shall be as the vine of the choice grape when her clusters are fully ripe: and he shall also possess a mansion on high, even in the Celestial Kingdom. His counsel shall be sought for by thousands, and he shall have place in the house of the Lord; for he shall be mighty in the council of the elders, and his days shall yet be lengthened out: and when he shall go hence he shall go in peace, and his rest shall be glorious; and his name shall be had in remembrance to the end. Amen" (Teachings of the Prophet Joseph Smith, 38-40). In our day, the Church Patriarchs have been Joseph Smith, Sr., Hyrum Smith, William Smith, John Smith, Hyrum Gibbs Smith, George F. Richards (acting), Joseph F. Smith II, Eldred G. Smith (emeritus 1979). Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all ^ahigh priests, with the residue of his posterity who were righteous, into the valley of ^bAdam-ondi-Ahman, (Where was the Garden of Eden? John A. Widtsoe: There has been much speculation about the location of the Garden of Eden, where Adam and Eve were placed when they came on earth. The earliest record, the Bible, gives no conclusive clue. It says: And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. (Gen. 2:10-14.) It has not been possible with this information to locate Eden with any certainty. Wild guesses have been made that Assyria and Ethiopia, names applied to countries in modern times, might furnish sufficient evidence, but without success. The question was finally answered to the satisfaction at least of the Latter-day Saints. In 1831, under revelation, the Prophet Joseph Smith directed the Church to found settlements in what is now the state of Missouri, at that time sparsely settled. In and near Independence, Jackson County, Missouri, the Saints planned to build a city to be called the "New Jerusalem, a land of peace, a city of refuge." [Sec. 45:66.] In that "city of Zion" was to be erected a temple to Almighty God. [Sec. 57:3; 84:3-4.] The Prophet designated the land at Independence and beyond as "the land where Adam dwelt." (D&C 117:8.) Further, he declared, again under revelation, (History of the Church 3:35) that Spring Hill, Daviess County, Missouri, is "the place where Adam shall come to visit his people," and called it Adam-ondi-Ahman. (D&C 116.) The revelation said that [Sec. 107:53, quoted]. Adam-ondi-Ahman is located on the north side of Grand River, in a sharp bend of the stream, on an elevated spot of ground overlooking the river and country roundabout. On the top of the hill was an ancient stone altar. ". . . when the altar was first discovered,

according to those who visited it frequently, it was about sixteen feet long, by nine or ten feet wide, having its greatest extent north and south. The height of the altar at each end was some two and a half feet, gradually rising higher to the center, which was between four and five feet high—the whole surface being crowning. Such was the altar of 'Diahman' when the Prophet's party visited it." (History of the Church 3:39.) According to these several revealed statements Adam lived in America, in the region known as the state of Missouri. The Garden of Eden must then have been on the American continent. This view is re-enforced by the recorded testimonies of those who heard Joseph Smith on this subject; for example, Brigham Young said: It is a pleasant thing to think of and to know where the garden of Eden was. Did you ever think of it? I do not think many do, for in Jackson County (Missouri) was the garden of Eden. Joseph has declared this and I am as much bound to believe that, as to believe that Joseph Smith was a prophet of God. We must let the Lord take his own time and prepare the way for our return to that country, and to build up the Temple. (Journal History, January-April, 1857; March 15, p. 1.) Heber C. Kimball said: I will say more, the garden of Eden was Jackson County, in the state of Missouri; where Independence now stands. . . . The Prophet Joseph Smith frequently spoke of these things. (JD 10:235.) The relative location of Independence and that of Adam-ondi-Ahman corroborate the Bible. After the so-called "Fall," Adam and Eve were driven out of the garden and a flaming sword "placed at the east to keep the way of the tree of life." Apparently Adam and Eve entered the country east of the garden. Now Adam-ondi-Ahman is about seventy miles northeast of the city of Independence. If our first progenitors settled at Adam-ondi-Ahman, it is more likely that the people as they increased settled along the course of the Mississippi basin. Noah probably built the Ark near the river. When the flood came, it floated easily into the ocean, to the Asiatic continent where Noah and his family began again the work commenced by Adam. (Evidences and Reconciliations, 1951, 3:158-61.) and there bestowed upon them his last blessing. (Each of the seven patriarchs named in this verse received the priesthood at the hands of Adam. Of Mahalaleel, Jared, and Enoch we are told that Adam at a subsequent time also blessed them. Thereafter, we are told that Enoch "saw the Lord." In this verse we learn that they were all high priests. Joseph Smith told us that Adam blessed his posterity because "he wanted to bring them into the presence of God" (Teachings of the Prophet Joseph Smith, 159). Here we are told that Adam gave them and "the residue of his posterity who were righteous" his "last blessing." After he did so the Lord appeared to them (D&C 107:54). All that we are told here conforms to the pattern given earlier in this revelation (vv. 18-19) and in Doctrine and Covenants 84:19. Perhaps Adam-ondi-Ahman, like a general conference of the Church, consisted of different meetings; everyone may not have participated in all of them. Revelations of the Restoration, p. 799)

54 And the Lord appeared unto them, and they rose up and blessed ^aAdam, and called him Michael, the prince, the archangel.

55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a ^aprince over them forever.

56 And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, ^apredicted whatsoever should befall his posterity unto the latest generation.

57 **These things were all written in the book of ^aEnoch, and are to be testified of in due time. (Enoch was the scribe. We understand this text to be a promise that in a future day we will receive scriptural records written by Enoch. A number of ancient manuscripts attributed to Enoch are extant today. These manuscripts are generally classified as pseudepigraphic (meaning falsely named) at least in part because the scholarly world does not believe that a written language existed at the time of Enoch. Nonetheless, the Book of Moses assures us that Adam and his children had a "language that was pure and undefiled" and that this same language was known to Enoch (Moses 6:6, 46-47). Commenting on the extant Enoch manuscripts, Elder Bruce R. McConkie observed: "In the pseudepigraphic writings of Enoch we find visions, prophecies, exhortations, and doctrinal expositions relative to the Second Coming and the Millennium; the names and functions of the**

seven angels (including Raphael, Michael, and Gabriel); the separation of the spirits of righteous and wicked men as they await the day of judgment; the coming judgment of the wicked; the attainment of salvation by the righteous and elect; the bringing of the Son of Man before 'the head of days' (meaning, obviously, the Ancient of Days); the resurrection of the dead and the separation by the Judge of the righteous and the wicked; the translation of Enoch; preexistence and the creation of the souls of all men before the foundation of the world; the war in heaven and the casting out of Satan; the dividing of the eight-thousand- year history of the earth into the first six thousand years, to be followed by one thousand years of rest, after which would come another one thousand years, and then the end; a list of beatitudes, not far removed in wisdom from those of Jesus himself; personal responsibility for sin; the salvation of animals; the state of eternal life for those who keep the commandments; and much, much more. It will be observed that the matters here recited, though taught in part and by inference in the canonical scriptures of that and our day, are in fact known only in plainness and purity by latter- day revelation. It is far more than coincidence that doctrines attributed to Enoch in the pseudepigraphic writings are the very ones the Lord saw fit to restore in plainness in our dispensation. Unfortunately, the whole of these ancient writings cannot be accepted as the mind and will and voice of Him from whom revelation comes. As with the study of the apocryphal books, so it is with the study of the pseudepigraphic writings: the seeker after revealed wisdom must be guided by the power of the Holy Spirit" (Mortal Messiah, 1:274-75). **We fully expect all of Enoch's writings to be restored to us in the purity in which he originally recorded them.** Revelations of the Restoration, p. 800-01)

58 It is the duty of the ^aTwelve, also, to ^bordain and set in order all the other officers of the church, agreeable to the revelation which says:

59 To the church of Christ in the land of Zion, in addition to the church ^alaws respecting church business—

60 Verily, I say unto you, saith the Lord of Hosts, there must needs be ^apresiding elders to preside over those who are of the office of an elder;

61 And also ^apriests to preside over those who are of the office of a priest; (This verse was added to the 1831 revelation by the Prophet in 1835. **As the Church is organized today, priests are presided over by their bishop, who holds the presidency of the Aaronic Priesthood in the ward. When these verses were recorded, wards did not yet exist and priests were men of full maturity.** Revelations of the Restoration, p. 801)

62 And also teachers to preside over those who are of the office of a teacher, in like manner, and also the ^adeacons—

63 Wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church.

64 Then comes the High Priesthood (The office of high priest), which is the greatest of all.

65 Wherefore, it must needs be that one be appointed of the High ^aPriesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church; (President of the Church)

66 Or, in other words, the ^aPresiding High Priest over the High Priesthood of the Church.

67 From the same comes the administering of ordinances and blessings upon the church, by the ^alaying on of the hands.

68 Wherefore, the office of a bishop is not equal unto it; for the office of a ^abishop is in administering all ^btemporal things; (Marion G. Romney: As the Church grew and the Saints gained experience, the Lord distinguished between the responsibilities of the Presiding Bishop and local, or ward, bishops as they have come to be known. Today, in the various handbooks of the priesthood, you will find four major categories of duties appointed unto the ward bishop. Except for those duties which are unique to the Presiding Bishopric of the Church and those which were made inoperative at the time the formal law of consecration was suspended, the role of the bishop today is essentially the same as was defined in these early revelations. Bishops have been given added responsibilities for the youth and as presiding high

priest of the ward. However, of all of the bishop's assignments, as important as each one is, none is more important than care for the poor. CR, Oct 1979, p. 137)

69 Nevertheless a ^abishop must be chosen from the High ^bPriesthood, unless he is a ^cliteral descendant of Aaron; (A bishop must be a high priest unless he is a literal descendant of Aaron. Today, all bishops are first ordained as high priests before being ordained as a bishop. However, this reference of the literal descendant of Aaron is for the position of Presiding Bishop.)

70 For unless he is a ^aliteral descendant of Aaron he cannot hold the keys of that priesthood.

71 Nevertheless, a high priest, that is, after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a ^aknowledge of them by the Spirit of truth;

72 And also to be a ^ajudge in Israel (A bishop is a judge every time a calling is issued, during tithing settlement, when giving a temple recommend and assistance to the poor.), to do the business of the church, to sit in ^bjudgment upon transgressors upon testimony as it shall be laid before him according to the laws, by the assistance of his ^ccounselors, whom he has chosen or will choose among the elders of the church.

73 This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the High Priesthood after the order of Melchizedek.

74 Thus shall he be a ^ajudge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be ^bset apart unto this ministry, until the borders of Zion are enlarged and it becomes necessary to have other bishops or judges in Zion or elsewhere.

75 And inasmuch as there are other bishops appointed they shall act in the same office.

76 But a literal descendant of Aaron (Joseph Fielding Smith: **There are some men in the Church who have been blessed by patriarchs and pronounced descendants of Levi, but they have not made any claim to the office of bishop, for the revelation governing this situation says literal descendant of Aaron, not of Levi. There is evidently a great host of men who are descendants of Levi but not of Aaron. The person spoken of in the revelations as having the right by lineage to the bishopric is the one who is the firstborn. By virtue of his birth he is entitled to hold "the keys of authority of the same."** This has reference only to the one who presides over the Aaronic Priesthood. It has no reference whatever to bishops of wards. Further, such a one must be designated by the First Presidency of the Church and receive his anointing and ordination under their hands. [Sec. 68:16-21.] The revelation comes from the Presidency, not from the patriarch, to establish a claim to the right to preside in this office. In the absence of knowledge concerning such a descendant, any high priest, chosen by the Presidency, may hold the office of Presiding Bishop and serve with counselors. [Sec. 68:19; 107:13-17.] (Doctrines of Salvation, 1956, 3:92-93.)) has a legal right to the presidency of this priesthood, to the ^akeys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel.

77 And the decision of either of these councils, agreeable to the commandment which says:

78 Again, verily, I say unto you, the most important business of the church, and the most ^adifficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the ^bPresidency of the High Priesthood.

79 And the Presidency of the council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the Presidency of the High Priesthood and its counselors shall have power to decide upon testimony according to the laws of the church.

80 And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters.

81 There is not any person belonging to the church who is exempt from this council of the church.

82 And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the ^acommon council of the church, who shall be assisted by twelve counselors of the High

Priesthood;

83 And their decision upon his head shall be an end of controversy concerning him.

84 Thus, none shall be exempted from the ^ajustice and the ^blaws of God, that all things may be done in ^corder and in solemnity before him, according to truth and righteousness. **(The supreme tribunal in the Church is here denominated as the Common Council of the Church. It consists of the First Presidency and twelve high priests chosen by them to assist as counselors. This council has the final word on all matters of controversy that involve the Church or a member's standing in it. As noted, no one stands above this council. Should the president of the Church transgress, his actions are to be judged by this body. This revelation specifies that in such an instance the council would be presided over by the presiding bishop and, we can only suppose, the Quorum of the Twelve. Their decision is the end of the controversy concerning him.** Revelations of the Restoration, p. 802-03)

85 And again, verily I say unto you, the duty of a president over the office of a ^adeacon is to preside over **twelve deacons**. (When a ward deacons quorum exceeds 12 and that situation will exist for a lengthy period of time, it is necessary to organize a second quorum of deacons.) to sit in council with them, and to ^bteach them their duty, ^cedifying one another, as it is given according to the covenants. (D&C 20)

86 And also the duty of the president over the office of the ^ateachers is to preside over **twenty-four** of the teachers, and to sit in council with them, teaching them the duties of their office, as given in the covenants.

87 Also the duty of the president over the Priesthood of Aaron (**Bishop**) is to preside over **forty-eight** ^apriests, and sit in council with them, to teach them the duties of their office, as is given in the covenants— (Since a bishop is to preside over the priests quorum, he needs to attend their meetings and activities most, if not all, of the time.)

88 This president is to be a ^abishop; for this is one of the duties of this priesthood. (The only officers on the ward level who hold keys are the deacons quorum president, the teachers quorum president, the bishop and the elders quorum president.)

89 Again, the duty of the president over the office of ^aelders is to preside over **ninety-six** elders, and to sit in council with them, and to teach them according to the covenants.

90 This presidency is a distinct one from that of the seventy, and is designed for those who do not ^atravel into all the world. (The duties of the seventy are similar to that of elders, except that the seventy are called to go into all the world, while the elders are to work at home.)

91 And again, the duty of the President of the office of the High Priesthood is to ^apreside over the whole church, and to be like unto ^bMoses—

92 Behold, here is wisdom; yea, to be a ^aseer, a ^brevelator, a translator, and a ^cprophet, having all the ^dgifts of God which he bestows upon the head of the church. (After Joseph Smith, all apostles were sustained as prophets, seers and revelators, but not as translators.)

93 And it is according to the vision showing the order of the ^aSeventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy;

94 And the seventh president of these presidents is to preside over the six;

95 And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them;

96 And also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it. (There are currently eight quorums of the Seventy. The First Quorum serve until they are age 70. The Second Quorum serve for a period of three to five years. The Third through Eighth Quorums are Area Authority Seventies, called and serve in the areas in which they live: President Gordon B. Hinckley: come now to the Brethren of the Seventy. As you know, we have two Quorums of Seventy who serve as General Authorities with jurisdiction across the Church. The First is comprised of those who serve to age 70. We will sustain four Brethren in this quorum this morning. Additionally, we are calling a group of wise and mature men with long experience in the Church and with freedom to go wherever

circumstances dictate as members of the Second Quorum of the Seventy. These Brethren will serve for periods in from three to five years. In every sense they will be General Authorities. We also have a faithful cadre of Brethren serving as Area Authorities. These have been called wherever the Church is organized. They are faithful and devoted men. They are men who love the Church and who have served in many capacities. As we have traveled at home and abroad, we have worked with many of them and have been deeply impressed with their remarkable capacity. The Lord made provision at a general level for a First Presidency, a Quorum of the Twelve Apostles, Quorums of the Seventy, and the Presiding Bishopric. At a local level the revelations speak of stake presidents and bishops. We have had in between the general and local authorities for a period of time the Regional Representatives, now more recently these Area Authorities. We have determined to present to the conference the names of these Area Authorities to be ordained Seventies. They will then have a quorum relationship presided over by the Presidents of the Seventy. They will be known as Area Authority Seventies, to serve for a period of years in a voluntary capacity in the area in which they reside. They are called by the First Presidency and will work under the general direction of the Quorum of the Twelve, the Presidents of the Seventy, and the Area Presidencies in that part of the world in which they live. They will continue with their present employment, reside in their own homes, and serve on a Church-service basis. Those residing in Europe, Africa, Asia, Australia, and the Pacific will become members of the Third Quorum of Seventy. Those in Mexico, Central America, and South America will become members of the Fourth Quorum. Those residing in the United States and Canada will become members of the Fifth Quorum. They may be assigned to (a) preside at stake conferences and train stake presidencies; (b) create or reorganize stakes and set apart stake presidencies; (c) serve as counselors in Area Presidencies; (d) chair regional conference planning committees; (e) serve on area councils presided over by the Area Presidency; (f) tour missions and train mission presidents; and (g) complete other duties as assigned. Consistent with their ordination as Seventies, they become officers of the Church with a specific and definite tie to a quorum. While there will be only limited opportunities for them to come together in quorum meetings, the Presidents of the Seventy will communicate with them, will instruct them, receive reports, and do other things of that kind. They will now have a sense of belonging that they have not experienced up to this time. As Seventies they are called to preach the gospel and to be especial witnesses of the Lord Jesus Christ as set forth in the revelations. Though all Seventies have equal scriptural authority, members of the First and Second Quorums are designated General Authorities, while members of the Third, through Eighth are designated Area Authorities. Although the ordination to the office of Seventy is without term, a Seventy is called to serve in a quorum for a designated period of years. At the conclusion of this service, he will return to activity in his respective ward and stake and will meet with his high priests group. We welcome most warmly these Brethren into quorum membership and activity. They have our confidence, our love, and our esteem. With these respective quorums in place, we have established a pattern under which the Church may grow to any size with an organization of Area Presidencies and Area Authority Seventies, chosen and working across the world according to need.

Ensign, May 1997, 4. **As of today here are the assignments of the Seventy: Third Quorum: Africa Southeast, Africa West, Europe Central, Europe East, Europe West; Fourth Quorum: Mexico North, Mexico South, Central America, Caribbean, South America North, South America West; Fifth Quorum: North America Northwest, North America West, Idaho, Utah North, Utah Salt Lake, Utah South; Sixth Quorum: North America Central, North America East, North America Northeast, North America Southeast, North America Southwest; Seventh Quorum: Brazil North, Brazil South, Chile, South America South; Eighth Quorum: Asia, Asia North, Australia, New Zealand/Pacific Islands, Philippines.)**

97 And these ^aseventy are to be ^btraveling ministers, unto the Gentiles first and also unto the Jews.

98 Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

99 Wherefore, now let every man learn his ^aduty, and to act in the office in which he is appointed, in all ^bdiligence.

100 He that is ^aslothful shall not be counted ^bworthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen. (This great revelation on the priesthood concludes with a charge given to every priesthood holder to learn his duty and act with diligence in the office to which he has been called. **The call is to magnify offices, not priesthood** (Romans 11:13; Jacob 1:19, 2:2; D&C 24:3, 9; 66:11; 88:80). "We speak loosely of magnifying our priesthood," observed Joseph Fielding Smith, "but what the revelations speak of is magnifying our callings in the priesthood, as elders, seventies, high priests, patriarchs, and apostles"(Conference Report, October 1970, 91). Every man must work out his salvation in the office to which he has been called. Elders must do the work of elders and high priests the work of high priests if they seek to be saved. To envy the office of another while neglecting the one to which we have been called is to sow the seeds of sorrow. John Taylor said it was a simple thing to respond to the question, "Who was the greater, the seventy or the high priest? It is the man who magnifies his office" (Gospel Kingdom, 152). As to the responsibility in the office and calling that is ours, President Joseph Fielding Smith gave this reminder: "The Council of the Twelve did not place them upon you; the Presidency of the Church did not place them upon you— it is true that they, or their representatives, called you and ordained you to this ministry—but the responsibility to perform this labor came to you from the Son of God! You are his servants. You will be held accountable to him for your stewardship, and unless you magnify your callings and prove yourselves worthy and faithful in all things, you will not stand blameless before him at the last day" (Doctrines of Salvation, 3:118). Revelations of the Restoration, p. 804-05)

D&C 108

How many temples were built by the Lord's covenant people before this dispensation? 4 – Solomon's temple, and 3 Nephite temples: Nephi's temple, Zarahemla and Bountiful temples.

How many temples were built or planned in the days of the Prophet Joseph Smith: 5 – Kirtland, Independence, Far West, Adam-ondi-Ahman, and Nauvoo. Kirtland still stands but is not owned by the Church. There are currently temples in Far West and Nauvoo, but no temples have been built in Independence and Adam-ondi-Ahman. See the end of the lesson for information about the temple to be built in Independence. The following is about the temple that was to be built in Adam-ondi-Ahman. (A red brick storehouse was erected part way up Spring Hill. Although it is grass-covered today and cattle graze there, remains of the bricks can still be found forming a slight rise or knoll on the surface of the ground. At the top of the hill, perhaps a mile from the storehouse, at a spot permitting a view of the surrounding country in every direction, a site was marked out and dedicated for a temple block. Elder Heber C. Kimball, who was present at the dedication, is credited with the following report of this event: After hearing of the mobbing, burning and robbing in Gallatin, Daviess Co., and the region round about the brethren of Caldwell went directly to Adam-ondi-Ahman, which is on the west fork of Grand River. Thomas B. Marsh, David W. Patten, Brigham Young, myself, Parley P. Pratt and John Taylor amongst the number. When we arrived there we found the Prophet Joseph, Hyrum Smith and Sidney Rigdon, with hundreds of others of the Saints, preparing to defend themselves from the mob who were threatening the destruction of our people. . . . While there we laid out a city on a high elevated piece of land, and set the stakes for the four corners of a temple block, which was dedicated, Brother Brigham Young being mouth; there were from three to five hundred men present on the occasion, under arms. This elevated spot was probably from two hundred and fifty to five hundred feet above the level of Grand River, so that one could look east, west, north and south, as far as the eye could reach; it was one of the most beautiful places I ever beheld. The Prophet Joseph called upon Brother Brigham, myself and others, saying, "Brethren, come, go along with me, and I will show you something." He led us a short

distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; "There," said Joseph, "is the place where Adam offered up sacrifice after he was cast out of the garden." The altar stood at the highest point of the bluff. Although the "temple block" was dedicated, apparently no corner stones were laid, and no temple was built. Persecution soon forced the Saints to flee to Illinois, and thus the settlement had a short existence lasting only a few months, because by November 1838 the Saints were leaving their homes and abandoning Adam-ondi-Ahman. Robert Matthews, Encyclopedia of Latter-day Saint History, Donald Q. Cannon, Richard O. Cowan, Arnold K. Garr.)

(When the revelation was given to build this temple there were only about one hundred members (approximately twenty families) living in Kirtland township. These people were not only few in number, but they lacked land, money, and architectural knowledge. But they united and called upon the Lord for help. Through visions and revelations to the First Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams) the pattern of this building was unfolded, after which these leaders supervised its construction. Meanwhile, missionaries went forth converting others and instructing converts to gather in Kirtland and contribute financially to the temple project. Heeding this call, many faithful Saints migrated to northeastern Ohio. Within three years, membership in Kirtland increased from one hundred to thirteen hundred. Studies in Scripture, 1:417)

Today there are 134 working temples with an additional 21 announced or under construction (as of 5/22/10).

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 26, 1835. HC 2: 345. This section was received at the request of Lyman Sherman, who had previously been ordained a high priest and a seventy, and who had come to the Prophet with a request for a revelation to make known his duty.

(Doctrine and Covenants 108 records a personal revelation given to Lyman Royal Sherman, confidant and friend of the Prophet Joseph Smith. He, his wife, Delcena Johnson, and others of her family joined the Church in January 1832 in Vermont. Lyman and Delcena moved to Kirtland, Ohio, in 1833. In 1834 Lyman Sherman marched with Zion's Camp and upon his return from Missouri was ordained one of the seven presidents of the original Quorum of Seventy, 28 February 1835. He was released from this position in April 1837 because he had previously been ordained a high priest. The day after Christmas in 1835, while in conversation with the Prophet, Lyman said, "I have been wrought upon to make known to you my feelings and desires, and was promised that I should have a revelation which should make known my duty" (Smith, *History of the Church*, 2:345). The revelation recorded in section 108 was given in response to that request. Shortly after receiving this revelation, Sherman participated with those of his quorum in several meetings in the Kirtland Temple in early 1836 wherein anointings and blessings were given. After Joseph Smith's flight to Missouri in early 1838, dissenters in Kirtland sought to use the printing office and materials to foster opposition to the Prophet. To thwart their designs, Lyman secretly burned the press. He moved to Missouri sometime prior to October 1838 and was made a temporary member of the high council in Far West on 13 December 1838. **In a revelation given to Joseph Smith while the Prophet was incarcerated in the Liberty Jail, Lyman Sherman was called to fill a vacancy in the Quorum of the Twelve. Unfortunately he died of illness at the age of thirty-five without learning that this sacred trust had been accorded him.** (Cook, "Lyman Sherman," 123-24) Revelations of the Restoration, 860)

1–3, *Lyman Sherman forgiven of his sins*; 4–5, *He is to be numbered with the leading elders of the Church*; 6–8, *He is called to preach the gospel and strengthen his brethren.*

1 VERILY thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my ^avoice in coming up hither this morning to receive counsel of him whom I have appointed. (Lyman Sherman, a man of great spiritual integrity, was responding to the direction the Lord had given to him in coming to seek counsel from the Prophet (D&C 122:2). The Prophet knew nothing of the direction the Lord had given Lyman to seek counsel at his hand. It is a significant lesson for all that he received a remission of sins not in this instance for attending required meetings, but rather for being responsive to the personal directions of the Lord to him. Revelations of the Restoration, 861)

2 Therefore, let your soul be at ^arest concerning your spiritual standing, and resist no more my voice. (Forgiveness of sins brings "peace of conscience" (Mosiah 4:3), in which guilt is swept away (Enos 1:6). The soul is cleansed from the effects of wickedness and finds rest in the Lord without anguish for wrongs committed. Alma explained to his son Helaman that when forgiven, "I was harrowed up by the memory of my sins no more" (Alma 36:19). *Resist no more my voice.* The voice of the Lord is heard in promptings of the Spirit. These proddings must be heeded if we are to receive the blessings the Lord has in store for us. Regarding such promptings, Amulek testified to the people of Ammonihah: "I did harden my heart, for I was called many times and I would not hear" (Alma 10:6). **How long Lyman Sherman had been receiving promptings from the Lord to visit with the Prophet is not known. It is evident, however, that his anxiety over his spiritual standing could have been of a shorter length if he had not earlier resisted the Lord's voice to go to the Prophet. In like manner there are members today who resist visiting with their priesthood leaders concerning their spiritual standing, even though the Lord has prompted them to do so many times. How sweet is the comforting solace that comes from meeting with one's bishop and receiving the assurance that one can be at peace concerning his or her spiritual standing before the Lord.** Revelations of the Restoration 861)

3 And arise up and be more careful henceforth in observing your ^avows, which you have made and do make, and you shall be blessed with exceeding great blessings.

4 Wait patiently until the ^asolemn assembly shall be called of my servants, then you shall be remembered with the ^bfirst of mine elders, and receive right by ordination with the rest of mine elders whom I have chosen. **(The Kirtland Temple was near completion when section 108 was given. Beginning on 13 January 1836 and continuing until shortly after the dedication, meetings were held in the Kirtland Temple at which there was a great outpouring of the Spirit. Many of the Saints received revelations and saw heavenly personages. Each of these meetings could appropriately be called a solemn assembly. The Prophet Joseph Smith recorded in his journal the proceedings of the meetings of 21–22 January: "At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion met in the two adjoining rooms, and waited in prayer while we attended to the ordinance. . . . "Many of my brethren who received the ordinance with me saw glorious visions. . . . Angels ministered unto them as well as to myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. . . . "Friday 22.—Attended at the school room at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that occurred on the preceding evening, while attending to the ordinance of holy anointing. "In the evening we met at the same place, with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance [of anointing and blessing]. The High Councils of Kirtland and Zion were present also. "After calling to order and organizing, the Presidency proceeded to consecrate the oil. . . . "The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren." (History of the Church, 2:379, 381–83.) This meeting, at which Lyman Sherman and his**

brethren of the Presidency of the Seventy received their anointings and blessings, was a great source of strength to them when they were sent to preach the gospel. Of these preparations Joseph Smith said: "We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here" (*Teachings of the Prophet Joseph Smith*, 91). On Monday, 5 October 1835, the Prophet recorded, "I returned home, being much fatigued from riding in the rain. Spent the remainder of the day in reading and meditation, and in the evening attended a Council of the Twelve Apostles; had a glorious time, and gave them much instruction concerning their duties for time to come; told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the solemn assembly of the first Elders, for the organization of the School of the Prophets; and attend to the ordinance of the washing of feet; and to prepare their hearts in all humility for an endowment with power from on high; to which they all agreed with one accord, and seemed to be greatly rejoiced. May God spare the lives of the Twelve to a good old age, for Christ the Redeemer's sake. Amen" (Smith, *History of the Church*, 2:287; see also 308, 345). *You shall be remembered with the first of mine elders.* At this time, Elder Sherman was one of the seven presidents of the Seventy. The reference to "the first of mine elders" does not refer to the office of an elder in the Melchizedek Priesthood but rather to the presiding quorums of the Church. The blessing promised to them was that they would be the first elders in this dispensation to be endowed with power in the Kirtland Temple (D&C 105:7, 33). Revelations of the Restoration, 862-63)

5 Behold, this is the ^apromise of the Father unto you if you continue faithful.

6 And it shall be fulfilled upon you in that day that you shall have right to ^apreach my gospel wheresoever I shall send you, from henceforth from that time.

7 Therefore, ^astrengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings. (Following the entry "conversation" in the dictionary of Joseph Smith's day we read: "General course of manners; behavior; deportment; especially as it respects morals" (Webster, *Dictionary*, 1828). This usage accords with that of the King James Translation of the New Testament. For instance, Paul says, "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it" (Galatians 1:13). As noted in the footnote in the LDS edition of the Bible, Paul's reference is not to his speech but rather to his "conduct" (Ephesians 2:3; 1 Timothy 4:12; 1 Peter 1:15-16). Revelations of the Restoration, 863)

8 And behold, and lo, I am with you to bless you and ^adeliver you forever. Amen.

Come Follow Me Lesson 40
September 27-October 3
D&C 109-110

D&C 109

Prayer offered at the dedication of the temple at Kirtland, Ohio, (Palm Sunday) March 27, 1836. HC 2: 420—426. According to the Prophet's written statement, this prayer was given to him by revelation. (In preparation for the dedication of the Kirtland Temple, the Prophet Joseph Smith, Sidney Rigdon, and Oliver Cowdery, as well as Warren A. Cowdery and Warren Parrish, who acted as scribes for the Prophet, met the day previous to the dedication "to make arrangements for the solemn assembly; this business occupied the remainder of the day" (Smith, History of the Church, 2:409). During this meeting the dedicatory prayer for the temple was written down. It is likely that Warren A. Cowdery and Warren Parrish recorded the prayer because they served the Prophet as his scribes and personal secretaries. Oliver Cowdery recorded in his journal: "This day our school did not keep, We prepared for the dedication of the Lord's house. I met in the presidents room pres. J. Smith, jr. S Rigdon, my brother W. A. Cowdery & Elder W. Parrish, and assisted in writing a prayer for the dedication of the house" (cited in Cook, Revelations, 218; spelling and punctuation as in original). **The precedence of writing the temple dedicatory prayer has continued in the Church today.** Now the day of dedication had come. The people assembled early, full of joy and gratitude, and they were not disappointed in their expectations. The manifestations of the divine presence were such as to leave no room in the minds of the true Saints for doubt concerning the nature of the work in which they were engaged. Heber C. Kimball relates that during the ceremonies of the dedication, an angel appeared (probably Peter) and sat near Joseph Smith, Sr., and Frederick G. Williams, so that they had a fair view of his person. He was tall, had black eyes and white hair; wore a garment extending to near his ankles, and had sandals on his feet. "He was sent," President Kimball says, "as a messenger to accept of the dedication" (Whitney's Life of Heber C. Kimball, p. 103). A few days afterwards, a solemn assembly was held in accordance with a commandment received (See Sec. 108:4), and blessings were given. "While these things were being attended to," Heber C. Kimball says, "the beloved disciple John was seen in our midst by the Prophet Joseph, Oliver Cowdery, and others" (Ibid., p. 104). On the 6th of April, a meeting was held which was prolonged into the night. On this occasion the spirit of prophecy was poured out upon the Saints, and many in the congregation saw tongues of fire upon some of those present, while to others angels appeared. "This," President Kimball says, "continued several days and was attended by a marvelous spirit of prophecy. Every man's mouth was full of prophesying, and for a number of days and weeks our time was spent in visiting from house to house, administering bread and wine, and pronouncing blessings upon each other to that degree, that from the external appearances one would have supposed that the last days had truly come, in which the Spirit of the Lord was poured out upon all flesh," (Ibid., p. 105; see also Hist. of the Church, Vol. II., p. 427). Nor were the Saints the only ones who were aware of supernatural manifestations at this time. Elder George A. Smith rose to prophesy, when a noise was heard like the sound of a rushing wind. All the congregation arose, and many began to speak in tongues and prophesy. And then people of the neighborhood came running together (hearing an unusual sound within and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. This continued until the meeting closed, at 11 p.m. (History of the Church, Vol. II., p. 428).)

1—5, Kirtland Temple built as a place for the Son of Man to visit; 6—21, It is to be a house of prayer, fasting, faith, learning, glory, and order, and a house of God; 22—33, May the unrepentant who oppose the Lord's people be confounded; 34—42, May the saints go forth in power to gather the righteous to Zion; 43—53, May the saints be delivered from the terrible things to be poured out upon the wicked in

the last days; 54—58, May nations and peoples and churches be prepared for the gospel; 59—67, May the Jews, the Lamanites, and all Israel be redeemed; 68—80, May the saints be crowned with glory and honor and gain eternal salvation. (The meeting was from 9am to 4pm with only one 15-20 minute intermission. Some who attended this solemn assembly testified that an angel was present and accepted the proceedings. Others were more specific and declared that the Savior was present and that the apostle Peter had come to accept the dedication. Backman, The Heavens Resound, p. 299, Studies in Scripture, 1:421)

1 ^aTHANKS be to thy name, O Lord God of Israel, who keepest ^bcovenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts— **(This verse is similar to the verse in the dedicatory prayer offered by Solomon on that temple. 1 Kings 8:23: Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.)**

2 Thou (The dedicatory prayer is addressed to the Father, as all prayers should be; it is addressed to the One whose original command it was that the house be built, which direction had been revealed to the builders by the Son through whom all revelation comes" (McConkie, Promised Messiah, 561-62).) who hast commanded thy servants to ^abuild a house to thy name in this place [Kirtland].

3 And now thou beholdest, O Lord, that thy servants have done according to thy commandment.

4 And now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation **(Only in Christ can we be saved)** can be administered to the children of men, we ask thee, O Lord, to accept of this ^ahouse, the ^bworkmanship of the hands of us, thy servants, which thou didst command us to build.

5 For thou knowest that we have done this work through great tribulation; and out of our poverty we have ^agiven of our substance to build a ^bhouse* to thy name, that the Son of Man might have a place to ^cmanifest himself to his people. **(It took about 3 ½ years to build the temple. Sacrifice brings forth the blessings of heaven.)**

6 And as thou hast said in a ^arevelation, given to us, calling us thy friends, saying—Call your solemn assembly (The solemn assembly to whom this reference was made was the School of the Prophets, where the elders would be instructed and endowed with power from on high. The dedication of a temple is also a solemn assembly as noted in Doctrine and Covenants 109:10. The pattern of such assemblies would follow that of the Lord's people in ancient times. Solemn assemblies included the gathering of his servants in a state of ritual purity for sacred purposes and holy convocations such as the Festival of Unleavened Bread (Deuteronomy 16:8, 16) or the eighth day of the Festival of Booths (Leviticus 23:36; Numbers 29:35; 2 Chronicles 7:9; Nehemiah 8:18). Revelations of the Restoration, p. 868. Heber C. Kimball: We had been commanded to prepare ourselves for a solemn assembly. At length the time arrived for this assembly to meet; previous to which the Prophet Joseph exhorted the elders to solemnize their minds, by casting away every evil from them, in thought, word and deed, and to let their hearts become sanctified, because they need not expect a blessing from God without being duly prepared for it, for the Holy Ghost would not dwell in unholy temples. This meeting took place soon after the house of the Lord had been dedicated. When the Prophet Joseph had finished the endowments of the First Presidency, the Twelve and the Presiding Bishops, the First Presidency proceeded to lay hands upon each one of them to seal and confirm the anointing; and at the close of each blessing the whole of the quorums responded to it with a loud shout of Hosanna! Hosanna! etc. While these things were being attended to the beloved disciple John was seen in our midst by the Prophet Joseph, Oliver Cowdery and others. Life of Heber C. Kimball, April 6, 1836, p. 91-92), as I have commanded you;

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

8 Organize yourselves; ^aprepare every needful thing, and establish a house, even a ^bhouse of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of ^corder, a ^dhouse of

God; (As our bodies are temples, these scriptures also mean that we should live our lives as mentioned here. We should pray, fast, have faith, learn, be organized, etc.)

9 That your ^aincomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High—

10 And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our ^asolemn assembly, that it may be done to thine honor and to thy divine acceptance;

11 And in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the ^apromises which thou hast made unto us, thy people, in the revelations given unto us;

12 That thy ^aglory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house;

13 And that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a ^aplace of thy holiness.

14 And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best ^abooks, and that they may seek learning even by study, and also by faith, as thou hast said;

15 And that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing;

16 And that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house;

17 That all the incomings of thy people, into this house, may be in the name of the Lord;

18 That all their outgoings from this house may be in the name of the Lord;

19 And that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High;

20 And that no ^aunclean thing shall be permitted to come into thy house to ^bpollute it; (Those who participated in the ordinances performed in the temple in Kirtland did so by invitation. These rites were performed on the third floor of the temple. It was not this area that was polluted by apostates who sought to depose the Prophet. Their activities took place in the assembly room on the main floor which was open to the public (D&C 95:16-17). Notwithstanding, their actions were sufficient to offend the Spirit of the Lord and pollute his house. Similarly, the Nauvoo Temple was built with the idea that the lower floors of the temple would be available for public meetings and activities. Ordinances were performed in the upper rooms or attic where those who desired to participate in the temple ritual were required to first pass through an "examination area," or room, of which there were two presumably: one for men and the other for women (Brown, "Sacred Departments," 3:369). It was only after temples were built in the territory of Utah that recommendations signed by priesthood leaders were required of those desiring to enter the temple. Revelations of the Restoration, p. 869)

21 And when thy people ^atransgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall ^breverence thee in thy house.

22 And we ask thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy ^aname may be upon them, (In the waters of baptism we covenant to take upon ourselves the name of Christ (D&C 18:21-22). We renew that covenant when we partake of the sacrament (D&C 20:77). We take that name upon us in the anointing associated with the temple endowment. The Greek form of the word anointed is Christos (Christ). See commentary on Doctrine and Covenants 20:77. For Christ to place his name upon someone is for him to identify them as his. Thus those bearing his name are rightfully endowed with his power and authority. "Their arm," the Lord said, "shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of

mine indignation will I preserve them" (D&C 35:14; see also v. 26). Revelations of the Restoration, p. 870) and thy glory be round about them, and thine ^bangels have charge over them; (Do we have guardian angels? To those who have received the Melchizedek Priesthood, the Lord said, "I have given the heavenly hosts and mine angels charge concerning you" (D&C 84:42). And again he said, "And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up" (D&C 84:88). **"Angels are our associates," explained Heber C. Kimball, "they are with us and round about us, and watch over us, and take care of us, and lead us, and guide us, and administer to our wants in their ministry and in their holy calling unto which they are appointed"** (Journal of Discourses, 2:222). However, none of this should be construed to mean that individuals are assigned guardian angels with the sole responsibility of following us around "silent notes taking;" which is not good doctrine (Hymns, no. 237). Such a thought is demeaning to both the living and the dead. It demeans the living in the assumption that they need constant watching, a divine baby-sitter, as it were. It demeans the dead in the assumption that they have no greater work or labor to do. That simply is not the case. Were it so, we would be left to wonder why we had been given the companionship of the Holy Ghost and a blessing of protection as part of the endowment.

Revelations of the Restoration, p. 870-71. John A. Widtsoe: **"Undoubtedly angels often guard us from accidents and harm, from temptation and sin. They may properly be spoken of as guardian angels. Many people have borne and may bear testimony to the guidance and protection that they have received from sources beyond their natural vision. Without the help that we receive from the constant presence of the Holy Spirit, and from possibly holy angels, the difficulties of life would be greatly multiplied. The common belief, however, that to every person born into the world is assigned a guardian angel to be with that person constantly, is not supported by available evidence. It is a very comforting thought, but at present without proof of its correctness. An angel may be a guardian angel though he come only as assigned to give us special help. In fact, the constant presence of the Holy Spirit would seem to make such a constant, angelic companionship unnecessary."** (GI, pp. 28-29.))

23 And from this place they may bear exceedingly great and glorious tidings, in truth, unto the ^aends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of the prophets, concerning the last days.

24 We ask thee, Holy Father, to establish the people that shall worship, and honorably hold a name and standing in this thy house, to all generations and for eternity; (A blessing to temple recommend holders.)

25 That no weapon ^aformed against them shall prosper; that he who diggeth a ^bpit for them shall fall into the same himself; (Joseph Smith: No unhallowed hand can stop the work of God from progressing.

Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent and visited every clime, swept over the country and sounded in every ear till the purposes of God shall be accomplished and the great Jehovah shall say the work is done. DHC, 4:540)

26 That no combination of wickedness shall have power to rise up and ^aprevail over thy people upon whom thy ^bname shall be put in this house;

27 And if any people shall rise against this people, that thine anger be kindled against them;

28 And if they shall smite this people thou wilt smite them; thou wilt ^afight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

29 We ask thee, Holy Father, to confound, and astonish, and to bring to ^ashame and confusion, all those who have spread ^blying reports abroad, over the world, against thy servant or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears;

30 And that all their works may be brought to naught, and be swept away by the ^ahail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to ^blyings and slanders against thy people.

31 For thou knowest, O Lord, that thy servants have been innocent before thee in ^abearing record of thy name, for which they have suffered these things.

32 Therefore we plead before thee for a full and complete ^adeliverance from under this ^byoke;

33 Break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

34 O Jehovah, have mercy upon this people, and as all men ^asin forgive the transgressions of thy people, and let them be blotted out forever.

35 Let the ^aanointing of thy ministers be sealed upon them with power from on high. (Preparatory to the anticipated outpouring of the Spirit at the dedication of the temple, the Prophet and the "first elders" were washed and anointed. Joseph Smith records as follows, on 21 January 1836: "About three o'clock, P.M., I dismissed the school, and the Presidency retired to the attic story of the printing office, where we attended the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord. At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion met in the two adjoining rooms, and waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ. We then laid our hands upon our aged Father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the oldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the oldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head" (History of the Church, 2:379-80). During the weeks that preceded the dedication of the temple, others of the brethren participated in the biblical ritual of washing and anointing. Revelations of the Restoration, p. 873)

36 Let it be fulfilled upon them, as upon those on the day of Pentecost; let the gift of ^atongues be poured out upon thy people, even ^bcloven tongues as of fire, and the interpretation thereof.

37 And let thy house be filled, as with a rushing mighty ^awind, with thy ^bglory. (This was fulfilled the next week. The Prophet recorded that following the closing hymn and benediction at the dedicatory service: "President Brigham Young gave a short address in tongues, and David W. Patten interpreted, and gave a short exhortation in tongues himself, after which I blessed the congregation in the name of the Lord, and the assembly dispersed a little past four o'clock, having manifested the most quiet demeanor during the whole exercise. I met the quorums in the evening and instructed them respecting the ordinance of washing of feet, which they were to attend to on Wednesday following; and gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak, and not to fear to prophesy good concerning the Saints, for if you prophesy the falling of these hills and the rising of the valleys, the downfall of the enemies of Zion and the rising of the kingdom of God, it shall come to pass. Do not quench the Spirit, for the first one that opens his mouth shall receive the Spirit of prophecy. Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. This continued until the meeting closed at eleven p. m." (Smith, History of the Church, 2:428). The Pentecostal season continued for weeks after the dedication of the temple. The Prophet Joseph Smith recorded a week later: "I left the meeting in the charge of the Twelve, and retired about nine o'clock in

the evening. The brethren continued exhorting, prophesying, and speaking in tongues until five o'clock in the morning. The Savior made His appearance to some, while angels ministered to others, and it was Pentecost and an endowment indeed, long to be remembered, for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations: as the day of Pentecost, so shall this day be numbered and celebrated as a year of jubilee, and time of rejoicing to the Saints of the Most High God" (History of the Church, 2:432-33). Revelations of the Restoration, p. 874-75)

38 Put upon thy servants the ^atestimony of the covenant, that when they go out and proclaim thy word they may ^bseal up the law, and prepare the hearts of thy saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the ^cearth, because of their transgressions, that thy people may not faint in the day of trouble.

39 And whatsoever city thy servants shall enter, and the people of that city ^areceive their testimony, let thy peace and thy salvation be upon that city; that they may gather out of that city the righteous, that they may come forth to ^bZion, or to her stakes, (Elder Bruce R. McConkie explained: "The law of gathering as given to us has varied to meet the needs of an ever-growing Church that one day will have dominion over all the earth. In 1830 the saints were commanded to assemble in 'one place.' (D&C 29:8). How could it have been otherwise? They were told to 'assemble together at the Ohio' (D&C 37:3) and to go forth to Zion in 'the western countries' (D&C 45:64). In 1833 they were told to gather in the Zion of Missouri, 'Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them,' saith the Lord, 'and they shall be called stakes, for the curtains or the strength of Zion.' They were to worship the Lord 'in holy places.' (D&C 101:21-22.) In the revealed prayer dedicating the Kirtland Temple (1836), the Prophet importuned for the righteous, 'that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy.' (D&C 109:39.) In 1838 the Lord spoke of 'the gathering together upon the land of Zion, and upon her stakes.' (D&C 115:6.) In 1844 the prophetic word acclaimed: 'The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land.' (Teachings of the Prophet Joseph Smith, 362.) "We now have stakes of Zion in many nations, in Europe and Asia and South America and upon the islands of the sea. Before the Lord comes, there will be stakes in all lands and among all peoples. Any portion of the surface of the earth that is organized into a stake of Zion—a City of Holiness, as it were— becomes a part of Zion. A stake of Zion is a part of Zion—it is just that simple. And every stake becomes the place of gathering for the saints who live in the area involved" (Millennial Messiah, 294-95).) the places of thine appointment, with songs of everlasting joy;

40 And until this be accomplished, let not thy judgments fall upon that city.

41 And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets.

42 But deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and ^acleanse them from their blood.

43 O Lord, we delight not in the destruction of our fellow men; their ^asouls are precious before thee;

44 But thy word must be fulfilled. Help thy servants to say, with thy ^agrace assisting them: Thy will be done, O Lord, and not ours.

45 We know that thou hast spoken by the mouth of thy prophets terrible things concerning the ^awicked, in the last days—that thou wilt pour out thy judgments, without measure;

46 Therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and ^abind up the testimony, that they may be prepared against the day of burning.

47 We ask thee, Holy Father, to remember those who have been ^adriven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this ^byoke of affliction that has been put upon them.

48 Thou knowest, O Lord, that they have been greatly ^aoppressed and afflicted by wicked men; and our ^bhearts flow out with sorrow because of their grievous ^cburdens.

49 O Lord, ^ahow long wilt thou suffer this people to bear this affliction, and the ^bcries of their innocent ones to ascend up in thine ears, and their ^cblood come up in testimony before thee, and not make a display of thy testimony in their behalf?

50 Have ^amercy, O Lord, upon the wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins if repentance is to be found;

51 But if they will not, make bare thine arm, O Lord, and ^aredeem that which thou didst appoint a Zion unto thy people. (On the 29th of November, 1843, in the city of Nauvoo, when reviewing in the presence of a number of brethren the course taken by Missouri against the saints, the Prophet said: "They shall be oppressed as they have oppressed us, not by Mormons, but by others in power. They shall drink a drink offering, the bitterest dregs, not from the Mormons, but from a mightier source than themselves, God shall curse them." History of the Church, 6:95. On one occasion General Doniphan caused the sheriff of the county to bring Joseph Smith from the prison to his law office, for the purpose of consultation about his defense. During Smith's presence in the office, a resident of Jackson county, Missouri, came in for the purpose of paying a fee which was due by him to the firm of Doniphan and Baldwin, and offered in payment a tract of land in Jackson county. Doniphan told him that his partner, Mr. Baldwin, was absent at the moment, but as soon as he had an opportunity he would consult him and decide about the matter. When the Jackson county man retired, Joseph Smith, who had overheard the conversation, addressed General Doniphan about [it] as follows: "Doniphan, I advise you not to take Jackson county land in payment of the debt. God's wrath hangs over Jackson county. God's people have been ruthlessly driven from it, and you will live to see the day when it will be visited by fire and sword. The Lord of Hosts will sweep it with the besom of destruction. The fields and farms and houses will be destroyed, and only the chimneys will be left to mark the desolation." Comprehensive History of the Church, 1:538. During the Civil War these prophecies were fulfilled and Missouri was a scene of widespread terrible destruction. A detailed discussion of these destruction is in Comprehensive History of the Church, 1:539-59.)

52 And if it cannot be otherwise, that the cause of thy people may not fail before thee may thine anger be kindled, and thine ^aindignation fall upon them, that they may be wasted away, both root and branch, from under heaven;

53 But inasmuch as they will repent, thou art ^agracious and merciful, and wilt turn away thy wrath when thou lookest upon the face of thine Anointed. (Repentance is a rescuing, not a dour doctrine. It is available to the gross sinner as well as to the already good individual striving for incremental improvement. Neal A. Maxwell, CR, Oct 1991, p. 40)

54 Have mercy, O Lord, upon all the ^anations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the ^bConstitution of our land, by our fathers, be established forever. (America is the Lord's base of operations. It will be from America that the gospel will go forth to other nations. The Constitution will go to other nations as a beacon.)

55 ^aRemember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and afflicted ones of the earth;

56 That their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name; that their prejudices may give way before the ^atruth, and thy people may obtain favor in the sight of all;

57 That all the ends of the earth may know that we, thy servants, have ^aheard thy voice, and that thou hast sent us;

58 That from among all these, thy servants, the sons of Jacob, may gather out the righteous to build a holy ^acity to thy name, as thou hast commanded them.

59 We ask thee to appoint unto Zion other ^astakes besides this one which thou hast appointed, that the gathering of thy ^bpeople may roll on in great power and majesty, that thy work may be cut ^cshort in righteousness. (The Saints of latter days are commanded to preach repentance to the world and to invite

them to come unto Christ. Those who hearken to the message of the Restoration are commanded to gather to the stakes of Zion before the wicked are destroyed. "For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—Until all shall know me, who remain" (D&C 84:96-98). As the prophesied destruction of the last days gets closer, the Lord will prosper the preaching of the gospel to all nations. Doors now locked to our missionaries will be opened. The Lord's work will be hastened by the blessings that he bestows upon the earth that all might know the truth. The Lord's work being cut short in righteousness will happen according to a divinely predetermined timetable. Revelations of the Restoration, p. 879)

60 Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the ^aGentiles. (As used in the Bible, the word Gentile means nation—a collective body. It is used in the same manner in the Book of Mormon. As a Jew is a Jewish national, so is a Gentile a citizen of a gentile nation. Thus, Joseph Smith, a pure-blooded Israelite, is referred to as a Gentile; and the gospel, it is prophesied, will be restored in a gentile nation. By this definition Latter-day Saints are Israelites by descent but Gentile by culture. Any nation that does not have prophets at its head, revelation as its constitution, and the Messiah as its king is a gentile nation. Revelations of the Restoration, p. 879)

61 But thou knowest that thou hast a great love for the children of Jacob, who have been ^ascattered upon the ^bmountains for a long time, in a ^ccloudy and dark day.

62 We therefore ask thee to have mercy upon the children of Jacob, that ^aJerusalem, from this hour, may begin to be redeemed;

63 And the yoke of bondage may begin to be broken off from the house of ^aDavid;

64 And the children of ^aJudah may begin to return to the ^blands which thou didst give to Abraham, their father. (As part of the promises of the Lord to be fulfilled before the coming of the Son of Man, the Prophet Joseph Smith taught that "the tribe of Judah will return to old Jerusalem" (Teachings of the Prophet Joseph Smith, 17). In this inspired prayer dedicating the Kirtland Temple, the Prophet was moved upon by the Holy Ghost to ask that the long-awaited day of Judah's return to Jerusalem be hastened. Jerusalem had not been under Jewish control since the Roman destruction of the holy city in 70 AD. The Lord covenanted with Abraham that the land of Palestine was to be given to him and his seed after him forever (Genesis 13:14-15). Preparations for that promise to be fulfilled were enacted with the gathering of the Jewish remnant to Palestine and the establishment of the nation of Israel following World War II. The keys for gathering Judah to Jerusalem were restored by Moses to the Prophet Joseph Smith and Oliver Cowdery as part of the keys of the gathering of Israel (D&C 110:11). In 1841, under the direction of the Prophet Joseph Smith, Elder Orson Hyde traveled to Palestine and dedicated the land of Israel for the gathering of the Jews. He knelt on the Mount of Olives to the east of the city and dedicated the land for that purpose. Concerning the return of the Jews to their ancient homeland, he prayed: "Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye. "Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel— raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David to be their king" (Smith, History of the Church, 4:457). Christ, when he returns in glory as the promised David of the millennial kingdom, will claim his right to reign over the house of Israel, including Judah (D&C 45:43-53). Revelations of the Restoration, p. 879-880)

65 And cause that the ^aremnants of Jacob, who have been cursed and smitten because of their transgression, (This verse refers to the descendants of Lehi identified with the Indian nations of North

America. They bore the curse of their ancestors who rejected the fulness of the gospel and had been smitten by the Gentiles that came to the Americas from across the Atlantic Ocean. Because of apostasy, they had no knowledge of the Holy One of Israel, even though they are descendants of the house of Israel. They have been promised that in the last days they will be restored to a knowledge of the true Messiah, believe in his gospel, and blossom as a rose (D&C 3:16-19; 49:24). Revelations of the Restoration, p. 880) be ^bconverted from their wild and savage condition to the fulness of the everlasting gospel;

66 That they may lay down their weapons of bloodshed, and cease their rebellions.

67 And may all the scattered remnants of ^aIsrael, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from ^boppression, and rejoice before thee.

68 O Lord, remember thy servant, Joseph Smith, Jun., and all his afflictions and persecutions—how he has ^acovenanted with ^bJehovah, and vowed to thee, O Mighty God of Jacob—and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will.

69 Have mercy, O Lord, upon his ^awife and children, that they may be exalted in thy presence, and preserved by thy fostering hand.

70 Have mercy upon all their ^aimmediate connections, that their prejudices may be broken up and swept away as with a flood; that they may be ^bconverted and redeemed with Israel, and know that thou art God.

71 Remember, O Lord, the presidents, even all the presidents of thy church, (This reference is not to those who have succeeded Joseph Smith in the office of president of the Church but rather to those who stood with him in the presidency of the Church at that time and those who presided in the presidency of the two stakes of Zion that had been organized by that point in time. Revelations of the Restoration, p. 881) that thy right hand may exalt them, with all their families, and their immediate connections, that their names may be perpetuated and had in everlasting remembrance from generation to generation.

72 Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth; that the ^akingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth;

73 That thy ^achurch may come forth out of the wilderness of darkness, and shine forth fair as the ^bmoon, clear as the sun, and terrible as an army with banners; (The Church is likened to a mighty army that has come to reclaim the earth for its rightful king. Revelations of the Restoration, p. 73)

74 And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to ^aflow down at thy presence, and the ^bvalleys to be exalted, the rough places made smooth; that thy glory may fill the earth; (Elder Bruce R. McConkie said: "Knowing as we do from latter-day revelation that the islands and continents were once joined in one landmass and will yet again be joined, we find new meaning in allusions and comments found in the ancient scriptures. As part of a description of the Second Coming, John tells us: 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.' (Rev. 6:14). In connection with the greatest earthquake of the ages, John says: 'And every island fled away, and the mountains were not found.' (Rev. 16:20). Also in a Second Coming setting John speaks of the voice of the Lord 'as the voice of many waters, and as the voice of a great thunder.' (Rev. 14:2). This is the identical language used by the Lord in telling Joseph Smith that the mountains and valleys shall not be found, that the great deep (apparently the Atlantic Ocean) will be driven back into the north countries, 'and the islands shall become one land.' (D&C 133:22-23). The voice of many waters and of a great thunder could well be the thunderous surging of a whole ocean moving half an earth's distance from where it now is. And all of this gives deep meaning to John's account, which says: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' (Rev. 21:1). The apparent meaning of this is that the sea, or ocean, that separates the continents will cease to be, for their great landmasses will be joined together again" (Millennial Messiah, 623-24).) (Parley P. Pratt: But in the

resurrection which now approaches, and in connection with the glorious coming of Jesus Christ, the earth will undergo a change in its physical features, climate, soil, productions; and in its political, moral and spiritual government. Its mountains will be leveled, its valleys exalted, its swamps and sickly places will be drained and become healthy, while its burning deserts, and its frigid polar regions, will be redeemed and become temperate and fruitful. Key to Science and Theology, p. 132)

75 That when the trump shall sound for the dead, we shall be ^acaught up in the cloud to meet thee, that we may ever be with the Lord;

76 That our garments may be pure, that we may be clothed upon with ^arobes of ^brighteousness, with palms in our hands (The palm leaf is a symbol of victory and peace.), and ^ccrowns of glory upon our heads (The crowns represent those that reign as kings and queens over their posterity in eternity. They have been married in "the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise. . . . [They] shall inherit thrones, kingdoms, principalities, and powers" (D&C 132:19). Revelations of the Restoration, p. 882), and reap eternal ^djoy for all our ^esufferings.

77 O Lord God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with ^aglory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fulness, from everlasting to everlasting.

78 O hear, O hear, O hear us, O Lord! And answer these petitions, and accept the ^adedication of this house unto thee, the ^bwork of our hands, which we have built unto thy name;

79 And also this church, to put upon it thy ^aname. And help us by the power of thy Spirit, that we may ^bmingle our voices with those bright, shining ^cseraphs around thy throne, with acclamations of ^dpraise, singing Hosanna (The word Hosanna is "of Hebrew origin, meaning literally, save now, or save we pray, or save we beseech thee—[and] is both a chant of praise and glory to God and an entreaty for his blessings" (McConkie, Mormon Doctrine, 368). At the dedication of the Kirtland Temple, a pattern for all subsequent temple dedications, the proceedings of the day were sealed "by shouting hosanna, hosanna, hosanna to God and the Lamb, three times, sealing it each time with amen, amen, and amen"(Smith, History of the Church, 2:427-28). Revelations of the Restoration, p. 883) to God and the ^eLamb! (William W. Phelps wrote a dedicatory hymn for this occasion, "The Spirit of God Like a Fire Is Burning," which has been sung at all latter-day temple dedications. The words of the first verse and chorus express the sentiments of the dedicatory prayer and are familiar to Latter-day Saints. The fifth verse, which is particularly fitting for a temple dedication, is no longer sung. We'll wash and be washed, and with oil be anointed, withal not omitting the washing of feet; For he that receiveth his penny appointed Must surely be clean at the harvest of wheat. (Smith, History of the Church, 2:426)

Revelations of the Restoration, p. 882. This day among Christians was celebrated the day when Christ rode into Jerusalem upon a donkey when the people shouted Hosanna.)

80 And let these, thine ^aanointed ones, be clothed with salvation, and thy saints ^bshout aloud for joy. Amen, and Amen.

D&C 110

Visions manifested to Joseph Smith the Prophet and Oliver Cowdery in the temple at Kirtland, Ohio, (Easter Sunday and Passover Weekend) April 3, 1836. HC 2: 435—436. The occasion was that of a Sabbath day meeting. The Prophet prefaces his record of the manifestations with these words: "In the afternoon, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us."

Inside the Kirtland Temple where the Lord appeared to Joseph and Oliver.



1—10, The Lord Jehovah appears in glory and accepts the Kirtland Temple as his house; 11—12, Moses and Elias each appear and commit their keys and dispensations; 13—16, Elijah returns and commits the keys of his dispensation as promised by Malachi. (The visitations of heavenly messengers on this occasion is similar to the events occurring on the Mount of Transfiguration with Peter, James, and John.)

1 THE ^aveil was taken from our minds, and the ^beyes of our ^cunderstanding were opened.

2 We ^asaw the Lord (Like Joseph and Oliver, John Murdock also saw the Lord. He recorded: "The visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely! The visage of his face was sound and fair as the sun. His hair, a bright silver gray, curled in most majestic form, His eyes, a keen penetrating blue, and the skin of his neck a most beautiful white, and He was covered from the neck to the feet with a loose garment, pure white, whiter than any garment I have ever before seen. His countenance was most penetrating, and yet most lovely! And while I was endeavoring to comprehend the whole personage, from head to feet, it slipped from me, and the Vision was closed up. But it left on my mind the impression of love, for months, that I never before felt, to that degree" (quoted in Anderson, Joseph Smith's Kirtland, 109-10). Revelations of the Restoration, p. 885) ^bstanding upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure ^cgold, in color like amber.

3 His ^aeyes were as a flame of fire; the hair of his head was white like the pure snow; his ^bcountenance shone above the brightness of the sun; and his ^cvoice was as the sound of the rushing of great waters, even the voice of ^dJehovah, saying:

4 I am the ^afirst and the last; I am he who ^bliveth, I am he who was slain; I am your ^cadvocate with the Father.

5 Behold, your sins are ^aforgiven you; you are clean before me; therefore, lift up your heads and ^brejoice.

6 Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, ^abuilt this house to my name.

7 For behold, I have ^aaccepted this ^bhouse, and my name shall be here; and I will ^cmanifest myself to my people in mercy in this house.

8 Yea, I will ^aappear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not ^bpollute this ^choly house. ("Like the Temple of Solomon and those which succeeded that grand structure in Jerusalem, the Kirtland temple was polluted and ceased to be a sanctuary to the name of the Lord. Even today, if it had remained undefiled it could hardly be used for the performance of the essential ordinances which are received in temples, for it was not built for them. . . **It is not a sacred temple today—not by any means.** It is no more a temple than an adobe building, and is not recognized by the Lord any more. It filled the measure of its creation, then fell into the hands of wicked men, and the Lord ceased to consider that building as a house built unto his name, and in the 124th section of the Doctrine and Covenants [v. 28] he says so" (Smith, Doctrines of Salvation, 2:242-43). Eliza R. Snow later described in part how the Kirtland Temple became polluted: "During the time my brother [Lorenzo Snow] was on this, his first mission, a great change had been going on in Kirtland, in the midst of the Saints. A spirit of speculation had crept into the hearts of some of the Twelve, and nearly, if not every quorum was more or less infected. Most of the Saints were poor, and now prosperity was dawning upon them—the Temple was completed, and in it they had been recipients of marvelous blessings, and many who had been humble and faithful to the performance of every duty— ready to go and come at every call of the Priesthood, were getting haughty in their spirits, and lifted up in the pride of their hearts. As the Saints drank in the love and spirit of the world, the Spirit of the Lord withdrew from their hearts, and they were filled with pride and hatred toward those who maintained their integrity. They linked themselves together in an opposing party—pretended that they constituted the Church, and claimed that the Temple belonged to them, and even attempted to hold it. Warren Parrish, who had been a humble, successful preacher of the Gospel, was the ringleader of this apostate party. One Sabbath morning, he, with several of his party, came into the Temple armed with pistols and bowie- knives, and seated themselves together in the Aaronic pulpits, on the east end of the Temple, while Father Smith and others, as usual, occupied those of the Melchisedec Priesthood on the west. Soon after the usual opening services, one of the brethren on the west stand arose, and just after he commenced to speak, one on the east interrupted him. Father Smith, presiding, called to order—he told the apostate brother that he should have all the time he wanted, but he must wait his turn— as the brother on the west took the floor and commenced first to speak, he must not be interrupted. A fearful scene ensued— the apostate speaker becoming so clamorous, that Father Smith called for the police to take that man out of the house, when Parrish, John Boynton . . . saying he would blow out the brains of the first man who dared to lay hands on him. Many in the congregation, especially women and children, were terribly frightened— some tried to escape from the confusion by jumping out of the windows. Amid screams and shrieks, the policemen, in ejecting the belligerents, knocked down a stovepipe, which fell helter-skelter among the people; but, although bowie- knives and pistols were wrestled from their owners, and thrown hither and thither to prevent disastrous results, no one was hurt, and after a short, but terrible scene to be enacted in a Temple of God, order was restored, and the services of the day proceeded as usual" (cited in Smith, Biography and Family Record of Lorenzo Snow, 20-21). Revelations of the Restoration, p. 886-87)

9 Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the ^ablessings which shall be poured out, and the ^bendowment (Joseph Fielding Smith: "In January, 1836, over two months before the dedication, the first ceremonies of endowment were given in the temple. They were not as complete as are the ceremonies today, but nevertheless, it was the beginning of the revealing and bestowing of the heavenly blessings in this dispensation. Washings and anointings were given, and the Prophet saw wonderful visions of the celestial kingdom. . . . The greater manifestations and endowment came, however, after the dedication of the temple. At that time all the elders who were out preaching the gospel were ordered to come to Kirtland to receive their endowment. The Lord said in June, 1834: 'Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of

Kirtland' (see D&C 105:33). For this reason they were assembled at Kirtland at the dedication. This prophetic utterance about the elders obtaining an endowment in the temple at Kirtland is of double meaning. First, there were to come from on high essential blessings for the saints, which up to that time had not been revealed. Second, the elders were to receive greater powers that they might be better qualified to teach. It was made known by many manifestations of divine power at the dedication that the temple had been accepted as the house of the Lord" (Doctrines of Salvation, 2:241-42.) with which my servants have been endowed in this house.

10 And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be ^apoured out upon the heads of my people. Even so. Amen.

(April 3, 1836 was Easter Sunday and the day of the Jewish Passover. These next three visions bring priesthood keys that correspond to the three-fold mission of the Church. Moses – proclaim the gospel; Elias – Perfect the Saints; Elijah – Redeem the dead.)

11 After this ^avision closed, the heavens were again ^bopened unto us; and ^cMoses appeared before us, and committed unto us the ^dkeys of the ^egathering (To be gathered is to be baptized for the remission of sins.) of Israel (When Moses gave the keys of the gathering of Israel to Joseph Smith and Oliver Cowdery, it meant that they alone held the presidency over this event. Thus everything that happens relative to the gathering of Israel that constitutes the fulfillment of prophecy must take place under their direction, or under that of their legal and lawful successors as possessors of those keys, or that presidency. To be gathered is to be baptized for the remission of sins. Revelations of the Restoration, p. 889) from the four parts of the earth, and the leading of the ten tribes from the land of the ^fnorth. (Elder Bruce R. McConkie explained: "'We believe in the literal gathering of Israel and in the restoration of the Ten Tribes' (A of F 10). This inspired language leaves the clear impression that the gathering of Israel is one thing and the restoration of the Ten Tribes is another. Why this distinction? Are not the Ten Tribes a part of Israel? And if Israel is to be gathered, surely in the very nature of things this would include the gathering of the major portion of that ancient and favored people. "An immortal Moses, appearing in resurrected glory on the 3rd day of April, 183[6], in the Kirtland Temple, committed unto his mortal fellow servants, Joseph Smith and Oliver Cowdery, 'the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north' (D&C 110:11). Again there is a distinction between Israel as a whole and the Ten Tribes who are the dominant portion of Jacob's seed. All scripture comes by the power of the Holy Ghost and is verily true. When special and unusual language is used, there is a reason. Holy writ is not idle chatter; it is the mind and will of the Lord; it says what he wants said. And so it now behooves us to learn why it is one thing to gather Israel from the four parts of the earth and yet another to lead the Ten Tribes from the land of the north. "We have already seen that all Israel, including specifically and pointedly the Ten Tribes, is scattered in all the nations of the earth, upon all the islands of the sea, and among every people who dwell on this planet. . . . "We are also aware that the Ten Tribes were first taken as a body into Assyria; that they went out from Assyria, northward, in a body, under prophetic guidance; and that they were then splintered and driven and scattered into all places and among all peoples. These Ten Tribes, no matter where they are located, are in nations and places known in the days of Isaiah and Jeremiah and the ancient prophets as the north countries. Hence, their return to Palestine at least will be from the land of the north. "The tribe of Ephraim is one of the Ten Tribes; and her people became wanderers in the nations, where they now reside and where they are now being found and gathered, one of a city and two of a family, into the stakes of Zion in those nations. This gathering of Israel is not to an American Zion; it is not to Palestine and the ancient holy land; it is not to any central place or location. Rather, it is to the holy places of safety that are now being set up in all nations as rapidly as our strength and means permit. As we have seen, this gathering of Ephraim falls in the category of the gathering of Israel and not of the leading of the Ten Tribes from the land of the north. This gathering of Ephraim is into the stakes of Zion in all the nations of the earth. There are, of course, isolated and unusual instances of people from the other lost tribes gathering with Ephraim, but these are few and far between. The gathering of these other tribes is

not yet, but by and by. . . . But with the Ten Tribes, in part at least, it will be another thing. They are destined to return (at least in large and representative numbers) to the same soil where the feet of their forebears walked during the days of their mortal pilgrimage. They are to return to Palestine. At least a constituent assembly will congregate there in the very land given of God to Abraham their father. Others will, of course, be in America and in all lands, but the formal return, the return from the north countries, will be to the land of their ancient inheritance" (Millennial Messiah, 319-21). Revelations of the Restoration, p. 890-91. Joseph Fielding Smith: The ten tribes from the land of the north: Notwithstanding all that has been written, there are many members of the Church who think that these "lost tribes" were scattered among the nations and are now being gathered out and are found through all the stakes and branches of the Church. They reach this conclusion because the general opinion is that these tribes went into the North, and it is the northern countries from whence most of gathered Israel has been found. . . . Whether these tribes are in the North or not, I am not prepared to say. As I said before, they are "lost" and until the Lord wishes it, they will not be found. All that I know about it is what the Lord has revealed, and He declares that they will come from the North. He has also made it very clear and definite that these lost people are separate and apart from the scattered Israelites now being gathered out. If this be not true, then the commission of Moses to the Prophet Joseph Smith is without meaning, wherein we read: [Sec. 110:9, quoted.] The statement that the tribes are to be led from the North harmonizes perfectly with the words of Jeremiah (Jer. 16:14-15) and Section 133, verses 26 to 34. Surely there must be a time when this great body of people will come to the children of Ephraim to receive their blessings. At their presence the mountains will tremble; they shall smite the rocks, and the ice shall flow down. They will bring forth their rich treasures to the children of Ephraim, at whose hands they shall receive the rich blessings which the Gospel and its ordinances offer them. Speaking of this, Elder Orson F. Whitney has said: "It is maintained by some that the lost tribes of Israel—those carried into captivity about 725 B.C.—are no longer a distinct people; that they exist only in a scattered condition, mixed with the nations among which they were taken by their captors, the conquering Assyrians. If this be true, and those tribes were not intact at the time Joseph and Oliver received the keys of the 'gathering of Israel from the four parts of the earth.' What need to particularize as to the Ten Tribes, if they were no longer a distinct people? And why do our Articles of Faith give these tribes a special mention?" (See Saturday Night Thoughts, p. 174.) Another striking statement pointing to the fact that these people are now in a body in preparation for their return is the statement by the Prophet Joseph Smith at the conference held in Kirtland, June 3 to 6, 1831. At this conference the Prophet said: "John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, King of Assyria, to prepare them for their return from their long dispersion." The Savior also bore witness that these tribes were in a body like the Nephites and he would visit them. [3 Nephi 15:20 and 16:1-4.] (Signs of the Times, 1943, pp. 158-60.) (Bruce R. McConkie: "The Lost Tribes are not lost unto the Lord. In their northward journeyings they were led by prophets and inspired leaders. They had their Moses and their Lehi, were guided by the spirit of revelation, kept the law of Moses, and carried with them the statutes and judgments which the Lord had given them in age past. They were still a distinct people many hundreds of years later, for the resurrected Lord visited and ministered among them following his ministry on this continent among the Nephites. (3 Ne. 16:1-4; 17:4.) Obviously he taught them in the same way and gave them the same truths which he gave his followers in Jerusalem and on the American continent; and obviously they recorded his teachings, thus creating volumes of scripture comparable to the Bible and Book of Mormon. (2 Ne. 29:12-14.) In due course the Lost Tribes of Israel will return and come to the children of Ephraim to receive their blessings. This great gathering will take place under the direction of the President of The Church of Jesus Christ of Latter-day Saints, for he holds the keys of 'the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.' (D. & C. 110:11.) Keys are the right of presidency the power to direct; and by this power the Lost Tribes will return, with 'their prophets' and their scriptures to 'be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.' (D. & C.

133:26-35.)” (*Mormon Doctrine*, pp. 455-8) In 721 BC, the ten northern tribes of Israel were taken captive into Assyria. From there they were led into the lands of the north and were thereafter lost from the annals of history. They have thus come to be known as the ten lost tribes. Much discussion and extended speculation have taken place as to their whereabouts and the manner in which they will return and be gathered home to the lands of their inheritance. It is common for Latter-day Saints, for example, to cite numerous legends or reminiscences of persons who supposedly heard Joseph Smith state that these Israelites are in the center of the earth, on a knob attached to the earth, on the North Star, or on another planet. We shall focus in our discussion of this subject upon what the Book of Mormon teaches on the matter. In one of his concluding testimonies in the Book of Mormon, Mormon said: “I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel” Mormon 3:18. If words mean what they say and Mormon knew whereof he spoke, the twelve tribes of Israel were then scattered from one end of the earth to the other and but waiting for the message of the Book of Mormon that they might be gathered. When the ten tribes return, among the sacred treasures that they will have with them will be the Book of Mormon. Because he wrote so eloquently on this subject, we here quote extensively from Elder Bruce R. McConkie: Our friend Mormon, as he nears the end of his divinely appointed work, that of preserving the everlasting word as it was had among the Nephites, says: I write unto you Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance.’ Then as though this salutation was not sufficient, and lest any should be confused as to the people to whom the Book of Mormon shall go, Mormon wrote: ‘Yea, behold, I write unto all the ends of the earth; yea, unto you, [the] twelve tribes of Israel.’ The Book of Mormon is written to the twelve tribes of Israel. And this includes the lost Ten Tribes. For that matter, the New Testament is addressed to the twelve tribes which are scattered abroad. (James 1:1) And these things doth the Spirit manifest unto me; therefore I write unto you all – all the house of Israel. Why” That ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God. And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ. (Mormon 3:17-22) That is to say, all Israel, the Lamanites and the Ten Tribes included, shall be gathered if and when they believe the Book of Mormon. The Ten Tribes shall return after they accept the Book of Mormon; then they shall come to Ephraim to receive their blessings, the blessings of the house of the Lord, the blessings that make them heirs of the covenant God made with their father Abraham. But, says one, are they not in a body somewhere in the land of the north? Answer: They are not; they are scattered in all nations. The north countries of their habitation are all the countries north of their Palestinian home, north of Assyria from whence they escaped, north of the prophets who attempted to describe their habitat. And for that matter, they shall also come from the south and the east and the west and the ends of the earth. Such is the prophetic word. But, says another, did not Jesus visit them after he ministered among the Nephites? Answer: Of course he did, in one or many places as suited his purposes. He assembled them together in exactly the same way he gathered the Nephites in the land Bountiful so that they too could hear his voice and feel the prints of the nails in his hands and in his feet. Of this there can be no question. And we suppose that he also called twelve apostles and established his kingdom among them even as he did in Jerusalem and in the Americas. Why should he deal any differently with one branch of Israel than with another? Query: What happened to the Ten Tribes after the visit of the Savior to them near the end of the thirty-fourth year following his birth? Answer: The same thing that happened to the Nephites. There was righteousness for a season, and then there was apostasy and wickedness. Be it remembered that darkness was destined to cover the earth – all of it – before the day of the restoration, and that the restored gospel was to go to every nation and kindred and tongue and people upon the face of the whole earth, including the Ten Tribes of Israel... And finally, says yet another, will they not come with their prophets and seers? Answer. There is no other way they or any people can be gathered. Of course they will be led by their prophets, prophets who are subject to and receive instructions from, and

prophets who report their labors to the one man on earth who holds and exercises all of the keys of the kingdom in their fullness. Did not Paul say that the spirits of the prophets are subject to the prophets, and that God is not the author of confusion? (1 Corinthians 14:32-33) the Lord's house is a house of order; it has only one head at one time; Christ is not divided. In this day when the head of the Church can communicate with all men on earth, there is no longer any need to one kingdom in Jerusalem and another in Bountiful and others in whatever place or places the Ten Tribes were when Jesus visited them. This is the promised day when there shall be one God, one Shepherd, one prophet, one gospel, one church, and one kingdom for all the earth. Bruce R. McConkie, *Millennial Messiah*, p. 215-17) In speaking of the return of the lost tribes, a modern revelation attests: "He [Christ] shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." And now we note the millennial setting for this gathering: "And the Lord, even the Savior, shall stand in the midst of his people and shall reign over all flesh. 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. (D&C 133:23-26) As to the prophets among the ten tribes in our day, Elder McConkie has written: "Their prophets are members of the Church of Jesus Christ of Latter-day Saints. They are stake presidents and bishops and quorum presidents who are appointed to guide and direct the destinies of their stakes and wards and quorums. *Millennial Messiah*, p. 326. That is, the ten tribes shall be gathered into the fold in the same way as all others: missionaries shall search them out, they shall hear the message of the Restoration through the Book of Mormon, shall be baptized and receive the gift of the Holy Ghost, and shall thereafter locate themselves in the quorums and wards and stakes where the Saints congregate. We frequently hear that when the ten tribes return they will bring their scriptures with them. This idea, though not found specifically in scripture, is generally inferred from Nephi's prophecy: And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. (2 Nephi 29:13) will they not bring their scriptures with them? Elder McConkie asked. Probably not; at least there is no such promise. Yes, we and they will have their scriptures; and those scriptures will tell of the visit of the Risen Lord among their forebears. How they shall be brought to light is not known. It may be in much the same way the Book of Mormon was revealed to the world. And once again it will be by or under the direction of the President of the Church, for he holds the keys of the mysteries of the kingdom and of the things that are sealed and hidden up. *New Witness*, p. 521. In summary, to those who argue that the ten tribes are presently together in one large body – totally organized and empowered as members of the Church – we might consider the following: 1. It is an established doctrine of the Church, one easily sustained by each of the standard works, that there was a universal apostasy after the mortal ministry of Christ. That such an apostasy embraced the ten tribes is evident in the Allegory of Zenos (Jacob 5:29-49). 2. It is an equally well-established doctrine that in the last days there would be a universal restoration of the gospel. That is, the gospel restored to the earth through the Prophet Joseph Smith is the gospel that is destined to go to those of every nation, kindred, tongue and people. There is no justification to suppose that every nation, kindred, tongue and people does not include the ten tribes. Indeed, if the ten tribes were together in a body in 1830 with their prophets, why the necessity of a Joseph Smith and the return of a host of ancient prophets with their keys and authority to him? Surely it all these things were already on the earth the Lord would not ignore them and start from scratch with some other people. 3. The keys of the gathering of Israel and the leading of the ten tribes from the land of the north – a phrase which seems to mean, more generally, from their scattered condition – were given to the President of the Church of Jesus Christ of Latter-day Saints. Keys are the right of presidency, the directing power. They imply responsibility. How could the prophet claim to preside over a people and an event unknown to him? This would be akin to calling a man to preside over some foreign mission but (a) refusing to tell him where

the mission was located or (b) allowing him any contact with the people. According to the analogy, all he would be afforded would be an invitation to the mission reunion. Truly, It shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. (D&C 42:11) DCBM, 4:104-107)

12 After this, ^aElias appeared, (The identity of Elias – whether he be Noah, Abraham himself, or a prophet named Elias from the days of Abraham – is not clearly known. Studies in Scripture, 1:425. Discussions about the identity and mission of Elias demand attention and a careful reading of the texts involved. Two doctrines and a number of prophets are involved. First, Elias is a title properly given to a prophet whose office or calling is that of a forerunner, that is, one who prepares the way for something greater. The Aaronic Priesthood, for instance, could be called the Priesthood of Elias because it is a preparatory priesthood. It prepares the way for that which is greater (JST Matthew 17:11, 13). Second, there is a doctrine of Elias that pertains to restoration rather than preparation (JST Matthew 17:9-10). Scripture speaks of John the Baptist as an Elias of preparation (Luke 1:16-17; JST John 1:21-22) and Christ as an Elias of restoration (JST John 1:26-28). The name Elias can also be a title for those prophets who play a part in the restoration of all things. For instance, John the Revelator is referred to as Elias in section 77 (vv. 9 and 14); in the present text another prophet is identified as an Elias restoring keys from the dispensation of Abraham. In section 27 we are told that Gabriel (whom the Prophet Joseph Smith identified as Noah) holds the keys of the restoration of all things (Teachings of the Prophet Joseph Smith, 157; D&C 27:5-6). The identity of the Elias in the present text is not entirely certain. It could have been Abraham himself or Melchizedek, either of whom could have restored keys from that dispensation. **It is frequently said that it was Noah**, because he is identified as an Elias in Doctrine and Covenants 27:5-6. This, however, seems unlikely, as Noah's life did not overlap that of Abraham (Bible Dictionary, 636). It is something of a strain on the order of heaven to suppose that Noah would restore the keys of a dispensation in which he did not live. Further, the text from which this conclusion is made identifies Noah as holding the keys of the restoration of all things. This seems to mean that all the Eliases who came to restore keys in this dispensation (or in the meridian of time) did so under Noah's direction, not that he restored all the keys (McConkie, Millennial Messiah, 103-4, 115-21; McConkie, Mormon Doctrine, 219-22). Revelations of the Restoration, p. 891-92. Joseph Fielding Smith: Elias came and restored the gospel of Abraham. Who was Elias? Well, Elias was Noah, who came and restored his keys. "The priesthood was first given to Adam; he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood; he is called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then, in heaven." [HC 3:385-86.] It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, Section 27, verse 7, and was Gabriel or Noah, who stands next to Michael or Adam in the priesthood. (CR, April 1960, p. 72.)) and committed the ^bdispensation of the ^cgospel of Abraham, (The gospel of Abraham is that power and authority distinctive to Abraham and the covenant that God made with him. A "dispensation" of that gospel is the giving of it anew, or its restoration to those willing to enter into a like covenant. Thus all promises made to Abraham relative to his seed—the endless continuation of his family and his eternal relationship with his wife Sarah—are granted to all who receive that same gospel. The keys to perform the ordinances were restored by the Elias spoken of in this verse; the keys to seal this and all gospel ordinances were restored by Elijah. Revelations of the Restoration, p. 892) saying that in us and our seed all ^dgenerations after us should be ^eblessed.

13 After this vision had closed, another great and glorious ^avision burst upon us; for ^bElijah the prophet,

who was taken to heaven without tasting death, stood before us, and said: (This event occurred on April 3, 1836, the same day celebrated by Jews throughout the world as Passover. "Edersheim in his work, The Temple, says: "To this day, in every Jewish home, at a certain part of the Paschal service [i.e. when they drink the "third cup"]—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his "third cup." "It was, I am informed on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter—not in the home of the Jews to partake of the Passover with them—but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking." (Joseph Fielding Smith, DS 2:100-101.))

14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

15 To ^aturn the ^bhearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse— (Precisely on the day that Elijah's appearance took place, Jews throughout the world were engaged in the celebration of the Passover, the annual commemoration of the day over three thousand years before when the angel of death had passed over the firstborn of Israel whose dwellings were marked by the blood of lambs. Since the time of Malachi—from about 500 B.C.—Jews worldwide waited with anxious anticipation for the coming of Elijah. Alfred Edersheim has written: "Hence to this day, in every Jewish home [which formally celebrates the Paschal feast], at a certain part of the Paschal service—just after the 'third cup,' or the 'cup of blessing,' has been drunk—the door is opened to admit Elijah the prophet." Elijah did come, but not to Jewish homes. He came rather to the house of the Lord, and to his legal administrators; there he bestowed priesthood keys of inestimable worth and eternal import. Studies in Scripture, 1:427)

16 Therefore, the ^akeys of this ^bdispensation are committed into your hands; and by this ye may know that the great and dreadful ^cday of the Lord is near, even at the doors. (Three months before his death, Joseph Smith instructed the Latter-day Saints concerning the mission of Elijah: "The spirit, power, and calling of Elijah is that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth." Elijah restored the keys whereby individuals and families may (through the blessings of the holy temple) develop line upon line to the point where they receive the "fulness of the priesthood," and thus become kings and priests, queens and priestesses unto God in the patriarchal order. "Those holding the fulness of the Melchizedek Priesthood," Joseph had taught earlier, "are kings and priests of the Most High God, holding the keys of power and blessings." 32 Through the powers delivered by Elias (via the marriage discipline of the Fathers—Abraham, Isaac, and Jacob) eternal family units—here and hereafter—are created. Through the powers delivered by Elijah, families may be sealed unto eternal life, inasmuch as "the power of Elijah is sufficient to make our calling and election sure." Studies in Scripture, 1:428)

This is not part of the lesson, but is interesting about the temples to be built in Independence, Missouri.

The Great Temple of the New Jerusalem - Dedication of Independence Temple Site, Richard O. Cowan

The book of Ezekiel ends with the prophet's description of the latter-day inheritances of the twelve tribes in the Holy Land. He indicates that there would be a holy city, 4,500 cubits (approximately one and one third miles) square in which the Lord would be present (Ezek. 48:30-35). In the Apocalypse, John similarly spoke of latter-day events, including the final judgment and millennium. He declared that he

had seen a new heaven and a new earth and "the holy city," the dwelling place of God known as the "New Jerusalem," descending down from heaven to the earth (Rev. 21:1-4).

Since the early days of the Restoration, Latter-day Saints have been fired with the vision of this holy city, or Zion, on earth. The Book of Mormon, published in March 1830, declared that the New Jerusalem would be built upon "this land" (Ether 13:2-3), meaning the American continent. In December of that same year, when the writings of Enoch were made known, Latter-day Saints were not only thrilled with descriptions of the power and glory of the ancient city of Zion, but also learned that in a future era of righteousness the elect would be gathered into a similar "Holy City" to be known as Zion or the New Jerusalem (Moses 7:13-19, 62). Two months later, the Lord specifically mentioned that there would be a temple in the New Jerusalem. As he revealed the law of consecration, he indicated that, among other things, the consecrated funds would be used for the "building up of the New Jerusalem" to which the Lord's people would gather at the time he would come to his temple (D&C 42:35-36; cf. 36:8 and 133:1-2). Another revelation given the following month further intensified the Saints' anticipation of establishing this Latter-day Zion: "And it shall be...a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there" (D&C 45:66-67).

Location of the "Center Place"

Information concerning the location of the latter-day Zion and the specific nature and design of the great temple to be built there was not given all at once, but was received piecemeal. The Lord has revealed these matters "precept upon precept [and] line upon line" (Isa. 28:10), typically in connection with specific direction or counsel to the Saints at a given time. Similarly, Church leaders have focused on different aspects of building the future temple; their particular areas of emphasis can often be related to the circumstances of the Saints to whom they were speaking.

In September 1830, Hiram Page announced revelations through a "certain stone" in his possession concerning "the upbuilding of Zion" and other subjects.

A revelation through the Prophet to Oliver Cowdery at this time declared that "no man knoweth where the city of Zion shall be built." Nevertheless, Oliver was called to "go unto the Lamanites" (D&C 28:8) and was told that Zion would be "on the borders by the Lamanites" (v 9).

When the Saints began to gather to Ohio, some supposed that Kirtland might be the "place of the New Jerusalem spoken of in the Book of Mormon." A few months later, the elders in Ohio were told to convene their next conference in Missouri, upon the land God would consecrate to his people (D&C 52:2). In July 1831, they arrived there with heightened feelings of anticipation. Newel Knight wrote:

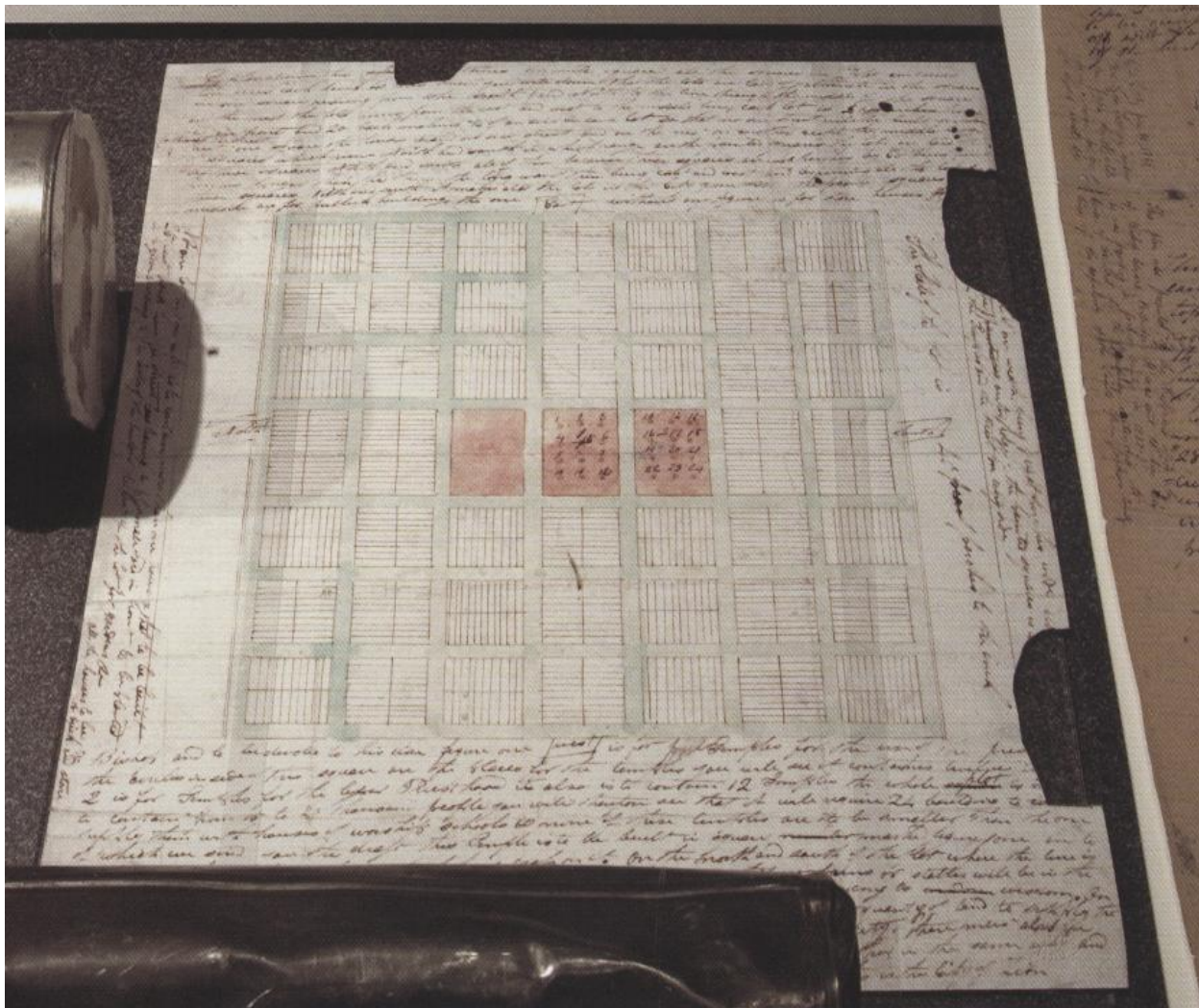
Our feelings can be better imagined than described when we found ourselves upon the Western frontiers. The country itself presented a pleasant aspect with its rich forests bordering its beautiful streams, and its deep rolling prairies spreading far and wide, inviting the hand of industry to establish for itself homes upon its broad bosom. And this was the place where the Lord had promised to reveal unto us where...the New Jerusalem [or] Zion should be and our hearts went forth unto the Lord desiring the fulfillment, that we might know where to bestow our labors profitably.

The Prophet Joseph Smith was likewise moved to exclaim, "When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?" The new arrivals did not have to wait long for the answer. A revelation dated 20 July specified that Independence was to be the "center place" and that the temple should be built not far west of the courthouse (D&C 57:3).

On Wednesday, 3 August 1831, Joseph Smith and a small group of elders went to a knoll about a half-mile west of the Independence courthouse, turned south from the old road (now Lexington Avenue), and made their way about 200 feet through the thick forest. The Prophet then indicated the specific spot where the temple was to stand, and placed a stone to mark the northeast corner of the future structure. Relevant scriptures were read, and a dedicatory prayer was offered, in accordance with previously revealed instructions (D&C 58:57). "The scene was solemn and impressive." In December of that same year, Bishop Edward Partridge purchased in behalf of the Church some 63.27 acres, which included the spot dedicated for the temple (Figure 1).

For the next two years, Independence, Jackson County, was a focal point of the Saints' activity. Interest grew when, in June of 1833, Joseph Smith released his plan for the city of Zion (Figure 2). At the center of the mile-square city, he envisioned two large blocks containing 24 sacred "temples." These were to be assigned to the various priesthood quorums and were to serve a variety of functions. The Prophet anticipated that the city would have a population of from 15,000 to 20,000 so that these 24 buildings would be needed as "houses of worship, schools, etc." Because all inhabitants of the city should be living on a celestial level (D&C 105:5) all these structures could properly be regarded as "temples"-places of communication between heaven and earth-even though their functions were not restricted to ordinance work.

The Prophet's plat for the city of Zion was prepared when he was also in the midst of planning Kirtland and its temple. A revelation given 6 May 1833 (D&C 94) called for three sacred structures at the center of Kirtland. Another revelation given 1 June (D&C 95) gave more details concerning the design and functions of the temple itself. The plat for Zion (drawn up the same month as this latter revelation) therefore represented an expansion in the number of sacred buildings from three to 24.



The Prophet specified that "none of these temples are to be smaller than the one of which we send you a draft.... The house of the Lord for the Presidency, is eighty-seven feet long and sixty-one feet wide, and ten feet taken off the east end for the stairway, leaves the inner court, seventy-eight feet by sixty-one." At least three sets of plans for this temple are extant. The first two sets, sketched freehand, follow the dimensions specified by the Prophet, so were undoubtedly linked with his June 1833 plat for the city of Zion. The third set, drafted more precisely, extended the length of the building by ten feet. Only fragments of the first set have survived. (The second and third sketches are shown in Figure 3, being compared with the Kirtland Temple.) All three sketches described a building having many of the features which would characterize the slightly smaller Kirtland Temple—the unique system of veils, box pews with reversible seating, and a series of pulpits at each end of the main halls. These buildings described by Joseph Smith were suited to the needs of the Saints in the 1830s and to construction methods common at the time. That these descriptions and plans were not the last word concerning the appearance of the ultimate New Jerusalem Temple became evident in later years.

Temple Numbers and Names Pulpits

10-12 House of the Lord, for the **Presidency** of the High and West: most Holy Priesthood, after the order of Melchizedek. Melchizedek Pres.

7-9 Sacred Apostolic Repository, for the use of the Bishop Bishopric

4-6 Holy Evangelical House, for the High Priesthood of the High Priests Holy Order of God.

1-3 House of the Lord, for the Elders of Zion, and Ensign Elders of the Nations. East: Aaronic

22-24 House of the Lord for the **Presidency** of the High Presidency Priesthood, after the Order of Aaron.

19-21 House of the Lord, Law of the Kingdom of Heaven, Priests Messenger to the People; for the **Highest Priesthood after the Order of Aaron.**

16-18 House of the Lord for the Teachers in Zion, Teachers Messenger to the Church.

13-15 House of the Lord for the Deacons in Zion, Deacons Helps in Government.

Furthermore, this plan for the city of Zion came at a time when the organization of priesthood quorums was still being unfolded. Significantly, the names to be given to the 24 temples emphasize the roles of various priesthood officers in these sacred structures. These officers corresponded precisely to those who were to occupy the tiered pulpits at the two ends of the temple's main rooms (Figure 4).

But the temple in Zion was not to be built at that time. Anti-Mormon violence flared in Jackson County, and the Saints' press at Independence was destroyed on 20 July, less than one month after the Prophet had drawn up his plat for the City of Zion. By late fall, the Saints had to flee their homes in the chosen land. During the years following their expulsion they empathized with the ancient Israelites who sat down by the rivers of Babylon and "wept when [they] remembered Zion" (Ps. 137:1). In 1838, Joseph Holbrook, a Latter-day Saint then living in northern Missouri, returned to Jackson County on business: "At Independence I saw the temple lot that had been dedicated and consecrated to the Lord of hosts by the Prophet Joseph Smith, Jr. as the capital of Zion in the last days and now the Saints are driven from Jackson County and their inheritance laid waste and no Mormon is safe in this county, if known.... When shall we build the[temple?]" Holbrook mused. "The Lord must truly work a work upon this land before this can be fulfilled so Lord, let it be."

Interest Continues Following the Exodus

Even after Brigham Young led the Mormon pioneers to Utah in 1847, their hope to build this center place and its future glorious temple remained bright. "When Zion is established in her beauty and honor and glory," declared John Taylor in 1858, "the kings and princes of the earth will come, in order that they may get information and teach the same to their people."

The following year, Elder Charles W. Penrose explained that at the Second Coming, the Savior will first appear at the New Jerusalem. "He will come to the temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips, they will receive further instructions for the development and beautifying of Zion."

Once, while Brigham Young was walking through the Temple Block in Salt Lake City, his thoughts turned to Jackson County. He described what he thought the great temple might look like: Each building would have its own tower, and in the center of the "temple complex" there would be a "high tower" and a square beautified by "hanging gardens" where the people could meet.

The importance of the Saints' preparation was emphasized early. "When will Zion be redeemed?" asked Brigham Young in 1861; only "as soon as the Latter-day Saints are ready and prepared," he insisted. His stressing the need for hard work reflected the immediate demands on the pioneers: "Where is the man that knows how to lay the first rock for the wall that is to surround the New Jerusalem?" God will not do the work for us which we should do for ourselves, President Young emphasized, unless we "let him work by, through, and with us,...we shall fall short and shall never have the honor of building up Zion on the earth."

The Saints in Utah were naturally interested in the prospects of returning to Jackson County, many assuming that the time of the return was not distant. In 1862, Brigham Young declared that he wanted to push construction of the Salt Lake Temple as far as possible before returning to Jackson County. "The way things are going," he believed, "the way will soon be clear." In fact, President Young hoped that it would be his privilege to see the temple in Jackson County finished before any other temple. Other events, however, would alter the Saints' timetable.

During the Civil War, the Mormons felt secure in the relative isolation of their Rocky Mountain stronghold. They viewed the destruction which the North and South were heaping on one another as just recompense for the nation's earlier mistreatment of the Latter-day Saints and supposed that this desolation would open the way for their return to Jackson County. When this failed to materialize, the Saints looked to a more distant return.

Orson Pratt, for example, exhibited this shift in feeling. In 1872, he quoted Joseph Smith's 1832 revelation that the "temple shall be reared in this generation" (D&C 84:4). Noting that most who were living when that revelation was given had passed away, Elder Pratt concluded that "the time must be pretty near when we shall begin that work." Just three years later he referred to the same prophecy, but this time emphasized that he believed that God was not "limited to any definite period."

During the 1870s a number of Latter-day Saints in Utah engaged in a variety of cooperative ventures known as "united orders." They recalled the 1834 revelation given at Fishing River, Missouri, which specified that the people must be united and impart to the poor according to a celestial law before Zion could be established (D&C 105:3-5). In this setting, Church leaders emphasized the need to live this higher law before the New Jerusalem and its temple could be built. "We are not yet prepared to go and establish the Center Stake of Zion," President Young emphasized. The Lord gathered the Saints to the place where the New Jerusalem would be built and gave them laws concerning the establishment of Zion, "but the people could not abide them, and the Church was scattered."

Speaking in 1874, Orson Pratt recalled the Fishing River revelation given 40 years before and declared that if the Saints in their prevailing way of life were to attempt to build the temple on the consecrated spot, "we should be cast out again," because "the Lord would not acknowledge us as his people." Elder Pratt continued: "If we would go back then, we must comply with the celestial law, the law of consecration, the law of oneness." "When we go back to Jackson County, we are to go back with power," he declared on another occasion. "Do you suppose that God will reveal his power among an unsanctified people who have no regard nor respect for his laws?"

Brigham Young likewise cautioned, "If we are not very careful, the earth will be cleansed from wickedness before we are prepared to take possession of it. We must be pure to be prepared to build up Zion." George Q. Cannon insisted that before Jesus will come to his latter-day temple, "the organization of society that exists in the heavens must exist on the earth; the same condition of society, so far as it is applicable to mortal beings, must exist here."

Likewise, Wilford Woodruff reminded the people of Enoch's example and stressed that the New Jerusalem will have to be built "by the United Order of Zion and according to the celestial law." A portion of the property consecrated to the Lord's storehouse, explained Elder Orson Pratt, "will be used for the building of temples."

The opening of the St. George Temple in 1877 sparked a revival of interest in temples and temple ordinances. This, in turn, heightened interest in the future temple of the New Jerusalem. During the next two or three years, Elder Orson Pratt spoke repeatedly on the function and design of this magnificent structure. Citing the 1833 revelation directing that no unclean thing should be allowed to enter and defile the temple (D&C 97:15-17), he emphasized that "there are certain places appointed, and certain provisions to be complied with" in order for the fullness of priesthood ordinances to be made known by which fathers and children as well as the living and the dead are united. "This is the object of Temples," he declared.

Elder Pratt then reviewed how the pattern of temple design had unfolded: there had been no provisions for sacred ordinances at Kirtland, but a font was added at Nauvoo. Likewise, the New Jerusalem temple will not be built "according to the pattern of our present Temples." But "there will be, according to the progress of this people, and the knowledge they receive," many features not found in present temples. Speaking in the recently dedicated Tabernacle in Salt Lake City, Orson Pratt shared his idea of what the temple would look like. It would be "much larger, very much larger" than any existing Latter-day Saint building. It would not consist of one large hall as in the Tabernacle, but there would be 24 separate "compartments." "When we build these 24 rooms in a circular form and arched over the center [like the building in which Elder Pratt was speaking], we shall give the names to all these different compartments just as the Lord specified through Joseph Smith." "The Lord our God will command his servants to build that Temple in the most perfect order," Elder Pratt testified. "When we build a Temple that is never to be destroyed, it will be constructed after the most perfect order of the celestial worlds." For this purpose, he concluded, we must have prophets in our midst who can receive "the whole pattern thereof given by revelation."

Elder Wilford Woodruff learned by means of a dream that the glorious latter-day temple would be built with the help of heavenly beings:

I saw a short distance from the Missouri River, where I stood, twelve[men...[whose] hands were uplifted while they were consecrating the ground; and later they laid the corner-stones of the house of God. I saw myriads of angels hovering over them, and above their heads there was a pillar-like cloud. I heard the most beautiful singing in the words: "Now is established the Kingdom of our God and His Christ, and He shall reign forever and forever, and the Kingdom shall never be thrown down, for the Saints have overcome." I saw people coming from the river and from distant places to help build the Temple. It seemed as though there were hosts of angels helping to bring material for the construction of that building.

Elder Orson Pratt was also very much interested in the visible manifestation of God's glory at the future temple: "A cloud of glory [will] rest upon that temple by day, the same as the cloud rested upon the tabernacle of Moses"... Not only that, but a flaming fire will rest upon the temple by night." He continued: "You will have no need of any artificial light, for the Lord God will be the light thereof, and his glory will be there, and you will see it and you will hear his voice." This conspicuous display of God's glory will have "quite a tendency to strike terror to all the nations of the earth." Elder Pratt expected that its fame would become known worldwide and that people would travel from around the earth to see it.

Developments at the "Center Place"

During the later nineteenth century, even though the Saints in Utah gave up the idea of an immediate return to Missouri and anticipated a more distant fulfillment of prophecies concerning the New Jerusalem and its temple, activities in the appointed "center place" did not cease. In 1867, a small group of former Mormons who were now followers of Granville Hedrick, returned to Independence and began the process of quietly purchasing two and one-half acres including the spot where Joseph Smith had placed the temple cornerstone over three decades earlier. This group would form the "Church of Christ, (Temple Lot)." During the 1870s and 1880s, the Reorganized Church of Jesus Christ of Latter Day Saints, followers of Joseph Smith III, also began to return and eventually established their headquarters at Independence.

During these years, the Utah Saints lived in relative isolation, but this situation changed with the 1890 Manifesto announcing the end of plural marriages. During the decade of goodwill that followed, mission fields, including Missouri, that had lain dormant for several decades, now began to revive. This led the Saints once again to become more aware of contemporary developments affecting the temple site. In the early 1890s, for example, Utah newspapers covered the major features of the "Temple Lot Case" between the Church of Christ (or Hedrickites) and the Reorganized Church. Interest was particularly high during March 1892, when attorneys from both sides came to Salt Lake City to interview witnesses during a series of formal hearings.

Utah interest in Missouri was further enhanced in 1904 when The Church of Jesus Christ of Latter-day Saints began to purchase 20 of the 63 acres originally acquired by Bishop Edward Partridge for the temple and other uses in Independence. In 1907 the Church located headquarters of the Central States mission here, and also established a press, Zion's Printing and Publishing Co., from which millions of missionary tracts, as well as copies of the Book of Mormon and the *Liahona* magazine were issued.

Latter-day Saints noted the activities of other groups interested in building a temple at the divinely appointed site. As early as 1914, Utah papers reported that the Church of Christ (not to be confused with the larger denomination having the same name) was actively considering temple construction. James A. Hedrick, a descendant of that church's founder, believed that Joseph Smith's declaration that the temple would be built "in this generation" (D&C 84:4) meant the work would need to be completed within 100 years of 1832. As the deadline drew closer, a Hedrickite apostle, Otto Fetting, announced a series of revelations commanding that the work proceed, and on 6 April 1929, the Church of Christ "broke the sod" for the temple. An excavation was made for the 90 by 180-foot structure.

Speaking at the October 1929 General Conference in Salt Lake City, Anthony W. Ivins of the First Presidency referred to appeals for funds and to invitations from the Church of Christ for the Utah Church to join them in building the temple. "With all good feelings toward these people," he observed, "you will readily understand the impossibility of such a coalition." Referring to these developments, Elder Joseph Fielding Smith affirmed that God had not released the Saints from their responsibility to establish Zion and to build the temple on the designated spot. He insisted that the temple would have to be built by those possessing proper priesthood authority and a knowledge of the purposes of temples and temple ordinances. An editorial in the *iahona* declared that "all premature, unauthorized movements" to build the temple must inevitably "come to naught."

When Fetting's apostasy in 1930 drew away about one-third of the Church of Christ's 4,000 members, progress on the temple project halted. In 1946, the Hedrickites had the excavation filled in, the ground leveled, and the lot seeded in grass. They now view themselves as guardians of this sacred property

awaiting the time when all of the followers of Joseph Smith who are "pure in heart" will unite to build the temple.

A More Cautious Interest

Even though the General Authorities spoke of the New Jerusalem temple publicly less often during the twentieth century than previously, their occasional statements did reflect a continuing interest. For example, speaking at the dedication of the beautiful Alberta Temple in 1923, Elder Rudger Clawson anticipated that "the time will come when we shall have much finer temples. That which is to be built in the Center Stake of Zion, in Jackson County, will be far more magnificent than any yet erected."

During the 1960s, Elder Alvin R. Dyer, who earlier had been a mission president at Independence, was assigned to take a special interest in the sacred lands of Missouri. Speaking to students at Brigham Young University, he said he envisioned "a temple complex such as has never been known." At its center will be the great temple of the New Jerusalem in which the Lord will make his appearance, and from which he will govern all the earth.

Writing about prophesied events, Elder Bruce R. McConkie also emphasized the importance of the temple. He insisted that the New Jerusalem could not be "built up" as "a holy city, a city of Zion," until a temple is erected there. "The Lord will not reign in or send forth his law from a city in which he has no house of his own." Nevertheless, Elder McConkie did not believe that this temple needed to be built immediately: "Because the Saints were `hindered by the hands of their enemies, and by oppression,' the Lord withdrew the time limitation (D&C 124:49-54), and the command now in force is: `Zion shall be redeemed in mine own due time' (D&C 136:18)."

During the 1970s, the Saints' attention again turned to Missouri. In 1971, the Church dedicated its visitors center designed to highlight the significance of Independence, both in the past and in the future. However, the Saints' interest in prophesied events has sometimes led them to attach undue significance to present-day developments in Missouri. In 1978, for example, when The Church of Jesus Christ of Latter-day Saints purchased over 4,000 acres of land across the river in Clay County, many Mormons concluded that this was somehow a sign of the temple's immediate construction. Church leaders stressed that the purchase was for investment purposes only.

Rather than focusing on actually moving to Missouri, the General Authorities have continued to urge the Saints to develop the qualities that must characterize those who build Zion. Elder Harold B. Lee cautioned: "The Lord has placed the responsibility for directing the work of gathering in the hands of the leaders of the Church." He emphasized that the Saints would do well, therefore, to look to the First Presidency for instructions as to when and where they should gather.

Consistent with this more cautious emphasis, developments in Missouri received relatively little public attention during the later twentieth century. Even though Utah newspapers covered the sensational story of the arson-caused fire which destroyed the Hedrickites headquarters building on New Year's Day, 1990, they gave little or no attention to a more significant story-the Reorganized Church's beginning construction of their temple across the street during that same year. The new structure featured a 300-foot spiral tower, regarded as a "divinely inspired plan that would speak in a universal language to all persons throughout the world."

The "Center Place" as Viewed by a Worldwide Church

The Latter-day Saints' feelings about the land of Missouri have necessarily been affected by the growing emphasis on the Church's broader worldwide mission. Throughout the twentieth century, LDS leaders have urged the Saints to remain in their own lands, strengthen the Church there, and establish stakes of Zion. For example, at the 1972 Mexico City area conference, Elder Bruce R. McConkie again stressed the need to build up the Church in many lands: "The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people."

As part of its broadened focus, the Church has increasingly erected temples in many lands. Latter-day Saints believed these developments began to fulfill prophecies that temple work would accelerate even faster during the millennium. "When the Savior comes," foresaw Elder Wilford Woodruff, "a thousand years will be devoted to this work of redemption; and Temples will appear all over this land of Joseph-North and South America-and also in Europe and elsewhere." "To accomplish this work," President Brigham Young explained as early as 1856, "there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal." Likewise, President Spencer W. Kimball looked forward to the time "when the temples will be used around the clock and throughout the year."

In an era of international growth and temple building worldwide, what were the Saints to think about Missouri? "Let Israel gather to the stakes of Zion in all nations," exclaimed Elder McConkie. "Let temples arise wherein the fullness of the ordinances of the Lord's house may be administered. But still there is a center place, a place where the chief temple shall stand, a place to which the Lord shall come,"...and that center place is what men now call Independence in Jackson County, Missouri." Hence, despite the Church's broader view of the gathering and of temple building, the Saints have continued to show a keen interest in the land of Missouri, the center place, and the future temple to be built there. Paraphrasing the ninth article of faith, the Saints are grateful for all that God has revealed concerning Zion, they are excited about what he is now revealing about temples and temple service worldwide, but they are eagerly anticipating what he will yet reveal concerning the great temple of the New Jerusalem.

CHURCH HISTORY PHOTOGRAPHS
THE VALLEY OF ADAM-ONDI-AHMAN



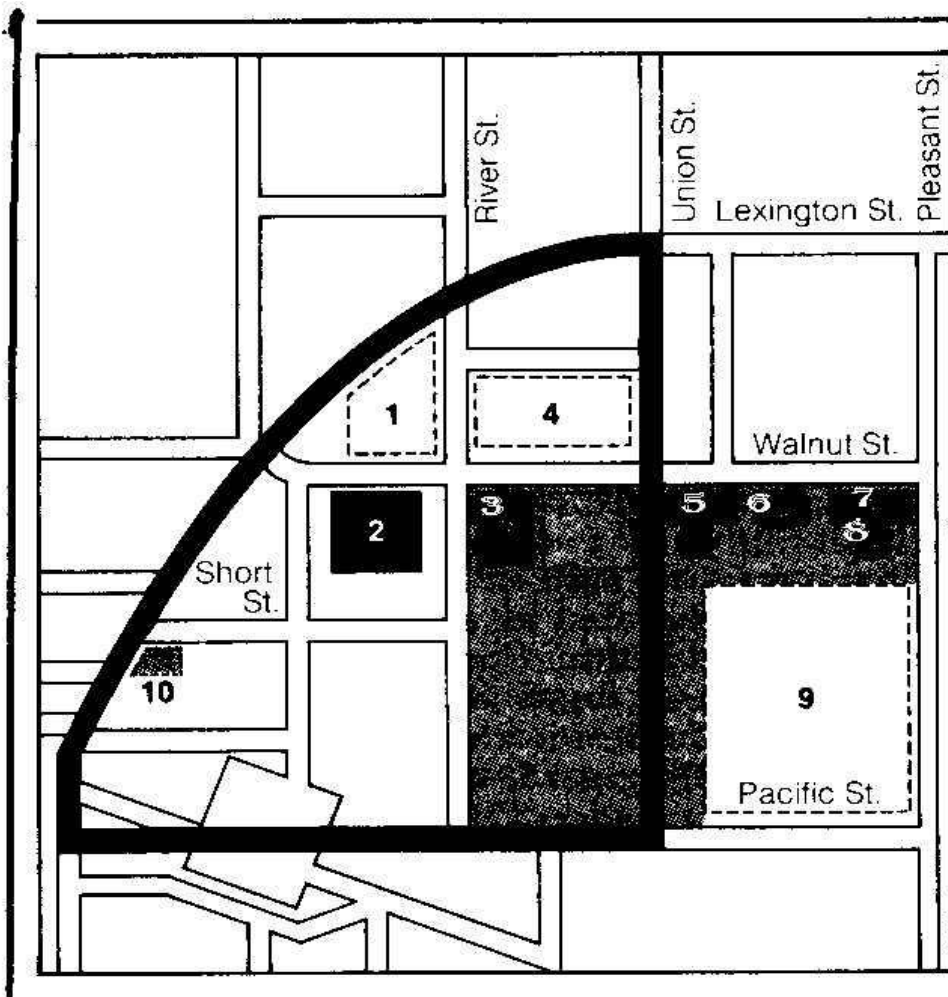
Here Adam and his righteous posterity met (see D&C 107:53-57). Adam, other prophets, and faithful Saints from all ages will meet the Savior here prior to His Second Coming.

Looking eastward across the valley of Adam-ondi-Ahman, a quiet, beautiful valley located in northwestern Missouri near the community of Gallatin.

Significant Events:

Three years before he died, Adam called his righteous posterity into this valley and bestowed on them his last blessing (D&C 107:53-56). In 1838 Adam-ondi-Ahman was the location of a settlement of between 500 and 1,000 Latter-day Saints. The Saints abandoned this settlement when they were expelled from Missouri. Before Christ's Second Coming in glory, Adam and his righteous posterity, which includes Saints of all dispensations, will again assemble in this valley to meet with the Savior (Dan. 7:9-10, 13-14; D&C 27; 107:53-57; 116:1).

Jackson County, Missouri Temple Lot



- 1 Church of Christ (Temple Lot)**
- 2 Reorganized LDS Auditorium**
- 3 LDS Visitor's Center**
- 4 Proposed RLDS temple site**
- 5 New Independence, Mo., Stake Center**
- 6 Mission Home Residence**
- 7 Mission Office**
- 9 RLDS "The Campus" Property**
- 10 LDS-owned lot**

Come Follow Me Lesson 41

October 4-10

D&C 111-114

D&C 111

(Following the pentecostal season associated with the dedication of the Kirtland Temple, it was necessary that the Saints attend to the temporal needs of the Church. Heavy debt hung over the Church because of loans secured to procure land and to build the temple. Ebenezer Robinson, an early member of the Church who served for a time as the Prophet's scribe, reported on a possible solution that had presented itself. "There came to Kirtland a brother by the name of Burgess who stated that he had knowledge of a large amount of money secreted in the cellar of a certain house in Salem, Massachusetts, which had belonged to a widow (then deceased), and thought he was the only person who had knowledge of it, or of the location of the house" (Roberts, *Comprehensive History*, 1:411). The Prophet Joseph Smith wrote: "On . . . July 25th, in company with Sidney Rigdon, Brother Hyrum Smith, and Oliver Cowdery, I left Kirtland" to travel to New York City. These brethren met with creditors in New York for four days. "From New York we continued our journey to Providence, on board a steamer," the Prophet further wrote, "from thence to Boston, by steam cars, and arrived in Salem, Massachusetts, early in August, where we hired a house, and occupied the same during the month, teaching the people from house to house, and preaching publicly, as opportunity presented; visiting occasionally, sections of the surrounding country, which are rich in the history of the Pilgrim Fathers of New England, in Indian warfare, religious superstition, bigotry, persecution, and learned ignorance" (*History of the Church*, 2:463-64). The day after arriving in Salem the Prophet received the revelation recorded as section 111. The outcome of the journey is recorded in B. H. Roberts's *Comprehensive History*: "Burgess, according to [Ebenezer] Robinson, met the brethren in Salem, but claimed that time had wrought such changes in the town that he could not for a certainty point out the house 'and soon left'" (*Comprehensive History*, 1:411). Revelations of the Restoration, 895-96)

Revelation given through Joseph Smith the Prophet, at Salem, Massachusetts, August 6, 1836. HC 2: 465–466. At this time the leaders of the Church were heavily in debt due to their labors in the ministry. Hearing that a large amount of money would be available to them in Salem, the Prophet, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery traveled there from Kirtland, Ohio, to investigate this claim, along with preaching the gospel. The brethren transacted several items of church business and did some preaching. When it became apparent that no money was to be forthcoming, they returned to Kirtland. Several of the factors prominent in the background are reflected in the wording of this revelation.

1–5, The Lord looks to the temporal needs of his servants; 6–11, He will deal mercifully with Zion and arrange all things for the good of his servants.

1 I, THE Lord your God, am ^anot displeased with your coming this journey, notwithstanding your follies. (The Prophet's folly lay less in the fanciful hope of finding a treasure than it did in his failure to counsel with the Lord. A little over two years earlier he had received direction from the Lord about the Church's indebtedness. At that time the Saints were told that if they would humble themselves and be prayerful and diligent that he would send means for their deliverance (D&C 104:78-80). The trip to Salem was a venture of their own design, not one of divine direction. Revelations of the Restoration, 896)

2 I have much ^atreasure in this city for you, for the benefit of Zion, and many people in this city, whom I will gather out in due time for the benefit of Zion, through your instrumentality.

3 Therefore, it is expedient that you should form ^aacquaintance with men in this city, as you shall be led, and as it shall be given you.

4 And it shall come to pass in due time that I will ^agive this city into your hands, that you shall have power over it, **(In some future day, perhaps in the Millennium, the city of Salem (meaning the city of Peace) will be governed by righteous men holding the priesthood of God. These will have the necessary power and authority to draw upon its wealth to the blessing of all of its inhabitants.**

Revelations of the Restoration, 896) insomuch that they shall not ^bdiscover your secret parts; (This is a **Hebrew idiom meaning embarrassment or shame** (Isaiah 3:17). Their embarrassment centered in the financial plight that brought them to Salem in search of treasures. Revelations of the Restoration, 896) and its wealth pertaining to gold and silver shall be yours.

5 Concern not yourselves about your ^adebts, for I will give you power to pay them.

6 Concern not yourselves about Zion, for I will deal mercifully with her.

7 Tarry in this place, and in the regions round about;

8 **And the place where it is my will that you should tarry, for the main, shall be signaled unto you by the ^apeace and power of my ^bSpirit, that shall flow unto you.**

9 This place you may obtain by hire. **And inquire diligently concerning the more ancient inhabitants and founders of this city; (This revelation, which directs an interest in their kindred dead, comes some years before the principles associated with temple work had been revealed. It was given in Salem, the county seat of Essex County, Massachusetts. Robert Smith, the first of the Prophet Joseph Smith's family in America, had settled here. Similarly, record of many of the progenitors of the early families in the Church would later be found here.** Revelations of the Restoration, 897)

10 For there are more treasures than one for you in this city.

11 Therefore, be ye as ^awise as serpents and yet without ^bsin; and I will order all things for your ^cgood, (Notice that they thought they were going to Salem to obtain financial treasures, but here Joseph finds out that his ancestors' genealogical records are here in the County seat which records will be important to verify genealogy information for the temple work which would be occurring in just a few years away.) as fast as ye are able to receive them. Amen.

D&C 112

Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, at Kirtland, Ohio, July 23, 1837. HC 2: 499–501. The word of the Lord unto Thomas B. Marsh, concerning the Twelve Apostles of the Lamb. The Prophet records that this revelation was received on the day on which the gospel was first preached in England. Thomas B. Marsh was at this time president of the Quorum of the Twelve Apostles.

(This revelation was given during some of the darkest days in the history of the Church. As night follows the day, so the light and glory that surrounded the dedication of the Kirtland Temple was supplanted by darkness and evil. In the summer of 1837, members of the Quorum of the Twelve, witnesses to the Book of Mormon, and other key priesthood leaders met in the upper room of the temple to dispose of Joseph Smith as the prophet of the Lord. Their plan was to organize a new Church, with David Whitmer at its head. They had determined to reject the Prophet, the Book of Mormon, and the priesthood, while seeking to unite the Christian world around repentance, baptism, and the Bible (George A. Smith, *Journal of Discourses*, 11:11). In the midst of this darkness, Joseph Smith said, "God revealed to me that something new must be done for the salvation of His Church" (*History of the Church*, 2:489). Heber C. Kimball reported that the Prophet Joseph Smith came to him while he was in the Kirtland Temple and said, "Brother Heber, the Spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation'" (*Whitney, Life of Heber C. Kimball*, 104). Section 112 was given on the day the

gospel was first preached in England. It was directed to Thomas B. Marsh, then the president of the Quorum of the Twelve and the man thus entitled to a revelation on the duties of that quorum. This revelation is of singular importance in identifying the rights and authority of the Twelve in declaring the gospel to the nations of the earth and in specifying their relationship to the First Presidency. Revelations of the Restoration, 898. Before he received this revelation, the Prophet Joseph Smith recorded in his journal that Kirtland was experiencing widespread disunity, contention, and apostasy. **Financial speculation had caused the Kirtland Safety Society, the financial institution of the Church, to fail. Many, even some of the leaders of the Church, blamed the Prophet for such problems. The Prophet Joseph wrote: “In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum, (some of them having been absent for some time), God revealed to me that something new must be done for the salvation of His Church.** And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and laying on of hands, of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days.” (*History of the Church*, 2:489.) President Joseph Fielding Smith wrote: “The day that the British Missionaries preached the first sermons in England, July 23, 1837, the Lord gave a revelation to the Prophet Joseph Smith directed to Thomas B. Marsh as president of the council of the apostles. In this revelation Elder Marsh was instructed to teach the brethren in his council and point out to them their duty and responsibilities in proclaiming the Gospel. **Some of the apostles had forsaken their responsibility and had turned their attention to schemes of speculation. . . . The years preceding the year 1837, were years of wild speculation throughout the United States and Elder Heber C. Kimball pointed out how this boom had struck Kirtland and some of the brethren had borrowed great sums and had gone into business, at the expense of their ministry. Then when the bauble of false prosperity broke they were left financially stranded; then they began to blame the Prophet Joseph Smith. This revelation to Thomas B. Marsh was a warning and a call to him to bring his brethren back into the line of their duty as apostles of Jesus Christ.**” (*Church History and Modern Revelation*, 2:71; see also *History of the Church*, 2:498–99.) The first twelve verses of section 112 are directed to Thomas B. Marsh, giving him comfort, counsel, and admonition. The rest of the section contains the instructions he was to convey to the Twelve. Institute Manual, 279-80)

1–10, The Twelve are to send the gospel and raise the warning voice to all nations and people; 11–15, They are to take up their cross, follow Jesus, and feed his sheep; 16–20, Those who receive the First Presidency receive the Lord; 21–29, Darkness covers the earth, and only those who believe and are baptized shall be saved; 30–34, The First Presidency and the Twelve hold the keys of the dispensation of the fulness of times.

1 VERILY thus saith the Lord unto you my servant Thomas: I have heard thy prayers; and thine ^aalms have come up as a ^bmemorial before me, in behalf of those, thy brethren, who were chosen to bear testimony of my name and to ^csend it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants,

2 Verily I say unto you, there have been some few things in thine heart and with thee with which I, the Lord, was not well pleased.

3 Nevertheless, inasmuch as thou hast ^aabased thyself thou shalt be exalted; therefore, all thy sins are forgiven thee.

4 Let thy heart be of good ^acheer before my face; and thou shalt bear record of my name, not only unto the ^bGentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth. (It is the office and calling of an apostle to testify of Christ and of all that properly bears his name, that is, all that is done under the direction of the priesthood. It is the duty of the Twelve to both teach the gospel

among the nations of the earth and to see that the affairs of the Church are properly regulated wherever it had been organized. Revelations of the Restoration, 899)

5 ^aContend thou. (In the early nineteenth century, this phrase meant to "use earnest efforts to obtain, or to defend and preserve" (Webster, *Dictionary*, 1828, s.v. "contend").) therefore, morning by morning; and day after day let thy ^bwarning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy ^cspeech.

6 Let thy habitation be known in Zion, and ^aremove not thy house; for I, the Lord, have a great work for thee to do, in publishing my name among the children of men. ("In 1832, Thomas B. Marsh received an inheritance— about thirty acres—on the Big Blue river, Missouri, and there he built a comfortable log house. When the Saints were driven from Jackson County, he went to Lafayette County, while most of the exiles sought refuge in Clay County. In 1834, he, too, went to Clay County. After an extended visit to Kirtland, he returned to his home on Fishing River, Clay County. In 1836, he built a house in Far West. In June 1837, he again visited Kirtland. It was necessary, for the success of his mission, that his residence in Zion should be known, and that his house should not be moved." (Smith and Sjodahl, *Commentary*, p. 733.))

7 Therefore, ^agird up thy loins for the work. Let thy feet be shod also, for thou art chosen, and thy path lieth among the mountains, and among many nations. (Be ready to travel. Thomas did not fulfill this prophecy to visit many nations because he apostatized from the Church.)

8 And by thy word many high ones shall be brought low, and by thy word many low ones shall be ^aexalted. (Thomas was an eloquent speaker.)

9 Thy voice shall be a rebuke unto the transgressor; and at thy ^arebuke let the tongue of the slanderer cease its perverseness.

10 Be thou ^ahumble; and the Lord thy God shall ^blead thee by the hand, and give thee answer to thy prayers. (Thomas B. Marsh's failure to heed the counsel given him in this verse caused the Spirit of the Lord eventually to withdraw from him. George A. Smith, Heber C. Kimball, and Orson Hyde all relate interesting experiences regarding Elder Marsh's rejection of the Lord's admonitions and his apostasy from the Church. George A. Smith tells the story: "The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and sister Harris concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strippings, but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese. "Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings. "Finally it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris out of that amount. An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant. "Marsh immediately took an appeal to the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defence, but the High Council finally confirmed the Bishop's decision. "Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his Counsellors had to sit upon the case, and they approved the decision of the High Council. "This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it. "The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before a magistrate and swore that the 'Mormons' were hostile towards

the State of Missouri. "That affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations" (*Journal of Discourses*, 3:283-84). Heber C. Kimball reported that "about the time he [Thomas B. Marsh] was preparing to leave this Church, he received a revelation in the Printing Office. He retired to himself, and prayed, and was humble, and God gave him a revelation, and he wrote it. There were from three to five pages of it; and when he came out, he read it to brother Brigham [Young] and me. In it God told him what to do, and that was to sustain brother Joseph and to believe that what brother Joseph had said was true. But no; he took a course to sustain his wife and oppose the Prophet of God, and she led him away" (*Journal of Discourses*, 5:28). Last, we learn from Orson Hyde, who partook of the spirit of apostasy with Thomas B. Marsh, "During our temptation, David W. Patten was shot by the enemy, and several days afterward while Thos. B. and myself were sitting in a log cabin together in silent meditation, some being smote him on the shoulder, and said, with a countenance full of deepest anxiety and solicitude, 'Thomas! Thomas! why have you so soon forgotten?' Thomas told me it was David W. Patten, with whom, he not long before, had made a covenant to remain true and faithful until the end" (cited in Anderson, "Being Valiant," 42). Revelations of the Restoration, 900-901)

11 I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let thy ^alove be for them as for thyself; and **let thy love abound unto all men, and unto all who love my name.**

12 And pray for thy brethren of the Twelve. ^aAdmonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my ^bname.

13 And after their ^atemptations, and much ^btribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and ^cstiffen not their necks against me, they shall be ^dconverted, and I will heal them. (Of these difficult times in Kirtland, John Taylor wrote, "There was a very bitter feeling gotten up by a number of men who had apostatized. Parley P. Pratt was one who was affected. He, however, did not go to the length that some did; and Orson Pratt had partaken more or less of that spirit" (*Gospel Kingdom*, 189). As a measure of his integrity, Elder Pratt recounted this experience in his autobiography, saying, "About this time, after I had returned from Canada, there were jarrings and discords in the Church at Kirtland, and many fell away and became enemies and apostates. There were also envyings, lyings, strifes, and divisions, which caused much trouble and sorrow. By such spirits I was also accused, misrepresented, and abused. And at one time, I also was overcome by the same spirit in a great measure, and it seemed as if the very powers of darkness which war against the Saints were let loose upon me. But the Lord knew my faith, my zeal, my integrity of purpose, and he gave me the victory. "I went to Brother Joseph Smith in tears, and, with a broken heart and contrite spirit, confessed wherein I had erred in spirit, murmured, or done or said amiss. He frankly forgave me, prayed for me, and blessed me. Thus, by experience I learned more fully to discern and to contrast the two spirits, and to resist the one and cleave to the other. And, being tempted in all points, even as others, I learned how to bear with, and excuse, and succor those who are tempted" (Pratt, *Autobiography*, 144). We are told that Orson Hyde had come close to defecting but perchance walked in on the meeting in which Heber C. Kimball was being set apart for his mission to England. Humbled by the spirit that he felt, he acknowledged his faults to the Prophet, sought forgiveness, and asked to accompany Elder Kimball on his mission. The Prophet set him apart to that calling, and he later played a significant role in that mission that proved to be the salvation of the Church (Talbot, *Acts of the Modern Apostles*, 37). Many others did not repent. **Luke S. Johnson, Lyman E. Johnson, and John F. Boynton were dropped from the Quorum of the Twelve in the conference held on 3 September 1837, less than a month and a half after this revelation was given.** See commentary on verse 15, "Rebel not against my servant Joseph." Revelations of the Restoration, 901-02)

14 Now, I say unto you, and what I say unto you, I say unto all the Twelve: Arise and gird up your loins, take up your ^across, follow me, and ^bfeed my sheep.

15 Exalt not yourselves; ^arebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him; and the ^bkeys which I have given unto him, and also to youward, shall not be taken from him till I come. **(The spirit of darkness in Kirtland in 1837 was so pervasive that no quorum of the priesthood could escape it. Nor was this mist of darkness quick to lift. "At the quarterly conference assembled at Far West, April 7, 1838, David W. Patten declared that, as a member of the Quorum of the Twelve, he could confidently recommend Thomas B. Marsh, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, and Orson Pratt as being men of God. However, in a spirit of discernment rather than of disparagement, he stated that he somewhat doubted William Smith, and that he could not recommend William E. McLellin, Luke S. Johnson, Lyman E. Johnson, or John F. Boynton. As time was to prove, Elder Patten's discernments were valid"** (Talbot, *Acts of the Modern Apostles*, 40). John Taylor, who would be called to fill the place of one of the fallen apostles in December the following year, had occasion to counsel Parley P. Pratt, also an apostle and the missionary who had converted him (see commentary on v. 13, "After their temptations, and much tribulation"). Elder Taylor recounted part of that dialogue thus: "I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a Prophet of God, and to the truth of the work he has inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave me a strict charge to the effect that though you or an angel from heaven was to declare anything else I was not to believe it. Now Brother Parley, it is not man that I am following but the Lord. The principles you taught me led me to Him, and I now have the same testimony that you then rejoiced in. If the work was true six months ago, it is true today: if Joseph was then a prophet, he is now a prophet" (Roberts, *Life of John Taylor*, 40). Revelations of the Restoration, 903-04. **"Joseph Smith was called to stand at the head of the Dispensation of the Fulness of Times, preparatory to the second advent of the Son of God"** (Smith, *Answers to Gospel Questions*, 4:175). **So, in addition to holding the keys of the kingdom, the Prophet Joseph Smith also held the keys of this dispensation, and these keys will never be taken from him. President Brigham Young said. "The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity"** (*Discourses of Brigham Young*, p. 138.)

16 Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the ^akeys of my kingdom, as pertaining to the Twelve, abroad among all nations—

17 That thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, ^acannot come; (In this verse the First Presidency is announced as consisting of Joseph Smith, Sidney Rigdon, and Hyrum Smith. Perhaps the earliest manuscript of this revelation was recorded by Fredrick G. Williams (Woodford, *Historical Development*, 1479). What makes this of special interest is that Elder Williams was the second counselor in the presidency at the time. Various sources help us understand the context of the receiving of this revelation: From the *Kirtland Council Minute Book* we learn that on 29 May (about two months before this revelation was received) complaints had been brought before the Kirtland High Council against Fredrick G. Williams, David Whitmer, Parley P. Pratt, Lyman Johnson, and Warren Parrish. Elder Williams disputed the council's authority according to "the Book of Covenants" to try him because as a member of the First Presidency he was to be tried by a "Bishop's Court," meaning a court presided over by the presiding bishop as specified in the revelation on priesthood given 28 March 1835 (D&C 107:82). It was rightly agreed that the council did not have the authority to try him and charges against him were dismissed (*Kirtland Council Minute Book*, 181-84). It was apparently in July that Joseph Smith learned that money was missing from the Kirtland Safety Society. He went immediately to Fredrick G. Williams, the appointed magistrate, to obtain a search warrant. In her history the Prophet's mother, Lucy Mack Smith, says this was "flatly refused" and then records the following dialogue between the Prophet and his counselor: "'If you will give me a warrant, I can get the money, but if you do not, I will break you of your office.' "'Well, break it is then,' said Williams, 'and we will strike hands

upon it.' "'Very well,' said Joseph, 'from henceforth I drop you from my quorum, in the name of the Lord,' and Williams in wrath replied, 'Amen.' "Joseph entered a complaint against him, for neglect of duty as an officer of justice, on which account his ministry was taken from him, and given to Oliver Cowdery" (Smith, *History of Joseph Smith*, 335-36). Ezra Granger Williams, son of Fredrick G. Williams, claims to have been present on the occasion when his father and Joseph Smith verbally crossed swords and Joseph dropped him as a counselor. As he tells the story, Joseph wanted to borrow money and his father would not authorize it. Shortly thereafter he said the Prophet returned and "on bended knees, crying like a child, humbly asked my father's forgiveness, admitting that he was wrong and that my father was right. He pleaded with him to still be friends and to continue by his side as usual. My father gladly forgave him, but answered, 'No, as the people would never have the confidence in him again that they had had before'" (Williams, "Frederick Granger Williams," 256). Though the Prophet's contrition in the above account seems exaggerated, it certainly was in character for him to freely acknowledge errors if he felt that he had made them. Assuming this to be the case in this instance, it would not have been unusual for Fredrick G. Williams to return to his aid in recording this revelation and at the same time not to be offended or surprised when Hyrum Smith was named as a counselor in the presidency in his stead. At a conference held 3 September 1837, "President Smith . . . presented Sidney Rigdon and Frederick G. Williams as his counselors, and to constitute with himself the three first Presidents of the Church. Voted unanimously in the affirmative, except for Frederick G. Williams, which was not carried unanimously. "President Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith, and John Smith for assistant counselors. These last four, together with the first three, are to be considered the heads of the Church. Carried unanimously" (Smith, *History of the Church*, 2:509). "At a conference of the Church held 7 November 1837, at Far West, the proposal to sustain President Williams in the presidency again met with opposition, and, after a lengthy debate, Hyrum Smith was nominated to take his place" (Williams, "Frederick Granger Williams," 256-57). President Joseph Fielding Smith notes that on 8 July 1838 the Prophet received a revelation for the benefit of Frederick G. Williams and William W. Phelps. Of Elder Williams, President Joseph Fielding Smith observed, "The Prophet loved him dearly and wrote in his record: 'Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind.'" (*D.H.C.* 1:444.) He partook of the rebellious spirit in Kirtland and had to be released from his high calling and lost his standing in the Church. He was baptized again, however, August 5, 1838, upon a show of repentance" (*Church History and Modern Revelation*, 2:99). The revelation the Prophet received for the benefit of Frederick G. Willilams and William W. Phelps reads as follows: "Verily, thus saith the Lord, in consequence of their transgressions their former standing has been taken away from them, and now, if they will be saved, let them be ordained as Elders in my Church to preach my Gospel and travel abroad from land to land and from place to place, to gather mine elect unto me, saith the Lord, and let this be their labors from henceforth. Amen" (Smith, *History of the Church*, 3:46n). Revelations of the Restoration, 904-06)

18 For on them have I laid the burden of all the churches for a little season.

19 Wherefore, whithersoever they shall send you, go ye, and I will be with you; and in whatsoever place ye shall proclaim my name an ^aeffectual door shall be opened unto you, that they may receive my word.

20 Whosoever ^areceiveth my word receiveth me, and whosoever receiveth me, receiveth those, the First Presidency, whom I have sent, whom I have made counselors for my name's sake unto you.

21 And again, I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the ^aTwelve, duly recommended and ^bauthorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them—

22 Inasmuch as they shall humble themselves before me, and abide in my word, and ^ahearken to the voice of my Spirit.

23 Verily, verily, I say unto you, ^adarkness covereth the earth, and gross darkness the minds of the people, and all flesh has become ^bcorrupt before my face.

24 Behold, ^avengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of ^bdesolation, of ^cweeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

25 And upon my ^ahouse shall it ^bbegin, and from my house shall it go forth, saith the Lord;

26 First among those among you, saith the Lord, who have ^aprofessed to know my ^bname and have not ^cknown me, and have ^dblasphemed against me in the midst of my house, saith the Lord. **(In the same revelation in which Zion was defined, the Lord warned the Saints that only if Zion met the Lord's qualifications would it escape the judgments that were to be poured out upon the world. If they did not qualify as a Zion people, they had no promise (see D&C 97:21–27). Severe judgments befell the Saints because they failed to build Zion and abide by its laws. This prophetic statement also had reference to future members of the Church. President Brigham Young warned: "If the Latter-day Saints do not desist from running after the things of this world, and begin to reform and do the work the Father has given them to do, they will be found wanting, and they, too, will be swept away and counted as unprofitable servants" (in *Journal of Discourses*, 18:262). President Joseph Fielding Smith pointed out: "All of these things will be withheld while the nations are being punished, if the members of the Church will keep faithfully their commandments. If they will not, then we have received the warning that we, like the rest of the world, shall suffer His wrath in justice." (*Progress of Man*, p. 468.) President Wilford Woodruff emphasized: "Zion is not going to be moved out of her place. The Lord will plead with her strong ones, and if she sins He will chastise her until she is purified before the Lord. "I do not pretend to tell how much sorrow you or I are going to meet with before the coming of the Son of Man. That will depend upon our conduct." (In *Millennial Star*, 2 Sept. 1889, p. 547.)**

27 Therefore, see to it that ye trouble not yourselves concerning the affairs of my church ^ain this place, saith the Lord.

28 But ^apurify your hearts before me; and then ^bgo ye into all the world, and preach my gospel unto every creature who has not received it;

29 And he that ^abelieveth and is ^bbaptized shall be saved, and he that believeth not, and is not baptized, shall be ^cdammned.

30 For unto you, the ^aTwelve, and those, the First Presidency, who are appointed with you to be your ^bcounselors and your leaders, is the ^cpower of this priesthood given, for the last days and for the last time, in the which is the dispensation of the ^dfulness of times.

31 Which power you hold, in connection with all those who have received a ^adispensation at any time from the beginning of the creation;

32 For verily I say unto you, the ^akeys of the dispensation, which ye have received, have ^bcome down from the fathers, and last of all, being sent down from heaven unto you. **(These verses teach that each member of the Quorum of the Twelve Apostles and the First Presidency holds all the keys of the kingdom. That is, each member of these two quorums would hold all the keys of the kingdom. For this reason we now sustain the members of these two quorums as prophets, seers, and revelators. This, however, was not the case when this revelation was given. It was not until the end of Joseph Smith's ministry in Nauvoo that all the keys had been restored in fulness to the Twelve. Wilford Woodruff described the time bestowal of these keys: "In the winter of 1843-4, Joseph Smith, the Prophet of God, called the Twelve Apostles together in the City of Nauvoo, and spent many days with us in giving us our endowments, and teaching us those glorious principles which God had revealed to him. And upon one occasion he stood upon his feet in our midst for nearly three hours declaring unto us the great and last dispensation which God had set His hand to perform upon the earth in these last days. The room was filled as if with consuming fire; the Prophet was clothed upon with much of the power of God, and his face shone and was transparently clear, and he**

closed that speech, never-to-be- forgotten in time or in eternity, with the following language: **"Brethren, I have had great sorrow of heart for fear that I might be taken from the earth with the keys of the Kingdom of God upon me, without sealing them upon the heads of other men. God has sealed upon my head all the keys of the Kingdom of God necessary for organizing and building up of the Church, Zion, and Kingdom of God upon the earth, and to prepare the Saints for the coming of the Son of Man. Now, brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchizedek Priesthoods and Apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now roll off all the labor, burden and care of this Church and Kingdom of God upon your shoulders, and I now command you in the name of the Lord Jesus Christ to round up your shoulders, and bear off this Church and Kingdom of God before heaven and earth, and before God, angels and men; and if you don't do it you will be damned"** (Clark, *Messages*, 3:134). Revelations of the Restoration, 907-08)

33 Verily I say unto you, behold how great is your calling. ^aCleanse your hearts and your garments, lest the blood of this generation be ^brequired at your hands.

34 **Be faithful until I come, for I ^acome quickly;** (This description of the Lord's return tells how the Lord will come rather than when. Although no man knows the day or hour of his coming, this phrase teaches that when he appears it will be suddenly, catching the wicked unawares. Revelations of the Restoration, 908) and my reward is with me to recompense every man according as his ^bwork shall be. I am Alpha and Omega. Amen.

D&C 113

(In the story of the Restoration, the most trying of circumstances consistently brought forth the richest treasures of heaven. As the spirit of apostasy continued to grow in Kirtland, it became necessary for the Prophet to flee for his own safety. Of January 1838 Joseph Smith recorded, "A new year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the Apostles and Prophets of old, and as Jesus said, 'when they persecute you in one city, flee to another.' On the evening of the 12th of January, about ten o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover the hellish designs of our enemies, and to save themselves from the just judgment of the law. . . . "The weather was extremely cold, we were obliged to secrete ourselves in our wagons, sometimes, to elude the grasp of our pursuers, who continued their pursuit of us more than two hundred miles from Kirtland, armed with pistols and guns, seeking our lives. They frequently crossed our track, twice they were in the houses where we stopped, once we tarried all night in the same house with them, with only a partition between us and them; and heard their oaths and imprecations, and threats concerning us, if they could catch us; and late in the evening they came in to our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us, but they knew us not. One Lyons was one of our pursuers" (*History of the Church*, 3:1-3). On 14 March the Prophet arrived at Far West, Missouri, where he was welcomed by the Saints. On that day or shortly thereafter, he received the following revelation. The particular circumstances that called it forth are not known. We do know, however, that Isaiah 11 was of particular interest to Joseph Smith because it was one of the chief passages quoted to him by Moroni when Moroni initially came to instruct him (*Joseph Smith-History* 1:40).

Answers to certain questions on the writings of Isaiah, given by Joseph Smith the Prophet, March 1838. HC 3: 9-10.

1–6, *The Stem of Jesse, the rod coming therefrom, and the root of Jesse are identified*; 7–10, *The scattered remnants of Zion have a right to the priesthood and are called to return to the Lord.*

1 WHO is the ^aStem (The Hebrew word which was translated into English in the KJV of the Bible as stem means “the stock which remains in the earth after the tree is cut down.” Smith & Sjodahl, Commentary, 738) of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah? (“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins” (Isaiah 11:1-5). The Prophet Joseph Smith indicated that on the night of 21 September 1823 Moroni “quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled” (Joseph Smith-History 1:40). The last two verses of Isaiah 10 speak of the Lord, or the forester, trimming and thinning the trees in the forest. These trees represent the power and glory of foreign rulers and, of course, their nations. Thus the dead wood and overgrowth is removed to prepare the way for a new shoot or “stem” to grow out of the stump of Jesse. Through this imagery we are invited to look at the stump of a once great tree to see a new branch spring forth. In other words, after the great dynasty or tree of David is cut down a new branch of the royal family will spring forth. The intent of this imagery is, in a veiled way, to say that Christ will be a descendant of Jesse, the father of David, and that from that “stem” will come a “rod” who will be the great prophet of the Restoration. Revelations of the Restoration, 910)

2 Verily thus saith the Lord: It is Christ.

3 What is the ^arod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? (As indicated in the following verse, the rod represents a servant of Christ. The rod (Hebrew, *choter*) grows as an offshoot from the stem or trunk of the tree. It is allowed to grow into a sturdy branch that, when cut from the tree, is used as a shepherd's staff. The point of attachment to the tree is taken with the branch and worked into a thick knot on the head of the staff, which the shepherd uses both as a weapon against predators and to direct his flock. Isaiah's imagery is a perfect description of a rod that “is a servant in the hands of Christ” (v. 4), the Good Shepherd. Revelations of the Restoration, 910-11)

4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a **descendant of Jesse as well as of ^aEphraim**, or of the house of Joseph, on whom there is laid much ^bpower.

5 What is the ^aroot of Jesse spoken of in the 10th verse of the 11th chapter?

6 Behold, thus saith the Lord, it is a **^adescendant of Jesse, as well as of Joseph**, unto whom rightly belongs the ^bpriesthood, and the ^ckeys of the kingdom, for an ^densign, and for the gathering of my people in the ^elast days. (This revelation must have been a source of great consolation to Joseph Smith particularly in the time and circumstances that called it forth. Both the “rod” and the “root” in the Isaiah prophecy refer to the Prophet. We would assume both innate modesty and the sacred implications of this prophecy precluded any more direct expression from Joseph than that which the revelation contains. By revelation the Saints had already been told that Joseph Smith had claim to the priesthood through the lineage of his fathers (D&C 86:8-10). That he held the keys of the kingdom was also known to them (D&C 27:13; 35:17-18; 65:2; 81:2; 90:3; 112:32). That he held these keys by right, meaning birthright, was affirmed in the patriarchal blessing given him by his father. That blessing reads as follows: “A marvelous work and a wonder’ has the Lord wrought by thy hand, even that which shall prepare the way for the remnants of his people to come in among the Gentiles, with their fulness, as the tribes of Israel are restored. I bless thee with the blessings of thy fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold, he looked after his posterity in the last days,

when they should be scattered and driven by the Gentiles, and wept before the Lord; he sought diligently to know from whence the Son should come who should bring forth the word of the Lord, by which they might be enlightened, and brought back to the true fold, and his eyes beheld thee, my son; his heart rejoiced and his soul was satisfied and he said, As my blessings are to extend to the utmost bounds of the everlasting hills; as my father's blessing prevailed, over the blessings of his progenitors, and as my branches are to run over the wall, and my seed are to inherit the choice land whereon the Zion of God shall stand in the last days, from among my seed, scattered with the Gentiles, shall a choice Seer arise, whose bowels shall be a fountain of truth, whose loins shall be girded with the girdle of righteousness, whose hands shall be lifted with acceptance before the God of Jacob to turn away his anger from his anointed, whose heart shall mediate great wisdom, whose intelligence shall circumscribe and comprehend the deep things of God, and whose mouth shall utter the law of the just . . . and he shall feed upon the heritage of Jacob his father: Thou (Joseph Smith, Jr.) shall hold the keys of this ministry, even the presidency of this Church, both in time and in eternity, and thou shalt stand on Mount Zion when the tribes of Jacob come shouting from the north, and with thy brethren, the Sons of Ephraim, crown them in the name of Jesus Christ" ("Seed of Joseph," 23:175). That the labors of Joseph Smith stand as an "ensign" to which the nations of the earth gather is also a matter of scriptural promise known to the Saints. "Zion shall flourish, and the glory of the Lord shall be upon her; And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones" (D&C 64:41-43). Revelations of the Restoration, 911-12)

7 Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8 He had reference to those whom God should call in the last days, who should hold the ^apower of ^bpriesthood to bring again ^cZion, and the redemption of Israel; and to put on her ^dstrength is to put on the ^eauthority of the ^fpriesthood, which she, Zion, has a ^gright to by lineage; also to return to that power which she had lost.

9 What are we to understand by Zion loosing herself from the bands of her neck; 2d verse?

10 We are to understand that the ^ascattered ^bremnants are exhorted to ^creturn to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The ^dbands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

D&C 114

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 17, 1838. HC 3: 23.

1–2, Church positions held by those who are not faithful shall be given to others.

(This revelation was given to David W. Patten, one of the original members of the Quorum of the Twelve. For some time prior to this he and Thomas B. Marsh were the steadying influence of the Church in Missouri, where the three men who had been called to preside there—David Whitmer, William W. Phelps, and John Whitmer—had become disaffected with the Church. To these problems was added the persecution of the Saints by mobs. In October of 1838, a mob of some forty men took three of the brethren prisoner, threatening that they would kill them and return the next morning to burn the rest of the Saints out. Joseph Smith appointed David Patten to lead a group of volunteers against this mob, hoping to rout them without bloodshed and free the prisoners. The prisoners were freed but not without bloodshed. Among others, Elder Patten was shot in the stomach and died that night. Of this fearless servant of the Lord, Joseph Smith said, "Brother David Patten was a very worthy man, beloved by all good men who knew him. He was one of the Twelve Apostles, and died as he had lived, a man of God,

and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place. One of his last expressions to his wife was—"Whatever you do else, O! do not deny the faith" (*History of the Church*, 3:171). Revelations of the Restoration, 914)

1 VERILY thus saith the Lord: It is wisdom in my servant David W. Patten, that he settle up all his business as soon as he possibly can, and make a disposition of his merchandise, that he may ^aperform a mission unto me next spring, in company with others, even twelve including himself, to testify of my name and bear glad tidings unto all the world. (The Quorum of the Twelve were to take a mission to Great Britain in the spring of 1839. By that time David Patten had been killed and Thomas B. Marsh, William E. McLellin, Luke S. Johnson, John F. Boynton and Lyman E. Johnson had all apostatized and lost their membership in the Quorum and in the Church. The newly called members of the Twelve were John Taylor, John E. Page, Wilford Woodruff, and Willard Richards (D&C 118:6). Orson Hyde was dropped from the Quorum in May of 1839 and restored June 27 of the same year. He and John E. Page were redirected to Jerusalem to dedicate the land of Palestine for the return of the Jews. William Smith, one of the original members of the Quorum of the Twelve, failed to keep his calling, leaving Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, and Willard Richards (who already was in England) to fill this commandment. Revelations of the Restoration, 914-15)

2 For verily thus saith the Lord, that inasmuch as there are those among you who ^adeny my name, others shall be ^bplanted in their ^cstead and receive their ^dbishopric. (The Greek word for bishopric is *episkope*, meaning "overseership," or "office." It was not originally used in reference to religious callings and can properly be used to describe any of a variety of duties. Peter referred to the place of Judas among the Twelve Apostles as a "bishopruck" (Acts 1:20). Here it is used in reference to the office of an apostle. Revelations of the Restoration, 915) Amen.

Come Follow Me Lesson 42

October 11-17

D&C 115-120

D&C 115

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 26, 1838, making known the will of God concerning the building up of that place and of the Lord's House. HC 3: 23—25. This revelation is addressed to the presiding officers of the Church. (This section is best known as the revelation that gives the official name of the Church: The Church of Jesus Christ of Latter-day Saints. In the early years of its existence the Church was called "The Church of Christ," "The Church of Jesus Christ," and "The Church of God." This caused some problems for missionaries because many congregations used these names. To distinguish themselves, members began to refer to the Church as "The Church of Latter-day Saints." Revelations of the Restoration, p. 916)

1—4, The Lord names his church, The Church of Jesus Christ of Latter-day Saints;

1 VERILY thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your ^acounselors who are and shall be appointed hereafter; **(At this time Sidney Rigdon and Hyrum Smith were first and second counselors, respectively, to the Prophet Joseph Smith in the First Presidency of the Church.** Hyrum was set apart as second counselor in the place of Frederick G. Williams, 7 November 1837. Doctrine and Covenants 107:22 (Of the ^aMelchizedek Priesthood, three ^bPresiding High Priests, chosen by the body, appointed and ordained to that office, and ^cupheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.) established that the First Presidency was to consist of a quorum of three. **Additional counselors became counselors to that quorum, not counselors in that quorum. Those who have served as counselors to that quorum include the following: John C. Bennett (1841-42), Amasa M. Lyman (1843-44), Joseph F. Smith (1866-77), Lorenzo Snow (1873-77), Brigham Young Jr. (1873-77), Albert Carrington (1873-77), John W. Young (1873-77), George Q. Cannon (1873-77), Hugh B. Brown (1961), Joseph Fielding Smith (1965-70), H. Thorpe B. Isaacson (1965-70), Alvin R. Dyer (1968-70), and Gordon B. Hinckley (1981-82) (1999-2000 Church Almanac, 16, 47-55).** Revelations of the Restoration, p. 916-17. At a conference held on 3 September 1837 at Kirtland, Ohio, Oliver Cowdery, Joseph Smith, Sr., Hyrum Smith, and John Smith were sustained as assistant counselors. However, on 26 April 1838, when section 115 was given, only Joseph Smith, Sr. and John Smith were serving as assistant counselors. Hyrum Smith had taken the place of Frederick G. Williams in the First Presidency, and Oliver Cowdery had lost his membership in the Church. Later, in Nauvoo, others served as counselors to the Prophet: John C. Bennett (who served a short time because Sidney Rigdon was ill), William Law, and Amasa Lyman. History of the Church 4:255, 264, 282-86, 341; 2:509. Jesse Gause also served as a counselor in the First Presidency.)

2 And also unto you, my servant ^aEdward Partridge, and his counselors; **(Edward Partridge was the bishop in Zion;** his counselors were Isaac Morley and Titus Billings. John Corrill, who had been his second counselor, was released the previous August to serve as a Church historian. Revelations of the Restoration, p. 917)

3 And also unto my faithful servants who are of the high council of my ^achurch in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world;

4 For thus shall ^amy ^bchurch be called in the last days, even The Church of Jesus Christ of Latter-day ^cSaints. (Elder B. H. Roberts explained the significance of the Lord naming his Church in this revelation: "Previous to this the Church had been called 'The Church of Christ,' 'The Church of Jesus

Christ, 'The Church of God,' and by a conference of Elders held at Kirtland in May, 1834 (see [Smith, History of the Church, 2:62-63]), it was given the name 'The Church of the Latter-day Saints.' All these names, however, were by this revelation brushed aside, and since then the official name given in this revelation has been recognized as the true title of the Church, though often spoken of as 'The Mormon Church,' the 'Church of Christ,' etc. The appropriateness of this title is self evident, and in it there is a beautiful recognition of the relationship both of the Lord Jesus Christ and of the Saints to the organization" (Smith, History of the Church, 3:23-24n.)

5 Verily I say unto you all: ^aArise and shine forth, that thy ^blight may be a ^cstandard for the ^dnations;
6 **And that the ^agathering together upon the land of ^bZion, and upon her ^cstakes, may be for a defense, and for a ^drefuge from the storm, and from wrath when it shall be ^epoured out without mixture upon the whole earth.** (This text affirms that in the last days the whole earth is to feel the chastening hand of the Almighty. **When that day comes, two places of safety for the faithful Saints are identified: first, the "land of Zion," meaning Jackson County, Missouri; and second, the stakes of Zion, which will be scattered throughout the earth. Much must yet transpire before Zion is redeemed and becomes the administrative headquarters of the Church. In the meantime the safety known to the general body of the Church will center in its stakes. That these stakes will dot the whole earth suggests that the safety of the Saints will center not in a particular location but rather through the garment of protection that rests upon them in and through keeping their covenants with exactness and honor. The safety of the Saints will revolve around unity, love, concern, and support given to one another and upon their right to draw on the powers of heaven to protect their interests.** As the stakes of Zion spread across the face of the earth, we expect temples to follow. The hope is that in some not too far distant day every faithful Latter-day Saint will find themselves within some reasonable proximity of a temple. "Let us . . . recite the crowning reason for gathering to Zion or to her stakes," taught Elder Bruce R. McConkie. "It is to receive the blessings found in the temples of the Lord. There and there only are the saints endowed with power from on high after the ancient pattern. There and there only can they enter into the same eternal covenants that Jehovah made with Abraham, Isaac, and Jacob, that through celestial marriage they might have a continuation of the seeds forever and ever. There and there only can they perform the ordinances of salvation and exaltation for their ancestors who died without a knowledge of the gospel, but who would have received it with all their hearts had it come to them in their day . . . "Indeed, all of the places appointed for the gathering of the saints are holy places, and the center and crown of each place is that sacred sanctuary, that holy temple, wherein the fulness of the blessings of heaven may be received" (*New Witness*, 574-75). *Wrath when it shall be poured out without mixture.* The imagery of plagues being poured out upon the earth, like liquid from vials, comes from the book of Revelation (Revelation 16:1-21). **To describe the wrath of God as liquid being "without mixture" is to say that the plagues will not be diluted or watered down. That is, the fulness of the wrath of God will be poured out upon the wicked of the earth.** Revelations of the Restoration, 918-19)

7 Let the city, Far West, be a holy and consecrated land unto me; and it shall be called most holy, for the ground upon which thou standest is ^aholy. (The Temple at Far West has not yet been built. It's possible that if the Saints had gathered in haste as they had been commanded, that they could have built the city and the Temple.)

8 Therefore, I command you to ^abuild a house unto me, for the gathering together of my saints, that they may ^bworship me.

9 And let there be a beginning of this work, and a foundation, and a preparatory work, this following summer;

10 And let the beginning be made on the fourth day of July next; and from that time forth let my people ^alabor diligently to build a house unto my name; (Concerning the events of that day, the Prophet Joseph Smith wrote: "The day was spent in celebrating the Declaration of Independence of the United States of America, and also by the Saints making a 'Declaration of Independence' from all mobs and persecutions

which have been inflicted upon them, time after time, until they could bear it no longer; having been driven by ruthless mobs and enemies of truth from their homes, and having had their property confiscated, their lives exposed, and their all jeopardized by such barbarous conduct. The corner stones of the Houses of the Lord, agreeable to the commandments of the Lord unto us, given April 26, 1838, were laid. "Joseph Smith, Jun., was president of the day; Hyrum Smith, vice-president; Sidney Rigdon, orator; Reynolds Cahoon, chief marshal; George M. Hinkle and J. Hunt, assistant marshals; and George W. Robinson, clerk. "The order of the day was splendid. The procession commenced forming at 10 o'clock A.M., in the following order: First, the infantry (militia); second, the Patriarchs of the Church; the president, vice-president, and orator; the Twelve Apostles, presidents of the stakes, and High Council; Bishop and counselors; architects, ladies and gentlemen. The cavalry brought up the rear of the large procession, which marched to music, and formed a circle, with the ladies in front, round the excavation. The southeast corner stone of the Lord's House in Far West, Missouri, was then laid by the presidents of the stake, assisted by twelve men. The southwest corner, by the presidents of the Elders, assisted by twelve men. The northwest corner by the Bishop, assisted by twelve men. The northeast corner by the president of the Teachers, assisted by twelve men. This house is to be one hundred and ten feet long, and eighty feet broad" (*History of the Church*, 3:41-42). Revelations of the Restoration, 920)

11 And in ^aone year from this day let them re-commence laying the foundation of my ^bhouse.

12 Thus let them from that time forth labor diligently until it shall be finished, from the corner stone thereof unto the top thereof, until there shall not anything remain that is not finished.

13 Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in ^adebt any more for the building of a house unto my name; (This command came on the heels of debt shackling the Church incurred from building the Kirtland Temple. Elder Heber C. Kimball explained, "This building [Kirtland Temple] the Saints commenced in 1833, in poverty, and without means to do it. In 1834 they completed the walls, and in 1835-6 they nearly finished it. The cost was between sixty and seventy thousand dollars. A committee was appointed to gather donations; they traveled among the churches and collected a considerable amount, but not sufficient, so that in the end they found themselves between thirteen and fourteen thousand dollars in debt" (*Whitney, Life of Heber C. Kimball*, 88). **It has been the policy of the Church for many years that no church building is dedicated until it is paid for in full.** Revelations of the Restoration, 920-21)

14 But let a house be built unto my name according to the ^apattern which I will show unto them.

15 And if my people build it not according to the pattern which I shall show unto their presidency, I will not accept it at their hands.

16 But if my people do build it according to the pattern which I shall show unto their presidency, even my servant Joseph and his counselors, then I will accept it at the hands of my people. (The plan or pattern for the temple in Far West, Missouri, was to be given by revelation. Elder Joseph Fielding Smith wrote: "We have good reason to believe that his plan contemplated many changes not found in the house in Kirtland. The keys for the sealing of both the living and the dead had been revealed since the Kirtland Temple was built. The doctrine of salvation for the dead had been hinted at, but not yet clearly revealed. The Lord certainly intended to place in this new temple if it should be built according to his plan, the provisions which were found in the Nauvoo Temple and all the other temples erected since that day so that the ordinance of baptism for the dead, and all the ordinances of the gospel could be given to both the living and the dead, as outlined by the Lord to the Prophet, January 19, 1841" (*Church History and Modern Revelation*, 2:87). Revelations of the Restoration, 921)

17 And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my saints;

18 And also that other places should be appointed for ^astakes in the regions round about, as they shall be manifested unto my servant Joseph, from time to time.

19 For behold, I will be with him, and I will sanctify him before the people; for unto him have I given the ^akeys of this kingdom and ministry. Even so. Amen. (Stakes may be designated and established only

under the direction of the President of the Church, he holding the keys of the kingdom. The Prophet Joseph Smith received revelation explaining the proper order for organizing a stake of Zion: "Revelation Given . . . January 12th 1838, upon an inquiry being made of the Lord, whether any branch of the Church of Christ of Latter Day Saints can be considered a Stake of Zion, until they have acknowledged the authority of the first Presidency by a vote of Such Church "Thus Saith the Lord, Verily I Say unto you Nay. "No Stake Shall be appointed, Except by the first Presidency, and this Presidency be acknowledged, by the voice of the Same, otherwise it Shall not be Counted as a Stake of Zion and again except it be dedicated by this presidency it cannot be acknowledged as a Stake of Zion. For unto this End have I appointed them in Laying the foundation of and Establishing my Kingdom Even So Amen" ("Scriptory Book of Joseph Smith," 52-53, cited in Cook, *Revelations*, 333). Revelations of the Restoration, 921-22)

D&C 116

Revelation given to Joseph Smith the Prophet, near Wight's Ferry, at a place called Spring Hill, Daviess County, Missouri, May 19, 1838. HC 3: 35.

(Doctrine and Covenants 116 is an extract from the journal of the Prophet Joseph Smith. It was first included in the 1876 edition of the Doctrine and Covenants. The Prophet, in company with Sidney Rigdon, Thomas B. Marsh, David W. Patten, Bishop Partridge, Elias Higbee, and a good number of others had left Far West and headed north in search of a place where they could lay out the beginnings of a city-stake of Zion similar to that at Far West (D&C 115). According to the divine pattern, at the center of a city-stake was to be a temple. **The site where the Saints intended to build the temple at Adam-ondi-Ahman is not known.** Earlier, a few Saints had settled in Daviess County in 1837, and by 28 June 1838 a stake was organized, frequently referred to as the Diahman stake. John Smith was called as president, with Reynolds Cahoon and Lyman Wight as counselors. Vinson Knight was appointed as bishop, and in a subsequent revelation Newel K. Whitney was called to move from Kirtland, Ohio, to "come up to the land of Adam-ondi-Ahman, and be a bishop unto my people" (D&C 117:11). After the Saints were driven from the state of Missouri in early 1839, the area became known as Cravensville, named for John Cravens. The community ceased to exist by the early 1870s after most of the inhabitants had moved away. During the second day that the Prophet Joseph Smith and his companions explored this area he noted the following: "Saturday, 19.—This morning we struck our tents and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson's Ferry. Grand River is a large, beautiful, deep and rapid stream, during the high waters of Spring, and will undoubtedly admit of navigation by steamboat and other water craft. At the mouth of Honey Creek is a good landing. We pursued our course up the river, mostly through timber, for about eighteen miles, when we arrived at Colonel Lyman Wight's home. He lives at the foot of Tower Hill (a name I gave the place in consequence of the remains of an old Nephite altar or tower that stood there), where we camped for the Sabbath. "In the afternoon I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon, and my clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Daviess County, township 60, ranges 27 and 28, and sections 25, 36, 31, and 30, **which the brethren called 'Spring Hill,' but by the mouth of the Lord it was named Adam-ondi-Ahman, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet**" (*History of the Church*, 3:34-35). Revelations of the Restoration, 923-24)

1 SPRING Hill is named by the Lord ^aAdam-ondi-Ahman, because, said he, it is the place where ^bAdam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet. (Elder Orson Pratt explained the meaning of this name: **"We have then an understanding that**

[Adam-ondi-Ahman] was the place where Adam dwelt. Perhaps you may be anxious to know what 'Ondi-Ahman' means. It means the place where Adam dwelt. 'Ahman' signifies God. The whole term means Valley of God, where Adam dwelt. It is in the original language spoken by Adam, as revealed to the Prophet Joseph" (*Journal of Discourses*, 18:342-43). At the end of his life, Adam called all of his righteous posterity to gather to "the valley of Adam-ondi-Ahman and there bestowed upon them his last blessing" (D&C 107:53). See commentary on Doctrine and Covenants 107:53-55. **The Lord revealed to the Prophet Joseph Smith, as indicated in Doctrine and Covenants 116, that the clearer meaning of Adam-ondi-Ahman as applied to the area known in the 1830s as Spring Hill, Missouri, refers not to a place that Adam dwelt in past ages but to the area of a future visit that Adam will make to this region. It is the place where Adam shall come to visit his people. Before Christ's appearance in glory to the world, Adam—the mighty Prince, the Archangel— will hold a great conference at Adam-ondi-Ahman. Joseph Smith said that Adam "will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family"** (*Teachings of the Prophet Joseph Smith*, 157). The phrase "the Ancient of Days" in the sectarian world is thought to be Christ. This revelation makes it clear that Daniel used this term in reference to Adam. The Prophet Joseph Smith explained that Daniel was referring to Father Adam as the oldest or the first man (*Teachings of the Prophet Joseph Smith*, 157). *As spoken of by Daniel the Prophet*. Daniel recorded a vision wherein the degenerate kingdoms of the earth were represented by four beasts. Each had their season of dominion, which was taken away by the succeeding kingdom until the Lord God set up a kingdom never to be destroyed. Describing his vision of these events, Daniel said, "I beheld till the thrones were cast down, and the Ancient of days [Adam] did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire" (Daniel 7:9-10). This description of Adam is similar to that given of the Savior during his appearance to Joseph Smith and Oliver Cowdery in the Kirtland Temple (see D&C 110:1). It seems that Daniel saw Father Adam as a glorified resurrected being. Daniel continued: "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand (100,000,000) stood before him [Adam]: the judgment was set, and the books were opened" (Daniel 7:10). **By revelation we have been told that Adam holds "the keys of salvation under the direction of the Holy One" (D&C 78:16) and presides under Christ in directing the work of the priesthood of God, including judgment.** Daniel further wrote: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him [Adam] near before him [Christ]. And there was given him [Christ] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:13-14). Daniel further wrote: "I beheld, and the same horn [the last kingdom to have dominion] made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Daniel 7:21-22). **It appears that the assembly to be held at Adam-ondi-Ahman may include several meetings or sessions and convene at various times. It may well include the promised sacrament meeting spoken of by the Savior to his disciples at the Last Supper: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as believe on my name, for the remission of their sins. . . . But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall come and drink it new with you in my Father's kingdom"** (JST Matthew 26:23-26). The Lord revealed

to the Prophet Joseph Smith that during this sacrament meeting he would partake with Joseph and with Moroni, Elias, John the Baptist, Elijah, Joseph, Jacob, Isaac, Abraham, Adam, Peter, James, John, "and also with all those whom my Father hath given me out of the world" (D&C 27:5-14). It is likely that the gatherings will be held during the great tribulations that will precede the Savior's appearance to the Jewish remnant on the Mount of Olives (see commentary on D&C 45:43-52) and his appearance in glory to the world. Daniel places the return of Adam before the desolation of abomination that will take place at Jerusalem (see Joseph Smith-Matthew 1:32). "And at that time shall Michael stand up," an angel revealed to Daniel, "the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Daniel 12:1). Revelations of the Restoration, 924-26)

D&C 107:53 (Verses 53-55 were taken from the blessing given by Joseph Smith to his father, Joseph Smith, Sr, when he was ordained the first patriarch in this dispensation on 18 December 1833: "Blessed of the Lord is my father, for he shall stand in the midst of his posterity and shall be comforted by their blessings when he is old and bowed down with years, and shall be called a prince over them, and shall be numbered among those who hold the right of Patriarchal Priesthood, even the keys of that ministry: for he shall assemble together his posterity like unto Adam; and the assembly which he called shall be an example for my father, for thus it is written of him: Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were High Priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi- Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a Prince over them forever. So shall it be with my father: he shall be called a prince over his posterity, holding the keys of the patriarchal Priesthood over the kingdom of God on earth, even the Church of the Latter- day Saints, and he shall sit in the general assembly of Patriarchs, even in council with the Ancient of Days when he shall sit and all the Patriarchs with him and shall enjoy his right and authority under the direction of the Ancient of Days. . . . And again, blessed is my father, for the hand of the Lord shall be over him, and he shall be full of the Holy Ghost; for he shall predict whatsoever shall befall his posterity unto the latest generation, and shall see the affliction of his children pass away, and their enemies under their feet: and when his head is fully ripe he shall behold himself as an olive tree whose branches are bowed down with much fruit. Behold, the blessings of Joseph by the hand of his progenitor, shall come upon the head of my father and his seed after him, to the uttermost, even he shall be a fruitful bough; he shall be as a fruitful bough, even a fruitful bough by a well whose branches run over the wall, and his seed shall abide in strength, and the arms of their hands shall be made strong by the hands of the mighty God of Jacob, and the God of his fathers: even the God of Abraham, Isaac and Jacob, shall help him and his seed after him: even the Almighty shall bless him with blessings of heaven above and his seed after him, and the blessings of the deep that lieth under: and his seed shall rise up and call him blessed. He shall be as the vine of the choice grape when her clusters are fully ripe: and he shall also possess a mansion on high, even in the Celestial Kingdom. His counsel shall be sought for by thousands, and he shall have place in the house of the Lord; for he shall be mighty in the council of the elders, and his days shall yet be lengthened out: and when he shall go hence he shall go in peace, and his rest shall be glorious; and his name shall be had in remembrance to the end. Amen" (Teachings of the Prophet Joseph Smith, 38-40). In our day, the Church Patriarchs have been Joseph Smith, Sr., Hyrum Smith, William Smith, John Smith, Hyrum Gibbs Smith, George F. Richards (acting), Joseph F. Smith II, Eldred G. Smith (emeritus 1979).) Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all ^ahigh priests, with the residue of his posterity who were righteous, into the valley of ^bAdam-ondi-Ahman, (Where was the Garden of Eden?

John A. Widtsoe: There has been much speculation about the location of the Garden of Eden, where Adam and Eve were placed when they came on earth. The earliest record, the Bible, gives no conclusive clue. It says: And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. (Gen. 2:10-14.) It has not been possible with this information to locate Eden with any certainty. Wild guesses have been made that Assyria and Ethiopia, names applied to countries in modern times, might furnish sufficient evidence, but without success. The question was finally answered to the satisfaction at least of the Latter-day Saints. In 1831, under revelation, the Prophet Joseph Smith directed the Church to found settlements in what is now the state of Missouri, at that time sparsely settled. In and near Independence, Jackson County, Missouri, the Saints planned to build a city to be called the "New Jerusalem, a land of peace, a city of refuge." [Sec. 45:66.] In that "city of Zion" was to be erected a temple to Almighty God. [Sec. 57:3; 84:3-4.] The Prophet designated the land at Independence and beyond as "the land where Adam dwelt." (D&C 117:8.) Further, he declared, again under revelation, (History of the Church 3:35) that Spring Hill, Daviess County, Missouri, is "the place where Adam shall come to visit his people," and called it Adam-ondi-Ahman. (D&C 116.) The revelation said that [Sec. 107:53, quoted]. Adam-ondi-Ahman is located on the north side of Grand River, in a sharp bend of the stream, on an elevated spot of ground overlooking the river and country roundabout. On the top of the hill was an ancient stone altar. ". . . when the altar was first discovered, according to those who visited it frequently, it was about sixteen feet long, by nine or ten feet wide, having its greatest extent north and south. The height of the altar at each end was some two and a half feet, gradually rising higher to the center, which was between four and five feet high—the whole surface being crowning. Such was the altar of 'Diahman' when the Prophet's party visited it." (History of the Church 3:39.) According to these several revealed statements Adam lived in America, in the region known as the state of Missouri. The Garden of Eden must then have been on the American continent. This view is re-enforced by the recorded testimonies of those who heard Joseph Smith on this subject; for example, Brigham Young said: It is a pleasant thing to think of and to know where the garden of Eden was. Did you ever think of it? I do not think many do, for in Jackson County (Missouri) was the garden of Eden. Joseph has declared this and I am as much bound to believe that, as to believe that Joseph Smith was a prophet of God. We must let the Lord take his own time and prepare the way for our return to that country, and to build up the Temple. (Journal History, January-April, 1857; March 15, p. 1.) Heber C. Kimball said: I will say more, the garden of Eden was Jackson County, in the state of Missouri; where Independence now stands. . . . The Prophet Joseph Smith frequently spoke of these things. (JD 10:235.) The relative location of Independence and that of Adam-ondi-Ahman corroborate the Bible. After the so-called "Fall," Adam and Eve were driven out of the garden and a flaming sword "placed at the east to keep the way of the tree of life." Apparently Adam and Eve entered the country east of the garden. Now Adam-ondi-Ahman is about seventy miles northeast of the city of Independence. If our first progenitors settled at Adam-ondi-Ahman, it is more likely that the people as they increased settled along the course of the Mississippi basin. Noah probably built the Ark near the river. When the flood came, it floated easily into the ocean, to the Asiatic continent where Noah and his family began again the work commenced by Adam. (Evidences and Reconciliations, 1951, 3:158-61.)) and there bestowed upon them his last blessing. (Each of the seven patriarchs named in this verse received the priesthood at the hands of Adam. Of Mahalaleel, Jared, and Enoch we are told that Adam at a subsequent time also blessed them. Thereafter, we are told that Enoch "saw the Lord." In this verse we learn that they were all high priests. Joseph Smith told us that Adam blessed his posterity because "he wanted to bring them into the presence of God" (Teachings of the Prophet Joseph Smith, 159). Here we are told that Adam gave them and "the residue of his posterity who were righteous" his "last blessing."

After he did so the Lord appeared to them (D&C 107:54). All that we are told here conforms to the pattern given earlier in this revelation (vv. 18-19) and in Doctrine and Covenants 84:19. Perhaps Adam-ondi-Ahman, like a general conference of the Church, consisted of different meetings; everyone may not have participated in all of them. Revelations of the Restoration, p. 799)

54 And the Lord appeared unto them, and they rose up and blessed ^aAdam, and called him Michael, the prince, the archangel.

55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a ^aprince over them forever.

56 And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, ^apredicted whatsoever should befall his posterity unto the latest generation.

Daniel 7: 9 ¶ I beheld till the ^athrones were ^bcast down (Aramaic: set up), and the ^cAncient of days did sit, whose ^dgarment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his ^ewheels as burning fire. (Daniel's vision continued until he saw "thrones . . . cast down" (Daniel 7:9), that is, until the worldly governments lost their dominion (see vv. 12, 14, 18, 27). He then saw the establishment of the kingdom of heaven with Christ at its head. This kingdom would rule "all people, nations, and languages" forever (v. 14). Latter-day revelation teaches that eventually all worldly kingdoms will come to an end in preparation for the millennial Zion (see D&C 87:6). This seems to be what Daniel saw. In an address to the Twelve Apostles, the Prophet Joseph Smith explained the name "Ancient of Days": "Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." (*Teachings*, p. 157.))

10 A fiery stream issued and came forth from before him: ^athousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the ^bjudgment was set, and the ^cbooks were opened.

13 I saw in the night visions, and, behold, *one* like the ^aSon of man came with the ^bclouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him ^adominion, and glory, and a ^bkingdom, that all people, nations, and languages, should serve him: his dominion is an ^ceverlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. (President Joseph Fielding Smith explained the teachings of Daniel about the great priesthood gathering to be held at Adam-ondi-Ahman: "Daniel speaks of the coming of Christ, and that day is near at hand. There will be a great gathering in the Valley of Adam-ondi-Ahman; there will be a great council held. The Ancient of Days, who is Adam, will sit. The judgment—not the final judgment—will be held, where the righteous who have held keys will make their reports and deliver up their keys and ministry. Christ will come, and Adam will make his report. At this council Christ will be received and acknowledged as the rightful ruler of the earth. Satan will be replaced. Following this event every government in the world . . . will have to become part of the government of God. Then righteous rule will be established. The earth will be cleansed; the wicked will be destroyed; and the reign of peace will be ushered in." (*Doctrines of Salvation*, 3:13–14; see also D&C 78:15–16; 107:53–57; 116; Smith, *Teachings*, pp. 122, 158.))

22 Until the ^aAncient of days came, and ^bjudgment was given to the ^csaints of the most High; and the time came that the saints possessed the kingdom.

27 And the ^akingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be ^bgiven to the people of the saints of the most High, whose kingdom *is* an ^ceverlasting kingdom, and all dominions shall serve and obey him. (Daniel understood that until this event occurs, the Saints would be subject to the harassment of the world, but this great council would mark the beginning of their triumph over it. It would also mark Jehovah’s personal direction of matters concerning this earth and particularly the preparation for his own millennial kingdom. Draper, Studies in Scripture, 4:332).

MATTHEW 26	MARK 14	LUKE 22	JOHN 13
THE SACRAMENT			
<p>26 ¶ And as they were eating, Jesus took ^abread (and brake it), ^band blessed it, and gave it to the (his) disciples, and said, Take, eat; this is (in remembrance of) my ^cbody (which I give a ransom for you).</p>	<p>22 ¶ ^aAnd as they did eat, Jesus took ^bbread, and blessed (it), and brake it, and gave to them, and said, Take (it, and), eat: this is my ^cbody—(Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you).</p>	<p>19 ¶ And he took ^abread, and gave thanks, and brake it, and gave unto them, saying, This is my ^bbody which is ^cgiven for you: this do in ^dremembrance of me. (The bread is symbolic of Jesus’ body. When we partake of the sacrament bread we are symbolically internalizing the gospel and making it a part of us. David Ridges, The New Testament Made Easier.)</p>	<p>(Bruce R. McConkie: In the Passover proceedings blessings were said over the broken bread and again over the cup of wine, blessings which perhaps foreshadowed the highly spiritual ones destined to be offered in administering the sacrament of the Lord’s Supper. These blessings are not recorded in the New Testament, nor for that matter in that part of the Nephite record where the new ordinance is being introduced. They were, however, given to the Nephites and were inserted in the Book of Mormon account centuries later by Moroni. (Moro. 4 and 5.) Obviously they were given also to the disciples in Jerusalem and to the old world saints. These blessings—more commonly called prayers by us—as revealed in modern times are as follows: [Quotes our Sacrament</p>

			prayers found in D&C 20:77 & 79])
27 And he took the ^a cup, and gave thanks, and gave <i>it</i> to them, saying, ^b Drink ye all of it;	23 And he took the cup, and when he had given ^a thanks, he gave <i>it</i> to them: and they all drank of it.	20 Likewise also the ^a cup after supper, saying, This cup <i>is</i> the new ^b testament (covenant) in my blood, which is shed for you.	
28 ^a For this is (in remembrance of) my ^b blood of the new ^c testament, which is shed for (as) many (as shall believe on my name,) for the ^d remission of sins.	24 And he said unto them, This is my blood of the new testament, which is shed for many. (This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry.)	(Jesus' mortal ministry was framed between two essential ordinances. He began His ministry with the ordinance of baptism by water, by which His followers enter into a covenant with God. He ended His ministry with the ordinance of the sacrament, the bread and the wine, by which members of the covenant can renew their baptismal covenant. David R. Seely, From the Last Supper Through the Resurrection, 94. Verse by Verse, 554)	(The purpose of the sacrament is to renew our covenants and to remember the sacrifice of the Savior.)
29 (And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.) But I say unto you, I will not ^a drink henceforth of this fruit of the vine, until that day when I (shall come and) ^b drink it new with you in my Father's kingdom. (This is the last time He will partake of the sacrament in mortality. The next time he partakes of the	25 Verily I say unto you, (Of this ye shall bear record; for) I will ^adrink no more (drink) of the fruit of the vine (with you), until that day that I drink it new in the kingdom of God. (And now they were grieved, and wept over him.)	(Bruce R. McConkie: The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman MM, 587, the sacrament meeting of all sacrament meetings with the Savior of the world, Adam the first man, all the prophets, and all righteous Saints – and an invitation is	

<p>Sacrament will be at Adam-ondi-Ahman at a Sacrament meeting prior to His Second Coming.)</p>		<p>already extended for each of us to be present (D&C 27:14). Some five thousand years ago Adam's righteous posterity gathered in the valley of Adam-ondi-Ahman, and just before the second coming of the Savior, another great gathering will occur at the same place to make final preparations for his coming in glory. At the grand council all priesthood keys will be accounted for and then returned to Christ, whose right it is to rule and reign over the sanctified earth. Verse by Verse, 555-56)</p>	
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D&C 27:5 Behold, this is wisdom in me; wherefore, marvel not, for **the hour cometh that I will ^adrink of the fruit of the ^bvine with you on the earth**, (In the judgment of many students of the Doctrine and Covenants, these verses are descriptive of the great meeting yet to be held at Adam-ondi-Ahman. Expressing this view, Elder Bruce R. McConkie wrote as follows: **"Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, which taken together comprise the second coming of the Son of God— before all these, there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present. It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-ondi-Ahman!"** (Millennial Messiah, 578-79). "With reference to the use of sacramental wine in our day, the Lord said to Joseph Smith: 'You shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.' In so stating, he is picking up the language he used in the upper room. Then he says: 'The hour cometh that I will drink of the fruit of the vine with you on the earth.' Jesus is going to partake of the sacrament again with his mortal disciples on earth. But it will not be with mortals only. He names others who will be present and who will participate in the sacred ordinance. These include Moroni, Elias, John the Baptist, Elijah, Abraham, Isaac, Jacob, Joseph (who was sold into Egypt), Peter, James, and John, 'and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.' Each of these is named simply by way of illustration. **The grand summation of the whole matter comes in**

these words: 'And also with all those whom my Father hath given me out of the world' (D&C 27:4-14). The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman" (McConkie, Millennial Messiah, 587). At the Last Supper, when Jesus instituted the sacrament, he explained the symbolism of the wine that the apostles drank, saying, "This is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:28-29). Doctrine and Covenants 27:5 states that Moroni will be in attendance at that meeting. The verses that follow expand the list of those who are invited to partake of the sacrament with the Savior to include all who have been faithful to their testimony of him. Revelations of the Restoration, p. 201-2. and with ^cMoroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the ^drecord of the ^estick of ^fEphraim; (Book of Mormon) (If Lehi was a descendant of Manasseh, why is the Book of Mormon called the stick of Ephraim? Joseph Fielding Smith: It is true that Lehi was a descendant of Manasseh (Alma 10:3 And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of ^aManasseh, who was the son of ^bJoseph who was ^csold into Egypt by the hands of his brethren.), but the Nephites were just as much the descendants of Ephraim, for we know that Ishmael, who was the other founder of the colony, was a descendant of Ephraim. This we learn from the Prophet Joseph Smith, but it is not so stated in the Book of Mormon. This information was contained in the 116 pages of lost manuscript which was not re-translated into the Book of Mormon. You are aware of the fact that the sons of Lehi married the daughters of Ishmael. Ezekiel 37:9 reads as follows: Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in mine hand. Now if you will carefully analyze this verse, you will discover that it positively states that this "stick" which is the "stick of Joseph," thus covering both tribes, is "in the hand of Ephraim." The record, after its presentation to the Prophet Joseph Smith, was placed in the hand of Ephraim, for Joseph Smith was of Ephraim. ... The Book of Mormon is as much the stick of Ephraim as it is of Manasseh, because both Ephraim and Manasseh were the sons of Joseph. The record of Joseph is now in the hand of Ephraim. So far as the fulfilment of the prophecy is concerned, it becomes the record of Ephraim, for the Latter-day Saints are, in the main, of Ephraim. (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 3: 198.))

6 And also with ^aElias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; (Correcting the Bible by the spirit of revelation, the Prophet restored a statement of John the Baptist which says that **Christ is the Elias** who was to restore all things. (Inspired Version, John 1:21-28.) By revelation we are also informed that the Elias who was to restore all things is the angel **Gabriel** who was known in mortality as Noah. (D. & C. 27:6-7; Luke 1:5-25; Teachings, p. 157.) From the same authentic source we also learn that the promised **Elias is John the Revelator**. (D. & C. 77: 9, 14.) Thus there are three different revelations which name Elias as being three different persons. What are we to conclude? By finding answer to the question, by whom has the restoration been effected, we shall find who Elias is and find there is no problem in harmonizing these apparently contradictory revelations. Who has restored all things? Was it one man? Certainly not. Many angelic ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth. At least the following have come: Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, Gabriel, Raphael, and Michael. (D. & C. 13; 110; 128:19-21.) **Since it is apparent that no one messenger has carried the whole burden of the restoration, but rather that each has come with a specific endowment from on high, it becomes clear that Elias is a composite personage. The expression must be understood to be a name and a title for those whose mission it was to commit**

keys and powers to men in this final dispensation. (Doctrines of Salvation, vol. 1, pp. 170-174.)

7 And also **John the son of Zacharias**, which Zacharias he (^aElias) visited and gave promise that he should have a son, and his name should be ^bJohn, and he should be filled with the spirit of Elias; (Joseph Fielding Smith: It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, Section 27, verse 7, and was Gabriel or Noah, who stands next to Michael or Adam in the Priesthood. (CR, April 1960, p. 72.))

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

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

10 And also with **Joseph** and ^aJacob, and ^bIsaac, and **Abraham**, your ^cfathers, by whom the ^dpromises remain;

11 And also with **Michael**, or ^aAdam, the father of all, the prince of all, the ^bancient of days;

12 And also with **Peter, and James, and John**, whom I have sent unto you, by whom I have ^aordained you and confirmed you to be ^bapostles, and especial ^cwitnesses of my ^dname, and bear the keys of your ministry and of the same things which I revealed unto them; (This text confirms the restoration of the Melchizedek Priesthood, for which we have no date or official account. Erastus Snow, who served as an apostle for nearly forty years, gives the following account of the restoration of the higher priesthood: "In due course of time, as we read in the history which he [Joseph Smith] has left, Peter, James and John appeared to him— it was at a period when they were being pursued by their enemies and they had to travel all night, and in the dawn of the coming day when they were weary and worn who should appear to them but Peter, James and John, for the purpose of conferring upon them the Apostleship, the keys of which they themselves had held while upon the earth, which had been bestowed upon them by the Savior. This Priesthood conferred upon them by those three messengers embraces within it all offices of the Priesthood from the highest to the lowest. As has been often taught us that the keys of the presidency of this Apostleship represent the highest authority conferred upon man in the flesh. And by virtue of these keys of Priesthood the Prophet Joseph from time to time proceeded to ordain and set in order the Priesthood in its various quorums as we see it today in the Church" (Journal of Discourses, 23:183). Revelations of the Restoration, p. 203. Addison Everett: [Joseph Smith] said that at Colesville, New York, in 1829, he and Oliver were under arrest on a charge of deceiving the people. When they were at the justice's house for trial in the evening, all were waiting for Mr. Reid, Joseph's lawyer. While waiting, the justice asked Joseph some questions, among which was this: "What was the first miracle Jesus performed?" Joseph replied, "He made this world, and what followed we are not told." Mr. Reid came in and said he wanted to speak to his clients in private and that the law allowed him that privilege, he believed. The judge pointed to a door to a room in the back part of the house and told them to step in there. As soon as they got into the room, the lawyer said there was a mob outside in front of the house. "If they get hold of you they will perhaps do you bodily injury; and I think the best way for you to get out of this is to get right out there," pointing to the window and hoisting it. They got into the woods in going a few rods from the house. It was night and they traveled through brush and water and mud, fell over logs, etc., until Oliver was exhausted. Then Joseph helped him along through the mud and water, almost carrying him. They traveled all night, and just at the break of day Oliver gave out entirely and exclaimed, "Oh, Lord! Brother Joseph, how long have we got to endure this thing?" They sat down on a log to rest, and Joseph said that at that very time Peter, James and John came to them and ordained them to the apostleship. They had sixteen or seventeen miles to go to get back to Mr. Hale's, his father-in-law's, but Oliver did not complain any more of fatigue. (Hyrum L. Andrus and Helen Mae Andrus, comps., They Knew the Prophet [Salt Lake City: Bookcraft, 1974], 15.))

13 Unto whom I have ^acommitted the ^bkeys of my kingdom, **(Peter, James, and John committed three things to Joseph Smith and Oliver Cowdery: the Melchizedek Priesthood; the keys of that priesthood, meaning the right to preside over all of its functions and offices; and the keys of the dispensation of the fulness of times. The holding of such keys is properly referred to as the apostleship, for keys are the distinctive characteristic of that office.** Revelations of the Restoration, p. 203) and a ^cdispensation of the ^dgospel for the ^elast times; and for the ^ffulness of times, in the which I will gather together in ^gone all things, both which are in heaven, and which are on earth; (Now the thing to be known is, what the fullness of times means, or the extent or authority thereof. It means this, that the dispensation of the fullness of times is made up of all the dispensations that ever have been given since the world began, until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with His own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given; for Jesus said, "As it was in the days of Noah, so shall it be also in the days of the Son of man;" and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from then to Jesus Christ, and from Jesus Christ to Peter, James, and John, the Apostles—all received in their time a dispensation by revelation from God, to accomplish the great scheme of restitution, spoken of by all the holy prophets since the world began; the end of which is the dispensation of the fullness of times, in the which all things shall be fulfilled that have been spoken of since the earth was made. History of the Church, 3:51)

14 **And also with all** (This means all faithful members of the Church, hopefully, that's us, too.) **those whom my Father hath ^agiven me out of the world.** (This verse constitutes the invitation to all faithful Latter-day Saints to attend the great sacrament meeting over which the Savior will preside in Adam-ondi-Ahman. Revelations of the Restoration, p. 204. Bruce R. McConkie: "The concept of a chosen and favored people, a concept scarcely known in the world and but little understood even by the saints of God, is one of the most marvelous systems ever devised for administering salvation to all men in all nations in all ages... This is the doctrine of election. They were true and faithful in the premortal life, and they earned the right to be born as the Lord's people and to have the privilege, on a preferential basis, of believing and obeying the word of truth. Believing blood, the blood of Abraham, flows in their veins. They are the ones of whom Jesus said: 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' (John 10:27-28.)" (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 182.))

15 Wherefore, ^alift up your hearts and ^brejoice, and ^cgird up your loins, and take upon you my whole ^darmor, that ye may be able to withstand the evil day, having done all, that ye may be able to ^estand. **(Since Satan wants to keep us from attending this sacrament meeting, the Lord here is telling us how to arm ourselves against Satan to remain worthy of attending this solemn and sacred meeting.)**

16 Stand, therefore, having your loins ^agirt about with ^btruth, having on the ^cbreastplate of ^drighteousness, and your feet shod with the preparation of the ^egospel of ^fpeace, which I have sent mine ^gangels to commit unto you;

17 Taking the shield of faith wherewith ye shall be able to quench all the ^afiery darts of the wicked;

18 **And take the helmet of salvation, and the sword of my ^aSpirit,** (Francis M. Lyman: By observance of the laws of the Lord we are led in the straight and narrow way, and the Holy Spirit alone can keep us there. We have power to so live that the Spirit of the Lord may dwell with us. We cannot be Latter-day Saints without the Spirit of the Lord; and should not try to live without it. Do not try to speak without the Spirit of the Lord; do not try to build up the kingdom of God without the direction of his Spirit. If we endeavor to do these things by our own wisdom we will be sure to go astray and make mistakes. It is the office and calling of the Spirit of the Lord to dwell with you always; to be in your homes, with your families; in your neighborhoods, and in your business affairs, on the Sabbath day and throughout the

week, and every day in the year, if you do right. (CR, April 1904, p. 13.)) which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me (There is a strength in unified prayer that is not found otherwise. This a great example for husband and wife to be unified in their lives together.), and be faithful until I come, and ye shall be ^bcaught up, that where I am ye shall be ^calso. Amen. (We now come to the "key" or the specific counsel that if followed faithfully will permit us to "stand" as Joseph Smith did and not "fall" as Sidney Rigdon did. All of us who want to be faithful and stand against the enemies of truth and right should internalize vv. 15-18 of section 27 and also study Eph. 6:10-18 in the New Testament. ¹⁰ Finally, my brethren, be ^astrong in the Lord, and in the power of his might. ¹¹ Put on the whole ^aarmour of God, that ye may be able to stand against the wiles of the devil. ¹² For we ^awrestle not ^bagainst ^cflesh and blood, but against principalities, against powers, against the ^drulers of the ^edarkness of this world, against spiritual ^fwickedness in high places. ¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. ¹⁴ Stand therefore, having your loins ^agirt about with ^btruth, and having on the ^cbreastplate of ^drighteousness; ¹⁵ And your feet shod with the preparation of the gospel of ^apeace; ¹⁶ Above all, taking the shield of ^afaith, wherewith ye shall be able to quench all the fiery ^bdarts of the wicked. ¹⁷ And take the helmet of ^asalvation, and the sword of the Spirit, which is the word of God: ¹⁸ ^aPraying always with all prayer and supplication in the Spirit, and watching thereunto with all ^bperseverance and supplication for all saints; We may all stand faithfully and overcome the things of this world, and be saved at the Lord's coming and partake of the Sacrament with him, if we will put on God's whole armor, and keep it on. No one can escape the battle; Satan makes war upon each servant of the Lord. To stand successfully and come off conqueror, we must wear the armor of the Lord. The six parts of the spiritual armor that we are to wear are enumerated. **The first part of the armor mentioned is the girdle of armor that goes about the loins, the armor of truth. An ancient soldier wore a girdle of physical armor about his loins to protect vital parts of his body. A servant of the Lord wears the spiritual armor of "truth" to protect his virtue.** Elder Harold B. Lee wrote: "Truth is to be the substance of which the girdle about your loins is to be formed if your virtue and vital strength is to be safeguarded." **The next part of the armor mentioned is the "breastplate of righteousness." One of the beatitudes says: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). We cannot build Zion without being pure in heart; to be pure in heart we must keep impurities out. That is done by wearing the breastplate of righteousness. Righteousness means meeting the standards of that which is morally right and just.** The Saints are next admonished to have their feet shod with the preparation of the gospel of peace. Again, Elder Lee, commenting upon this part of God's armor, said: "Your feet, which are to represent your goals or objectives in life, are to be shod. Shod with what? With the preparation of the gospel of peace. . . . He [Apostle Paul] knew that **preparedness is the way to victory and that 'eternal vigilance is the price of safety.'** Fear is the penalty of unpreparedness and aimless dawdling with opportunity." **The Latter-day Saint who would ward off Satan's fiery darts (flaming arrows) takes the shield of faith. When persecution, heartbreak, temptation, disappointment, illness, etc., come into the life of a Latter-day Saint, the first thing he should do is get behind the shield of faith. He must let the Lord help him; if he does not, then Satan's fiery darts may wound him spiritually. Some have sustained so many wounds that their recovery is lengthy, and there are some who have never recovered. That which is to protect our mind, our ability to think properly, is the "helmet of salvation."** Wilford Woodruff said that Oliver Cowdery at one time had a powerful testimony, but he "yielded to the temptation of the evil one." Oliver began to think that he was smarter than Joseph Smith and wanted to direct the prophet; thus Oliver apostatized. We are all grateful to Oliver Cowdery for the great contributions he made to the Church. It is tragic that he did not keep the helmet of salvation in place. His thinking deviated from the truth first, and soon his actions followed. **The sword of the Spirit, which is the word of God, is another part of the armor which we are to wear. The Lord never intended that his servants, his soldiers, fight only a defensive battle. He desires that we be on the offensive and help overcome evil, free mankind from**

the terrible effects of evil, and prepare the earth for the return of the Savior. The sword is primarily an offensive weapon. We are to take the sword of the Spirit, the word of God. Thus we are to study the scriptures, listen to the voices of the living prophets, and have the companionship of the Holy Ghost as we move forward in God's service. One who wears God's whole armor is happy and confident in the battle against evil. One who does not is devastated by the struggle. We must wear the armor always throughout life, keep it polished through service, and keep it in good repair through repentance. Leon Hartshorn, *Studies in Scripture*, 1:128-130.)

D&C 117

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, concerning the immediate duties of William Marks, Newel K. Whitney, and Oliver Granger. HC 3: 45–46.

(When the Lord commanded that "the city of Far West should be built up speedily by the gathering of my saints" (D&C 115:17), the five years of retaining "a stronghold in the land of Kirtland" (D&C 64:21) came to an end. The Prophet Joseph Smith and others had fled Kirtland earlier in the year. On 6 July 1838, a group of 529 Saints, known as the Kirtland Camp, made their exodus from Kirtland, Ohio, to travel to Missouri. **It appears that only 260 completed that journey, the others having been scattered 'to the four winds.'** Conspicuously missing from this camp were Bishop Newel K. Whitney and William Marks. Both of these brethren chose to remain behind in Kirtland because they were concerned about securing their properties before leaving. President Joseph Fielding Smith said, "It is quite evident that these two brethren had fallen under the spell of speculation and temptation so rife in Kirtland in 1837, and which was the downfall of so many of the leading brethren of the Church" (*Church History and Modern Revelation*, 2:96). Although the decision of these two leaders to remain in Kirtland would have been unknown to the Prophet Joseph Smith, who was a thousand miles away, yet the Lord was aware of their actions. Two days after the exodus of the Kirtland Camp, the Lord expressed his displeasure with these two men in this revelation and appointed Oliver Granger as an agent to transact business of Church-owned properties. This revelation was one of four published in the Doctrine and Covenants that were received on the same day (D&C 118, 119, 120). *Revelations of the Restoration*, 927)

1–9, The Lord's servants should not covet temporal things, for "what is property unto the Lord?"; 10–16, They are to forsake littleness of soul, and their sacrifices shall be sacred unto the Lord.

1 VERILY thus saith the Lord unto my servant ^aWilliam Marks, and also unto my servant Newel K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, ^bsend again the snows upon the earth. (This revelation was given in July so the snows would come in a few months.)

2 Let them awake, and arise, and ^acome forth, and not tarry, for I, the Lord, command it.

3 Therefore, if they ^atarry it shall not be well with them.

4 Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord; for what is ^aproperty unto me? saith the Lord.

5 Let the properties of Kirtland be turned out for ^adebts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord.

6 For have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not ^amade the earth? Do I not hold the ^bdestinies of all the armies of the nations of the earth?

7 Therefore, will I not make ^asolitary places to bud and to ^bblossom, and to bring forth in abundance? saith the Lord. (Hasn't the Salt Lake Valley blossomed when it once was a desert? Elder John Taylor said: "In relation to events that will yet take place, and the kind of trials, troubles, and

sufferings which we shall have to cope with, it is to me a matter of very little moment; these things are in the hands of God, he dictates the affairs of the human family, and directs and controls our affairs; and the great thing that we, as a people, have to do is seek after and cleave unto our God, to be in close affinity with him, and to seek for his guidance, and his blessing and Holy Spirit to lead and guide us in the right path. Then it matters not what it is nor who it is that we have to contend with, God will give us strength according to our day.” (In *Journal of Discourses*, 18:281.))

8 Is there not room enough on the mountains of ^aAdam-ondi-Ahman, and on the plains of **Olahah^bShinehah**, or the land where ^cAdam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? (Joseph Fielding Smith said, "The plains of Olaha Shinehah, or the place where Adam dwelt, must be a part of, or in the vicinity of Adam-ondi-Ahman. This name Olaha Shinehah, may be, and in all probability is, from the language of Adam. We may without great controversy believe that this is the name which Adam gave to this place, at least we may venture this as a probable guess. Shinehah, according to the Book of Abraham, is the name given to the sun. (Abraham 3:13.) . . . Elder Janne M. Sjodahl commenting on the name, Olaha Shinehah, has said: 'Shinehah means sun, and Olaha is possibly a variant of the word Olea, which is "the moon.'" (Abraham 3:13.) If so the plains of Olaha Shinehah would be the Plains of the Moon and the Sun, so called, perhaps because of astronomical observations there made.' We learn from the writings of Moses that the Lord revealed to the ancients great knowledge concerning the stars, and Abraham by revelations and through the Urim and Thummim received wonderful information concerning the heavens and the governing planets, or stars. It was also revealed by the Prophet Joseph Smith that Methuselah was acquainted with the stars as were others of the antediluvian prophets including Adam. So it may be reasonable that here in this valley important information was made known anciently in relation to the stars of our universe" (*Church History and Modern Revelation*, 2:97-98). Revelations of the Restoration, 928-29. Those who sought to hold on to their property in Kirtland when the Lord had commanded them to move to Zion risked losing something of far greater value than the property they held (see Mark 10:28–30). President Spencer W. Kimball taught: “One man I know of was called to a position of service in the Church, but he felt that he couldn’t accept because his investments required more attention and more of his time than he could spare for the Lord’s work. He left the service of the Lord in search of Mammon, and he is a millionaire today. “But I recently learned an interesting fact: If a man owns a million dollars worth of gold at today’s prices, he possesses approximately one 27-billionth of all the gold that is present in the earth’s thin crust alone. This is an amount so small in proportion as to be inconceivable to the mind of man. But there is more to this: The Lord who created and has power over all the earth created many other earths as well, even ‘worlds without number’ (Moses 1:33); and when this man received the oath and covenant of the priesthood (D&C 84:33–44), he received a promise from the Lord of ‘all that my Father hath’ (v. 38). To set aside all these great promises in favor of a chest of gold and a sense of carnal security is a mistake in perspective of colossal proportions. To think that he has settled for so little is a saddening and pitiful prospect indeed; the souls of men are far more precious than this.” (“The False Gods We Worship,” *Ensign*, June 1976, p. 5.))

9 Therefore, come up hither unto the land of my people, even Zion.

10 Let my servant William Marks be ^afaithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city of Far West, and let him be blessed with the blessings of my people. (William Marks was called to serve as president of the Far West Missouri Stake. However, before he arrived in Missouri the Saints were being driven out by the state militia under Governor Lilburn W. Boggs's extermination order. Elder Marks was later called to serve as president of the stake in Nauvoo. Unfortunately, he allied himself with Sidney Rigdon in his false claims to guardianship of the Church after the martyrdom of the Prophet and his brother, Hyrum. In his apostasy Elder Marks wandered among various groups that had broken away from

the Church and was still outside the kingdom at the time of his death in 1872. Revelations of the Restoration, 929)

11 Let my servant Newel K. Whitney be ashamed of the ^aNicolaitane band and of all their ^bsecret abominations, (In the revelation of the apostle John, the Nicolaitans are identified as those that "cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Revelation 2:14). These abominations were in direct contradiction to the counsel issued to the new gentile converts by Peter and the apostles at the conference at Antioch (Acts 15:22-29). **As stated earlier, the Saints in Kirtland had been counseled to remove to Missouri; Bishop Whitney remained behind to secure his property. Thus, he put his desires to retain his property above the Lord's command to gather speedily to Far West, Missouri (D&C 115:17). In so doing he took the same course of opposing the counsel of the presiding authority of the Church that the Nicolaitans had pursued in the first century after Christ. Because of his tardiness in arriving in Missouri his calling as bishop at Adam-ondi-Ahman was never fulfilled. As with his equally tardy companion, William Marks, Brother Whitney arrived in Missouri only to find the Saints being driven from the state.** Revelations of the Restoration, 930) and of all his littleness of soul before me, (This expression was directed to the lack of faith and spiritual strength on the part of Bishop Whitney in remaining behind in Kirtland, Ohio, to regulate his business instead of heeding the Lord's call to come to Missouri. Joseph Smith wrote the following in his journal regarding Bishop Newel K. Whitney, giving insight into Brother Whitney's weaknesses and strengths: "Blessed of the Lord is Brother Whitney, even the Bishop of the Church of Latter-day Saints, for the Bishopric shall never be taken away from him while he liveth. And the time cometh that he shall overcome all the narrow-mindedness of his heart, and all his covetous desires that so easily beset him; and he shall deal with a liberal hand to the poor and the needy, the sick and afflicted, the widow and the fatherless. And marvelously and miraculously shall the Lord his God provide for him, even that he shall be blessed with a fullness of the good things of this earth, and his seed after him from generation to generation. And it shall come to pass, that according to the measure that he meteth out with a liberal hand to the poor, so shall it be measured to him again by the hand of his God, even an hundred fold" (*History of the Church*, 2:288). Revelations of the Restoration, 929-30) saith the Lord, and come up to the land of Adam-ondi-Ahman, and be a ^cbishop unto my people, saith the Lord, not in name but in deed, saith the Lord. (It does not matter where in the church we serve, but how we serve.)

12 And again, I say unto you, I remember my servant ^aOliver Granger; behold, verily I say unto him that his name shall be had in sacred remembrance from generation to generation, forever and ever, saith the Lord. (The Prophet Joseph Smith fled from Kirtland, Ohio, without being able to settle the debts he had incurred there. He wrote: "As I was driven away from Kirtland without the privilege of settling my business, I had, previous to this, employed Colonel Oliver Granger as my agent, to close all my affairs in the east; and as I have been accused of 'running away, cheating my creditors,' etc., I will insert one of the many cards and letters I have received from gentlemen who have had the best opportunity of knowing my business transactions, and whose testimony comes unsolicited: A Card. "PAINSVILLE, October 19, 1838. "We, the undersigned, being personal acquaintances of Oliver Granger, firmly believe that the course which he has pursued in settling the claims, accounts, etc., against the former citizens of Kirtland township, has done much credit to himself, and all others that committed to him the care of adjusting their business with this community, which also furnishes evidence that there was no intention on their part of defrauding their creditors. [Signed] THOMAS GRIFFITH, JOHN S. SEYMOUR" (Smith, *History of the Church*, 3:164-65). The service that Oliver Granger rendered to put his business talents to work on behalf of the First Presidency later led to another blessing. At a conference held at Quincy, Illinois, 4-6 May 1839, he was "appointed to go to Kirtland and take the charge and oversight of the House of the Lord, and preside over the general affairs of the Church in that place" (Smith, *History of the Church*, 3:345). In an expression of gratitude, the First Presidency wrote a letter of recommendation for Brother

Granger: "We have always found President Oliver Granger to be a man of the most strict integrity and moral virtue; and in fine, to be a man of God. "We have had long experience and acquaintance with Brother Granger. We have entrusted vast business concerns to him, which have been managed skilfully to the support of our characters and interest as well as that of the Church; and he is now authorized by a general conference to go forth and engage in vast and important concerns as an agent for the Church, that he may fill a station of usefulness in obedience to the commandment of God, which was given unto him July 8, 1838, which says, 'Let him (meaning Brother Granger) contend earnestly for the redemption of the First Presidency of my Church, saith the Lord'" (Smith, *History of the Church*, 3:350).

Revelations of the Restoration, 930-31)

13 Therefore, let him contend earnestly for the redemption of the First Presidency of my Church, saith the Lord; and when he falls he shall rise again, for his ^asacrifice shall be more sacred unto me than his increase, saith the Lord. (Oliver Granger performed a great service in settling the financial affairs of the First Presidency and thus restoring their good name. *His sacrifice shall be more sacred unto me than his increase. Being a man of sound business sense and reputation, Oliver Granger might have become a very wealthy man. The sacrifice of opportunity for wealth made by his servants is known to the Lord. As the Lord assured Oliver Granger, "his sacrifice shall be more sacred unto me than his increase," so is it true in the lives of countless others in the Church today. Their worth to the Lord is in that which they have given up, not that which they have accumulated.* Revelations of the Restoration, 931)

14 Therefore, let him come up hither speedily, unto the land of Zion; and in the due time he shall be made a merchant unto my name, saith the Lord, for the benefit of my people.

15 Therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him forever and ever.

16 And again, verily I say unto you, let all my servants in the land of Kirtland remember the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the moneychangers in mine own due time, saith the Lord. Even so. Amen.

D&C 118

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, in response to the supplication: "Show us thy will, O Lord, concerning the Twelve." HC 3: 46–47.

1–3, The Lord will provide for the families of the Twelve; 4–6, Vacancies in the Twelve are filled.

1 VERILY, thus saith the Lord: Let a conference be held immediately; let the Twelve be organized; and let men be appointed to ^asupply the place of those who are fallen. (How are Apostles called today? Sometimes over the phone. In obedience to this command, a conference was held the very next day. The following minutes of the conference pertain to business transacted according to the word of the Lord in this revelation: "July 9, 1838, a conference of the Twelve Apostles assembled at Far West, agreeable to the revelation, given July 8, 1838. Present, Thomas B. Marsh, David W. Patten, Brigham Young, Parley P. Pratt and William Smith: T. B. Marsh, presiding. "Resolved 1st. That the persons who are to fill the places of those who are fallen, be immediately notified to come to Far West; as also, those of the Twelve who are not present. "Resolved 2nd. That Thomas B. Marsh notify Wilford Woodruff, that Parley P. Pratt notify Orson Pratt, and that President Rigdon notify Willard Richards, who is now in England. "Voted that President Marsh publish the same in next number of *The Elders' Journal*. "President Rigdon gave some counsel concerning the provisions necessary to be made for the families of the Twelve, while laboring in the cause of their Redeemer, advising them to instruct their converts to move without delay to the places of

gathering, and there to strictly attend to the law of God" (Smith, *History of the Church*, 3:47).

Revelations of the Restoration, 932)

2 Let my servant ^aThomas remain for a season in the land of Zion, to publish my word. (President Marsh was appointed printer and publisher of the *Elders' Journal* in Zion, or Missouri. This was a continuation of the same responsibilities that he had in Kirtland, Ohio. The Prophet Joseph Smith was the editor of the journal, which served as the official voice of the Church. Revelations of the Restoration, 932-33)

3 Let the residue continue to preach from that hour, and if they will do this in all ^alowliness of heart, in meekness and humility, and ^blong-suffering, I, the Lord, give unto them a ^cpromise that I will provide for their families; and an effectual door shall be opened for them, from henceforth.

4 And next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name.

5 Let them ^atake leave of my saints in the city of Far West, on the ^btwenty-sixth day of April next, on the building-spot of my house, (**dedicated temple lot**) saith the Lord. (**President Wilford Woodruff explained the conditions that prevailed at the time the Twelve were to leave Far West, Missouri, in accordance with this revelation: "The mission then mentioned was one of much interest to the Twelve, if not to the Church. The whole of that mission to England, from the beginning to the end, placed the apostles in such a position that they had to walk by faith from first to last. The Lord gave a revelation, with date, day, month and year, when they were to go up to lay the corner-stone in Caldwell county, Far West, Missouri. When that revelation was given all was peace and quietude, comparatively, in that land. But when the time came for the Twelve Apostles to fulfill that revelation, the Saints had all been driven out by the exterminating order of Governor Boggs, and it was as much as a man's life was worth, especially one of the Twelve, to be found in that State; and when the day came on which we were commanded by the Lord in that revelation to go up and lay the corner-stone of that Temple, and there take the parting hand with the Saints, to cross the waters to preach the gospel in England, the inhabitants of Missouri had sworn that if all the revelations of 'old Joe Smith' were fulfilled, that should not be, because it had a day and date to it. "President Young asked the Twelve who were with him—"What shall we do with regard to the fulfillment of this revelation?" He wanted to know their feelings. Father Smith, the Patriarch, said the Lord would take the will for the deed; others said the Lord could not expect the Twelve Apostles to go up and sacrifice their lives to fulfill that revelation; but the Spirit of the Lord rested upon the twelve, and they said—"The Lord God has spoken, and we will fulfill that revelation and commandment;" and that was the feeling of President Young and of those who were with him. We went through that State, and we laid that cornerstone. George A. Smith and myself were ordained to the Apostleship on that corner-stone upon that day. We returned in safety, and not a dog to move his tongue, and no man shed our blood"** (*Journal of Discourses*, 18:123). On another occasion President Woodruff related events that transpired following the Twelve's departure from Far West: "The devil, however, tried to kill us, for before we started for England everyone of the Twelve was taken sick, and it was about as much as we could do to move or stir. I had travelled in Tennessee, Mississippi, Kentucky and Arkansas for two or three years, and that, too, during the sickly season, where they were not well enough to take care of the sick, and I had never had the ague. But upon this occasion I was taken with the ague, the first time in my life. All the Twelve had something the matter with them. But we had to travel sick; we had to travel by faith in order to fulfil the mission to which we had been called by revelation. But the Lord sustained us; He did not forsake us" (*Journal of Discourses*, 13:159-60). Revelations of the Restoration, 933-34. The people of Missouri knew of the Lord's requirement to meet on 26 April 1839, nearly a year later, and they were determined to impede the work of the Twelve and stop Mormonism. During the time between the revelation and the appointed day, "the whole Church was driven out of the State of Missouri, and it was as much as a man's life was worth to be found in the State if it was known that he was a Latter-day Saint; and especially was this the case with the Twelve. When the time came for the corner stone of the

Temple to be laid, as directed in the revelation, the Church was in Illinois, having been expelled from Missouri by an edict from the Governor. Joseph and Hyrum Smith and Parley P. Pratt were in chains in Missouri for the testimony of Jesus. As the time drew nigh for the accomplishment of this work, the question arose. ‘What is to be done?’ Here is a revelation commanding the Twelve to be in Far West on the 26th day of April, to lay the cornerstone of the Temple there; it has to be fulfilled. The Missourians had sworn by all the gods of eternity that if every other revelation given through Joseph Smith were fulfilled, that should not be, for the day and date being given they declared that it would fail. The general feeling in the Church, so far as I know, was that, under the circumstances, it was impossible to accomplish the work; and the Lord would accept the will for the deed.” (Wilford Woodruff, in *Journal of Discourses*, 13:159.) But the Apostles were not to be put off their commanded duty: “On the night of April 25, 1839, the little band of apostles with a small company of faithful brethren, high priests, elders and priests, arrived at Far West. Shortly after midnight, on the morning of April 26th, they assembled on the temple lot in Far West, and there they held a conference.” (Smith, *Church History and Modern Revelation*, pp. 196–97.) Brigham Young presided; John Taylor, the clerk, wrote: “The council then proceeded to the building spot of the Lord’s House; when the following business was transacted: Part of a hymn was sung, on the mission of the twelve. “Elder Alpheus Cutler, the master workman of the house, then recommenced laying the foundation of the Lord’s House, agreeably to revelation, by rolling up a large stone near the southeast corner. “The following of the twelve were present: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith . . . to fill the places of those who had fallen.” (*History of the Church*, 3:336–38.) After several of the Apostles had offered prayers, the assembly sang “Adam-on-di-Ahman,” and the Apostles left.)

6 Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have ^afallen, and be officially notified of their appointment. (Elders William E. M’Lellin, Luke S. Johnson, John F. Boynton, and Lyman E. Johnson had at this point fallen into disharmony with the Church and had been excommunicated. They had been in the first Quorum of the Twelve in this dispensation, which was called on 14 February 1835 (see *History of the Church*, 2:509; 3:31–32). One of the replacements, John E. Page, also eventually apostatized, but the other three remained faithful (see D&C 118:6). Two of the replacements, John Taylor and Wilford Woodruff, later became Presidents of the Church. John Taylor was ordained an Apostle at Far West on 19 December 1838. Wilford Woodruff was ordained an Apostle during the early morning meeting at Far West on 26 April 1839. Institute Manual, 292)

The original Twelve Apostles

Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. M’Lellin, Parly P. Pratt, Luke S. Johnson, William B. Smith, Orson Pratt, John F. Boynton, Lyman E. Johnson.

D&C 119

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, in answer to his supplication: “O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing.” HC 3: 44. The law of tithing, as understood today, had not been given to the Church previous to this revelation. The term “tithing” in the prayer just quoted and in previous revelations (64: 23; 85: 3; 97: 11) had meant not just one-tenth, but all free-will offerings, or contributions, to the Church funds. The Lord had previously given to the Church the law of consecration and stewardship of property, which members (chiefly the leading elders) entered into by a covenant that was to be everlasting. Because of failure on the part of many to abide by this covenant, the Lord

withdrew it for a time, and gave instead the law of tithing to the whole Church. The Prophet asked the Lord how much of their property he required for sacred purposes. The answer was this revelation.

(The Prophet Joseph Smith received the revelation on tithing on 8 July 1838 at Far West, Missouri. The revelation came in response to the following question: “O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a tithing.” (*History of the Church*, 3:44.) President Joseph Fielding Smith explained: “The Lord had given to the Church the law of consecration and had called upon the members, principally the official members, to enter into a covenant that could not be broken and to be everlasting in which they were to consecrate their properties and receive stewardships, for this is the law of the celestial kingdom. Many of those who entered into this solemn covenant broke it and by so doing brought upon their heads, and the heads of their brethren and sisters, dire punishment and persecution. This celestial law of necessity was thereupon withdrawn for the time, or until the time of the redemption of Zion. While suffering intensely because of their debts and lack of means to meet their obligations Joseph Smith and Oliver Cowdery, November 29, 1834, in solemn prayer promised the Lord that they would give one tenth of all that the Lord should give unto them, as an offering to be bestowed upon the poor; they also prayed that their children, and the children’s children after them should obey this law. (D.H.C., 2:174–5.) Now, however, it became necessary for the law to be given to the whole Church so the Prophet prayed for instruction. The answer they received [came] in the revelation [D&C 119].” (*Church History and Modern Revelation*, 2:90–91.) **Although tithing had been mentioned in earlier revelations, this revelation established a new and exacting law to replace the law of consecration, which had been revoked by the Lord. “The law of tithing, as understood today, had not been given to the Church previous to this revelation. The term ‘tithing’ in the prayer . . . and in previous revelations (64:23; 85:3; 97:11), had meant to them not just one tenth, but all ‘free-will offerings,’ or ‘contributions’ to the Church funds.”** (Headnote to D&C 119; see also Smith and Sjodahl, *Commentary*, p. 749.)

1—5, The saints are to pay their surplus property and then give, as tithing, one-tenth of their interest annually; 6—7, Such a course will sanctify the land of Zion.

1 VERILY, thus saith the Lord, **I require all their^a surplus property** (What is surplus property? **In more recent times the Church has not called upon the members to give all their surplus property to the Church, but it has been the requirement according to the covenant, that they pay the tenth. It is remarkable how many excuses can be made and interpretations given as to what constitutes the tenth, by many members of the Church. It is written, however, that as we measure it shall be measured to us again. If we are stingy with the Lord, he may be stingy with us, or in other words, withhold his blessings.** Then again, we have those among us who are hoping for the coming of the law of consecration thinking that in that day they are going to profit by the equalizing of the wealth of other members of the Church. It is definitely true, however, that all those who will not obey the law of tithing, will not be entitled to enter into the covenants of consecration, but when the day comes for the establishing of Zion and the redemption of the earth, such people will find themselves removed. Joseph Fielding Smith, *Church History and Modern Revelation*, 2:92. **President Brigham Young described the response of the Saints to this revelation as follows: "The brethren wished me to go among the Churches, and find out what surplus property the people had, with which to forward the building of the Temple we were commencing at Far West. I accordingly went from place to place through the country. Before I started, I asked brother Joseph, 'Who shall be the judge of what is surplus property?' Said he, 'Let them be the judges themselves, for I care not if they do not give a single dime. So far as I am concerned, I do not want anything they have.' "Then I replied, 'I will go and ask them for their surplus property;' and I did so; I found the people said they were willing to do about as they were counselled, but, upon asking them about their surplus property, most of the**

men who owned land and cattle would say, 'I have got so many hundred acres of land, and I have got so many boys, and I want each one of them to have eighty acres, therefore this is not surplus property.' Again, 'I have got so many girls, and I do not believe I shall be able to give them more than forty acres each.' 'Well, you have got two or three hundred acres left.' 'Yes, but I have a brother-in-law coming on, and he will depend on me for a living; my wife's nephew is also coming on, he is poor, and I shall have to furnish him a farm after he arrives here.' I would go on to the next one, and he would have more land and cattle than he could make use of to advantage. It is a laughable idea but is nevertheless true, men would tell me they were young and beginning the world, and would say, 'We have no children, but our prospects are good, and we think we shall have a family of children, and if we do, we want to give them eighty acres of land each; we have no surplus property.' 'How many cattle have you?' 'So many.' 'How many horses, &c?' 'So many, but I have made provisions for all these, and I have use for every thing I have got.' "Some were disposed to do right with their surplus property, and once in a while you would find a man who had a cow which he considered surplus, but generally she was of the class that would kick a person's hat off, or eyes out, or the wolves had eaten off her teats. You would once in a while find a man who had a horse that he considered surplus, but at the same time he had the ringbone, was broken-winded, spavined in both legs, had the pole evil at one end of the neck and a fistula at the other, and both knees sprung" (Journal of Discourses, 2:306-7.) to be put into the hands of the bishop of my church in Zion,

2 (What is the purpose of tithing?) For the building of mine ^ahouse, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church. (The Law of Tithing was given to supersede, for the time being, a greater law known as the Law of Consecration, the object of which was and is to sanctify the Lord's people and "prepare them for a place in the celestial world." To that end it was designed to do away with selfishness, greed, pride, envy, poverty, and all the ills that spring from such conditions. For none of these things can be admitted into the kingdom of heaven. It was to institute an order of equality and consequent, unity, in which every man, employed at that for which he was best fitted, would be "seeking the interest of his neighbor and doing all things with an eye single to the glory of God." It is an ancient law. It was practised by Enoch and his people, and later by the Apostles and their proselytes at Jerusalem, and by the followers of Christ, both Nephites and Lamanites, upon this chosen land. A brave attempt to practise it was made by the Latter-day Saints, soon after this Church was organized. But they lacked experience, and did not completely rise to the occasion. Selfishness within, and persecution without, prevented a perfect achievement. So the Lord withdrew the Law of Consecration and gave to his people a lesser law, one easier to live, but pointing forward, like the other, to something grand and glorious in the future. That lesser law, the Law of Tithing, is as a schoolmaster, a disciplinary agent, to bring the Saints eventually up to the practise 'of the higher law, and meanwhile to keep their hearts open for its reception when it returns. Those who obey the Law of Tithing will be prepared to live the Law of Consecration. Those who do not obey it will not be prepared. That is the whole thing in a nut shell...The spiritual dividend that we draw from heaven as the reward of our obedience, is the principal purpose for which the Law of Tithing was instituted. All the rest is incidental or secondary. Orson F. Whitney, CR, Apr 1931, p. 65-66. Rudger Clawson: Everything that we do connected with this law of tithing points to spiritual things. What is tithing for? It is for the building up of Zion.)

3 And this shall be the beginning of the ^atithing of my people. (Though it is little known, the command that the Saints pay one-tenth of their increase annually required a greater sacrifice of property than that required by the law of consecration and stewardship, as practiced in the early days of this dispensation. In the law of consecration, after the Saints put their substance and properties before the bishop, they received a stewardship to provide for their needs. Later, if from their stewardship they had more than was necessary for their support (D&C 42:33 And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration,

which is a ^aresidue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.), or in other words, a residue or a surplus, then they would contribute surplus to the Church. **The great difference in the law of tithing is that it requires the Saints to pay a tenth of their income before any expenses are met, not from their surplus after their needs have been satisfied...** Consecration is a higher law only when it extends beyond that which is temporal and involves dedicating all of one's time, talent, and energies that may be needed to building up the Lord's kingdom (D&C 105:3-5 ³ But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not ^aimpart of their substance, as becometh saints, to the poor and afflicted among them; ⁴ And are not ^aunited according to the union required by the law of the celestial kingdom; ⁵ And ^aZion cannot be built up ^bunless it is by the ^cprinciples of the ^dlaw of the celestial kingdom; otherwise I cannot receive her unto myself.). The consecration of property was the Lord's means to teach the Saints that all things are his. In reality very little revenue was generated from the surplus that could be used for the building up of the kingdom of God. Revelations of the Restoration, p. 935-36)

4 (Definition of Tithing:) And after that, those who have thus been ^atithed shall pay one-tenth of all their interest annually; (President Howard Hunter called the non payment of tithes "embezzlement." "The Lord's share came into his hands lawfully, but he misappropriated it to his own use. The law is simply stated as "one-tenth of all their interest." **Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source.** The Lord said it is a standing law "forever" as it has been in the past. CR, Apr 1964, p. 33-36. James E. Talmage: **How much have you contributed by way of paying tithe, whether it be ten cents or a hundred dollars? For be it known that the one who pays with honest heart the ten cent tithe, if it be a true tithe, will rank higher on those books than the one who pays a thousand dollars when that is only a tenth of a tithe for him. What are we doing individually? I know what some are doing, for they have told me. Some are very busy trying to find excuses in the matter of tithing as in other duties. Some come with strange questions: "Tell me please, ought I to subtract this or deduct that before I calculate the amount of my tithes?" Very seldom do I find it necessary to analyze the case and to give an answer direct. Sometimes I have smiled because I could see the perfidy of the questioner's coming to me for excuses, and I did not feel complimented. But I have given him a rule, and I venture to give it here. I have found it helpful myself, and I think that all may profit by it. When you are in doubt as to just how you should calculate your tithes, reverse the terms as we sometimes do in solving complex mathematical problems, and suppose for the time being that the Lord had said this; let us postulate this is an assumed law given to the Church: "In order to show my love for my people, the faithful members of my Church, it is my will, saith the Lord, that each one shall receive from my storehouse, the storehouse of my Church, at regular intervals during the year, an amount equal to one-tenth of his income." Now my dear brother, sit down and calculate how much the Lord owes you under that kind of law, and then go pay it to your bishop. (CR, October 1928, p. 119.)) and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. (What is an honest tithe? Tithing means one-tenth. Those who give less do not really pay tithing; they are lesser contributors to the latter-day cause of the Lord. Tithing means one-tenth of a person's income, interest, or increase. **The merchant should pay tithing upon the net income of his business, the farmer upon the net income of his farming operations; the wage earner or salaried man upon the wage or salary earned by him.** Out of the remaining nine-tenths he pays his current expenses, taxes, savings, etc. To deduct living costs, taxes, and similar expenses from the income and pay tithing upon the remainder does not conform to the Lord's commandment. . . . Tithing should be given upon the basis of our full earned income. John A. Widtsoe, Evidences and Reconciliations, 2:86.)**

⁵ Verily I say unto you, it shall come to pass that all those who gather unto the land of ^aZion shall be

tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. ((Full tithing is now a requirement to obtain a temple recommend. President Joseph F. Smith taught, "By this principle the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost" (Conference Report, April 1900, 47).)

6 And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, (James E. Talmage: Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. [Mal. 3:8-10. 8 ¶ ^aWill a man ^brob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In ^ctithes and offerings. 9 Ye *are* ^acursed with a curse: for ye have robbed me, *even* this whole nation. 10 Bring ye all the ^atithes into the storehouse, that there may be ^bmeat in mine house, and ^cprove me now herewith, saith the LORD of hosts, if I will not ^dopen you the ^cwindows of heaven, and pour you out a ^fblessing, that *there shall not be room enough to receive it.*] **There is a relationship between the elements and forces of nature and the actions of men.** (CR, October 1929, p. 68.)) that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of ^aZion unto you. (Elder Melvin J. Ballard: Do we not hope and expect to have an inheritance in the celestial kingdom, even upon this earth in its redeemed and sanctified state? What are the terms under which we may obtain that inheritance? The law of tithing is the law of inheritance. It leads to it. **No man may hope or expect to have an inheritance on this celestial globe who has failed to pay his tithing.** By the payment of his honest tithing he is establishing a right and a title to this inheritance, and he cannot secure it upon any other terms but by complying with this and other just requirements; and this is one of the very essential things. CR Oct, 1929, p. 51)

7 And this shall be an ensample (pattern) unto all the ^astakes of Zion. Even so. Amen.

D&C 120

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, making known the disposition of the properties tithed as named in the preceding revelation, Section 119. HC 3: 44.

(When the Lord established the law of tithing in this dispensation (see D&C 119), He explained whose responsibility it was to handle the tithes of the Church. On 8 July 1838 the Prophet Joseph Smith received the revelation "making known the disposition of the properties tithed as named in the preceding revelation" (*History of the Church*, 3:44).)

1 VERILY, thus saith the Lord, the time is now come, that ^ait shall be ^bdisposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen. (Today this council consists of the First Presidency, the Quorum of the Twelve Apostles and the Presiding Bishopric. CR, Apr 2004.)

Isaiah 58:6 *Is not this the fast that I have chosen? to loose the ^abands of wickedness, (To fast in the Lord's way, we must repent of our willful sins, our unkindnesses, and our selfishness. The bands of wickedness may be the chains or bonds of sin (2 Ne. 1:13, 23; 13 O that ye would awake; awake from a deep ^asleep, yea, even from the sleep of ^bhell, and shake off the awful ^cchains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal ^dgulf of misery and woe. 23 Awake, my sons; put on the armor of ^arighteousness. Shake off the*

^bchains with which ye are bound, and come forth out of obscurity, and arise from the dust. 9:45 45 O, my beloved brethren, turn away from your sins; shake off the ^achains of him that would bind you fast; come unto that God who is the ^brock of your salvation.). As President Spencer W. Kimball put it, "Sin [is] like handcuffs on the wrists, a ring in the nose, and slave bands around the neck." The bands of wickedness may also refer to the bonds of slavery and oppression. Understanding Isaiah, p. 513) to undo the heavy burdens, and to let the oppressed go ^bfree, and that ye break every yoke?

7 *Is it* not to deal thy bread to the ^ahungry, and that thou bring the ^bpoor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from ^cthine own flesh?

8 ¶ Then shall thy ^alight break forth as the morning, and thine ^bhealth shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy ^creward.

9 Then shalt thou ^acall, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the ^bputting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the ^ahungry, and satisfy the afflicted soul; then shall thy light ^brise in obscurity, and thy darkness *be* as the noonday:

11 And the LORD shall ^aguide thee continually, and satisfy thy soul in ^bdrought, and ^cmake fat thy bones: and thou shalt be like a watered garden, and like a ^dspring of water, whose waters fail not.

12 And *they that shall be* of thee (**our descendants**) shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

3 Nephi 24	Malachi 3
<p>8 Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In ^atithes and ^bofferings. (LeGrand Richards: "In a revelation given to the Prophet Joseph Smith at Kirtland, Ohio, September 11, 1831, the Lord made very plain the importance of observing the law of tithing: 'Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.' (D&C 64:23.) How could one's conscience not burn within him upon the coming of the Son of Man, if he realized that he had made no contribution to the expense of establishing God's kingdom in the earth. Especially would this be so when one realizes that all that he has, he obtained from the Lord, who created the earth and the fulness thereof, and who gave us our lives and our being upon this earth, with a promise that we might inherit the earth eternally, if we are faithful. Should we, then, not be willing to pay something for such an inheritance? It is not uncommon for a man in this life to pay money for ten to twenty-five years to purchase a small plot of ground for his use while he lives upon the earth. Should he be less interested in</p>	<p>8 ¶ ^aWill a man ^brob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In ^ctithes and offerings. (President Spencer W. Kimball said: "Sometimes we have been a bit penurious and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous. I think we should...give, instead of the amount saved by our two meals of fasting, perhaps much, much more – ten times more when we are in apposition to do it. CR, Oct. 1974, p. 184. The concept of fast offerings appears as early as the time of Isaiah when, speaking of the true fast, he encouraged people to fast and "to deal thy bread to the hungry, and ... bring the poor that are cast out to thy house." 5 The Prophet Joseph instituted the practice of collecting fast offerings for the poor in Kirtland, Ohio; and later at Nauvoo, Illinois, the Quorum of the Twelve Apostles sent a general letter to the Church defining "the principle of fasts," stating: "Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long time; and this is one great and</p>

acquiring an eternal inheritance?" (A Marvelous Work And A Wonder, p. 368-9) It is not unlikely that the law of tithing was an important part of the Lord's plan for the Nephites as it is for us today. Kent Jackson, Studies in Scripture, 8:200.)	important principle of fasts approved of the Lord. And so long as the saints will all live to this principle with glad hearts and cheerful countenances they will always have an abundance." President Monson, CR Oct 1996 I have heard bishops and stake presidents say that the real blessings of the Lord are in the payment of fast offerings. The beginning of the living of the Law of Consecration.)
9 Ye are cursed with a curse, for ye have robbed me, even this whole nation.	9 Ye <i>are</i> ^a cursed with a curse: for ye have robbed me, <i>even</i> this whole nation.
10 Bring ye all the ^a tithes into the storehouse, that there may be ^b meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the ^c windows of heaven, and pour you out a ^d blessing that there shall not be room enough to receive it.	10 Bring ye all the ^a tithes into the storehouse, that there may be ^b meat in mine house, and ^c prove me now herewith, saith the LORD of hosts, if I will not ^d open you the ^e windows of heaven, and pour you out a ^f blessing, that <i>there shall not be room enough to receive it.</i> (What are the blessings mentioned? Spiritual, temporal.)
11 And I will rebuke the ^a devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts.	11 And I will ^a rebuke the ^b devourer (Satan, those that would deplete your resources, illnesses, car trouble, employment difficulties, etc.) for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.
12 And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.	12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

3 Nephi 24	Matthew 6
16 Moreover, when ye ^a fast be not as the ^b hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.	16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to ^a fast. Verily I say unto you, They ^b have their reward.
17 But thou, when thou fastest, anoint thy head, and ^a wash thy face;	17 But thou, when thou fastest, anoint thine head, and wash thy face;
18 That thou appear not unto men to fast, but unto thy Father, who is in ^a secret; and thy Father, who seeth in secret, shall reward thee openly. (Dietrich Bonhoeffer wrote: How is this paradox to be resolved?...From whom are we to hide the visibility of our discipleship?...We are to hide it from ourselves... We must be unaware of our own righteousness, and see it only insofar as we look unto Jesus... The Christian is a light unto the world, not because of any quality of his own, but only because he follows Christ and looks solely to him... All that the follower of Jesus has to do is to make sure that	18 That thou appear not unto men to ^a fast, but unto thy Father which (who) is in secret: and thy Father, which (who) seeth in secret, shall ^b reward thee openly. ("There is no limit to the good that you can do, if you don't care who gets the credit." Antoine Ivins, CR, April 1946, p. 42)

his obedience, following, and love are entirely spontaneous and unpremeditated. If you do good, you must not let your left hand know what your right hand is doing...Christ's virtue, the virtue of discipleship, can only be accomplished so long as you are entirely unconscious of what you are doing. The genuine work of love is always a hidden work. Thus hiddenness has its counterpart in manifestation. For there is nothing hidden that shall not be revealed...God will show us the hidden and make it visible. Manifestation is the appointed reward for hiddenness, and the only question is where we shall receive it and who will give it us. If we want publicity in the eyes of men we have our reward...If the left hand knows what the right hand is doing, if we become conscious of our hidden virtue, we are forging our own reward, instead of that which God had intended to give us in his own good time. The Cost of Discipleship, p. 176-77.)

Come Follow Me Lesson 43
October 18-24
D&C 121-123

D&C 121

Joseph Smith's prayer in Liberty Jail, and the Lord's response. The Savior's perfect understanding of our sufferings and adversity. Purposes of adversity. The Lord's counsel to those who experience adversity. The Lord's promises to those who are faithful in adversity.

During this period the Prophet communicated with the Saints by letter. Excerpts from one of those letters, dated 25 March 1839, constitute what we know today as sections 121, 122, and 123, and were first included in the Doctrine and Covenants in the 1876 edition. These sections were sustained as scripture in the October 1880 General Conference of the Church. They are not, however, the complete text of the letters. The letter was sent to Emma with instructions that she and their extended family read it first, and then to share a copy with the rest of the Church.

(On 27 October 1838 Lilburn W. Boggs, governor of Missouri, issued an order that read in part: "The Mormons must be treated as enemies and *must be exterminated* or driven from the state, if necessary for the public good" (*History of the Church*, 3:175). Four days later the Prophet and several leaders of the Church were betrayed into the hands of the Missourians at Far West, Missouri. For the next several weeks Joseph Smith and his associates were abused and insulted, forced to march to Independence and then to Richmond, and on 30 November 1838 incarcerated in Liberty Jail in Missouri (see *History of the Church*, 3:188–89, 215). These men had not been convicted of any crime; nevertheless, they were held in the jail for several months. The Prophet Joseph Smith and his companions (Hyrum Smith, Lyman Wight, Caleb Baldwin, Alexander McRae and, for part of the time, Sidney Rigdon) suffered greatly while they were held in the jail awaiting trial on false charges: "Many inhumanities were heaped upon them while they were there. Insufficient and improper food was their daily fare; at times only the inspiration of the Lord saved them from the indulgence of poisoned food, which all did not escape. [Alexander McRae said, 'We could not eat it until we were driven to it by hunger' (Roberts, *Comprehensive History of the Church*, 1:521).] "The jail had no sleeping quarters, and thus they were forced to seek rest and recuperation on beds of straw placed on hardened plank and stone floors. They were suffered very little contact with the outside world, especially during the first month or so of their confinement. And this, at a crucial time when the Latter-day Saints were at the peak of persecution in Missouri, and were desperately in need of their prophet-leader." (Dyer, *Refiner's Fire*, pp. 275–76.) Occasionally they were permitted visits at the jail from friends and were allowed to send and receive correspondence. Between 20 March and 25 March 1839, the Prophet Joseph dictated a lengthy communication that was signed by all the prisoners (actually there were two letters, although the Prophet identified the second as a continuation of the first). **President Joseph Fielding Smith wrote of this correspondence: "This is one of the greatest letters that was ever penned by the hand of man. In fact it was the result of humble inspiration. It is a prayer and a prophecy and an answer by revelation from the Lord. None other but a noble soul filled with the spirit of love of Christ could have written such a letter. Considering [their sufferings], it is no wonder that the Prophet cried out in the anguish of his soul for relief. Yet, in his earnest pleading, there breathed a spirit of tolerance and love for his fellow man."** (*Church History and Modern Revelation*, 2:176.) Sections 121–23 were extracted from this communication and included in the 1876 edition of the Doctrine and Covenants. The edition of the Doctrine and Covenants that included these three sections was sustained as scripture in the October 1880 conference of the Church. (For a full text of the letters, see *History of the Church*, 3:289–305.) A published account of the letters in the *Times and Seasons* did not contain

some parts of the original letters that are found in the Doctrine and Covenants. The Reorganized church pointed out this fact and challenged the Doctrine and Covenants account. The original letters, however, now located in the Church archives, vindicate the account as published in the Doctrine and Covenants (see *Deseret Evening News*, 27 June 1896, p.4). Institute Manual, 295-96)

Orson F. Whitney: The Mormons in Missouri in the summer of 1838 numbered in the neighborhood of twelve thousand souls. All were not located in Caldwell County. Lands had been purchased or pre-empted by them in other places as well. In two of the counties contiguous to Caldwell, namely: Daviess on the north, and Carroll on the east, in parts previously unoccupied or but thinly peopled, they had founded flourishing settlements. In Daviess County, as in Caldwell, a stake of Zion was organized. Their chief settlement in Daviess County was Adam-ondi-Ahman,—abbreviated to Diahman; the one in Carroll County, Dewitt. . . . It was the 6th of August, 1838, and the state election was in progress. To Gallatin, the principal town of Daviess County, went twelve Mormon citizens for the purpose of casting their ballots. Colonel William P. Peniston was a candidate in that district for representative to the Legislature. Having been prominent in the anti-Mormon agitation . . . [he organized a mob and tried to prevent them from voting, calling them horse thieves and robbers.] The Mormons, pronouncing his charges false, insisted upon their right to vote. Immediately Peniston's party, crazed with drink and furious with rage, set upon them. The twelve Mormons, attacked by over a hundred men, stoutly defended themselves. Clubs, stones and fists were freely used, and even knives were unsheathed by some of the assailants. In the melee, though no lives were lost, some on both sides were wounded, and several mobocratic heads were broken. The Mormons withdrew from the scene, and the election proceeded. This event, supplemented by incendiary speeches and articles in the local press, caused a general anti-Mormon uprising. All Daviess County was aroused, and even in parts adjacent, as ran the exaggerated rumor of the riot at Gallatin, the Missourians began arming and organizing. For what? They scarcely knew,—ignorant dupes as most of them were, tools of designing demagogues, of men without principle, who saw, as such characters quickly see, in a popular movement against an unpopular people, opportunities for plunder and promotion. . . . Learning of the situation in Daviess County, the Governor [Lilburn W. Boggs] directed Major-General Atchison and other officers of militia to muster and equip men to put down the insurrection. . . . Marching to the camp of the mobocrats near Millport, [General] Doniphan [commanding militia] ordered them to disperse. They protested that they were merely acting in self-defense. He then went to Diahman and conferred with Colonel Wight, commanding the Mormon force, "Host of Israel." He found them willing to disband, provided the enemy threatening them would disperse, and willing also to surrender any of their number accused of offenses against the laws to be dealt with by legal authority. The prisoners and weapons taken by the Mormons [militia] were delivered up at the demand of General Doniphan, who, on the 15th of September joined Generals Atchison and Parks at Gallatin. The report of these officers to the Governor was substantially as follows: that affairs in Daviess County were not so bad as rumor had represented, and that his Excellency had been deceived by designing or half-crazy men; that the Mormons, so far as could be learned, had been acting on the defensive, showing no hostile intent, and evincing no disposition to resist the laws; that the officers, on their arrival there, had found a large body of men from other counties, armed and in the field, to assist the people of Daviess against the Mormons, without being called out by the proper authorities; and that the Daviess County men were still threatening, in the event of the failure of a certain committee on compromise to agree, to drive the Mormons with powder and lead. . . . The scene now changes to Dewitt, in Carroll County. Enraged at being thwarted in their designs upon Diahman, the mob army, a portion of which had previously threatened Dewitt, appeared to bombard the town. . . . The first gun was fired upon Dewitt on the 2nd of October. Colonel Hinkle waited forty-eight hours, and then ordered the fire returned. The bombardment continued at intervals for nine days. During its progress the Prophet made his way through much difficulty and danger from Far West to the beleaguered settlement. He found his people there hemmed in by their foes, their provisions exhausted, their cattle and horses

stolen, their houses burned, and themselves threatened with death if they attempted to leave the town. Through the agency of non-Mormon friends in that vicinity an appeal was made to Governor Boggs, in behalf of the beleaguered Saints. He replied that the quarrel was between the Mormons and the mob, and that they might "fight it out." Finally the Mormons were permitted to evacuate Dewitt, which they did on the 11th of October. Under the treacherous fire of their foes the homeless and plundered refugees fled to Far West. Eight hundred strong the mob army now marched upon Diahman. . . . The battle of Crooked River was fought on the 25th of October. Captain David W. Patten, of the Far West militia, had been directed by Colonel Hinkle to proceed with a company of men to the ford of the river and disperse a band of marauders under Captain Bogart, who were committing depredations in that vicinity. They had captured three Mormons,—Nathan Pinkham, William Seely and Addison Green,—and had boasted of their intention to put them to death the next night. It was to rescue these men, as well as to put a stop to Bogart's operations that Captain Patten went forth. Leaving Far West about midnight, he and his company, seventy-five in number, came upon Bogart's band in ambush just at daybreak. As the Mormons crossed the Bluff above his camp, which was among the brush and willows in the river bottom, the mob leader ordered his men to fire. They obeyed, when young Patrick O'Banion, a Mormon, fell mortally wounded. Captain Patten then ordered his men to charge. Forward they dashed, returning the enemy's fire. After delivering a second volley Bogart's band broke and fled, crossing the river at the ford and abandoning their camp to the victorious Mormons. The three prisoners held by the mob were liberated, though one of them had been shot and wounded by his captors during the engagement. But the victory had been dearly won. Captain Patten, like O'Banion, was mortally wounded, and Gideon Carter killed. Other Mormons were wounded, but not seriously. Bogart, whose force outnumbered the attacking party, lost one man. . . . On the 27th of October Governor Boggs issued an order to Major-General John B. Clark, giving him command of an overwhelming force of militia, with instructions to proceed at once against the Mormons. "Their outrages are beyond all description," said the Governor, "They must be exterminated or driven from the State." Other generals were ordered to take part, under Clark, in the military crusade. . . . Among the first fruits of the sanguinary edict of Missouri's executive was the Haun's Mill massacre. It occurred on the 30th of October. Haun's Mill was situated on Shoal Creek, about twenty miles south of Far West. Here dwelt, in the neighborhood of other lately arrived immigrants, all awaiting a lull in the war-like storm before proceeding farther, a few families of Latter-day Saints. Among them were Joseph Young and his family, lately from Kirtland. About four o'clock in the afternoon a company of two hundred and forty men, commanded by one Nehemiah Comstock, fell upon the little settlement and butchered in cold blood, without warning or provocation, nearly a score of the unoffending Mormons. Men, women and children were shot down indiscriminately, their bodies stripped and mutilated, their camp plundered and their horses and wagons driven off by the murdering marauders. The dead bodies were thrown into an old well. . . . On the day of the massacre the troops from Richmond reinforced to nearly three thousand men, advanced upon beleaguered Far West. General Clark was still at a distance, mustering his forces. The whole surrounding region was now being overrun by marauding bands, shooting, burning and pillaging wherever Mormons were to be found. As the survivors of these savage raids came fleeing into Far West for safety, their red-handed pursuers augmented the army of investment. Among those who thus joined the militia against the Mormons were Gilliam's painted guerillas and the perpetrators of the Haun's Mill massacre. The inhabitants of the doomed city, their mails having been stopped, had not yet heard of the Governor's exterminating order but supposed the army of General Lucas to be an overwhelming military mob. Though greatly outnumbered by the besieging force, they prepared to make a vigorous defense and sell their lives as dearly as possible. Hastily throwing up some rude fortifications they awaited the onslaught of the foe. . . . It was at this critical juncture that Colonel George M. Hinkle commanding the defenders of Far West, entered into negotiations with General Lucas, and without consulting his associates agreed upon a compromise, the terms of which were as follows: (1) The Mormon leaders were to be delivered up to be tried and punished. (2) The Far West militia were to surrender their arms. (3) An appropriation was to be

made of the property of all Mormons who had taken up arms, to indemnify for damages said to have been inflicted by them. This was afterwards construed to cover all the expenses of the militia in making war upon the Saints. (4) The Mormons, as a body, excepting such as should be held as prisoners, were to forthwith leave the State. The prisoners were to include all Mormon participants in the Crooked River battle, who were to be tried for murder. The observance of these conditions, it was promised, would avert bloodshed. The alternative was an immediate assault upon the city. Under pretense of arranging a conference between the Mormon leaders and the besieging generals, and without notifying the former of the compact he had entered into, Colonel Hinkle, on the 31st of October, delivered up to General Lucas the following named persons, who had been demanded: Joseph Smith, junior, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson. Later were added to the list, Hyrum Smith and Amasa M. Lyman. They were placed under a strong guard and treated as prisoners of war. . . . Next day, the army having advanced nearer the city, the Mormon militia laid down their arms, and were then compelled at the point of the bayonet and the cannon's mouth to sign away their property to pay the expenses of the war waged upon them. They had made no agreement to do so, but Hinkle, forsooth, had made it for them. All the men, save those who had escaped, were held in temporary durance, and the town then given up to pillage. Nameless crimes were committed by the ruthless soldiery, and their yet more ruthless allies, the banditti. Women were abused, some of them till they died, within sight of their agonized husbands and fathers, powerless to protect them. Let imagination paint the horror from which the historian's pen recoils. . . . On the evening of November 1st, General Lucas convened a court-martial, consisting of the principal officers of his army, and no less than seventeen Christian preachers. By a majority of this religio-military tribunal, Joseph Smith and his fellow prisoners, none of whom were permitted to be present during their trial, were sentenced to be shot at eight o'clock next morning, in the public square at Far West, in the presence of their wives and children. Generals Doniphan and Graham refused their assent to this decision, the former denouncing it as "cold-blooded murder," and threatening to withdraw his brigade from the scene of the proposed massacre. This caused Lucas and his murderous colleagues to hesitate, and finally to reconsider their action. On the morning set for the execution they decided, in lieu of killing the prisoners, to parade them in triumph through the neighboring counties. . . . Joseph and Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae and Caleb Baldwin were now removed to Clay County, and immured in Liberty jail. The remainder of the prisoners were still held at Richmond. The Clay County captives were treated with great barbarity. Several times their food was poisoned, nearly causing their death, and they even declared that cooked human flesh, called by their guards "Mormon beef," was repeatedly served up to them. Months passed. Various efforts were made by legal process to free the prisoners. Among those actively engaged in their behalf were Brigham Young and Heber C. Kimball, who, being comparatively unknown by the Missourians, had escaped arrest and incarceration. Stephen Markham was another faithful friend. Generals Atchison and Doniphan lent their aid, and Judge Hughes, of the Supreme Court of Missouri, also favored the release of the captives. It was conceded by many that they were illegally held, but owing to the prevailing prejudice, their friends were powerless to do much for them. Again and again they were put upon trial and nothing was proven against them, even after their own witnesses had all been driven from the State. Finally by proceedings in habeas corpus Sidney Rigdon was let out on bail. Threatened by the mob after his liberation he was compelled to flee for his life. His companions were remanded to prison, where they passed the winter of 1838-9. (History of Utah, August 1838-March 1839, 1:142-64.)

Here is the original extermination order:

The order issued by Missouri Governor Lillburn W. Boggs to General John B. Clark to exterminate the Mormons or drive them from the state.

Headquarters of the Militia

City of Jefferson, Oct. 27, 1838.

Gen. John B. Clark.

Sir:—Since the order of this morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq. of Ray county and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which entirely changes the face of things, and places the Mormons in the attitude of an open and avowed defiance of the laws, and of having made war upon the people of this State.

Your orders are, therefore, to hasten your operations with all possible speed. The Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary, for the public peace—their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may consider necessary.

I have just issued orders to Maj. Gen. Willock of Marion county, to raise five hundred men, and to march them to the northern part of Daviess, and there unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express, you can also communicate with them if you find it necessary.

Instead, therefore, of proceeding as at first directed to reinstate the citizens in their homes, you will proceed immediately to Richmond and then operate against the Mormons.

Brig. Gen. Parks of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

I am very respectfully,

your ob't serv't,

L. W. BOGGS, Commander-in-Chief.

Governor Bonds rescinded the extermination in 1976. Here is the resolution:

Governor Bond's order reads as follows:

WHEREAS, on October 27, 1838, the Governor of the State of Missouri, Lilburn W. Boggs, signed an order calling for the extermination or expulsion of Mormons from the State of Missouri; and

WHEREAS, Governor Boggs' order clearly contravened the rights to life, liberty, property and religious freedom as guaranteed by the Constitution of the United States, as well as the Constitution of the State of Missouri; and

WHEREAS, in this bicentennial year as we reflect on our nation's heritage, the exercise of religious freedom is without question one of the basic tenets of our free democratic republic;

Now, THEREFORE, I, CHRISTOPHER S. BOND, Governor of the State of Missouri, by virtue of the authority vested in me by the Constitution and the laws of the State of Missouri, do hereby order as follows: Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by the 1838 order, I hereby rescind Executive Order Number 44, dated October 27, 1838, issued by Governor W. Boggs.

In witness I have hereunto set my hand and caused to be affixed the great seal of the State of Missouri, in the city of Jefferson, on this 25 day of June, 1976.

(Signed) Christopher S. Bond, Governor.

[Richard Neitzel Holzapfel and T. Jeffery Cottle, *Old Mormon Kirtland and Missouri* (Santa Anna, CA: Fieldbrook Productions, Inc., 1991), 283-285, 306].

President Spencer W. Kimball's response to Governor Bond's removal of the extermination order: Since our last conference we have had a delightful message from Christopher S. Bond, governor of the state of Missouri, who advised us that he has rescinded the 138-year-old executive order of Governor Lilburn W. Boggs calling for the extermination or expulsion of the Mormons from the state of Missouri. Governor Bond, present Missouri governor, writes: "Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by this 1838 order, I hereby rescind Executive Order No. 44 dated October 27, 1838, issued by Governor Lilburn W. Boggs." To Governor Bond and the people of Missouri, we extend our deep appreciation for this reversal and for the present friendly associations between the membership of The Church of Jesus Christ of Latter-day Saints and the people of Missouri as it is now in effect. In Missouri now we have five stakes in fifty-one communities, with approximately 15,000 members of the Church, who, we are confident, are law-abiding citizens of the state of Missouri. Thank you, Governor Bond. (CR, October 1976, pp. 4-5.)

Prayer and prophecies written by Joseph Smith the Prophet, while he was a prisoner in the jail at Liberty, Missouri, dated March 20, 1839. HC 3: 289—300. The Prophet with several companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief.

1—6, The Prophet pleads with the Lord for the suffering saints; 7—10, The Lord speaks peace to him; 11—17, Cursed are all those who raise false cries of transgression against the Lord's people; 18—25, They shall not have right to the priesthood and shall be damned; 26—32, Glorious revelations promised those who endure valiantly; 33—40, Why many are called and few chosen; 41—46, The priesthood should be used only in righteousness.

The Prophet's Epistle to the Church, Written in Liberty Prison.

Liberty Jail, Clay County, Missouri,
March 25, 1839.

To the Church of Latter-day Saints at Quincy, Illinois, and Scattered Abroad, and to Bishop Partridge in Particular:

Your humble servant, Joseph Smith, Jun., prisoner for the Lord Jesus Christ's sake, and for the Saints, taken and held by the power of mobocracy, under the exterminating reign of his excellency, the governor, Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you all greeting. May the grace of God the Father, and of our Lord and Savior Jesus Christ, rest upon you all, and abide with you forever. May knowledge be multiplied unto you by the mercy of God. And may faith and virtue, and knowledge and temperance, and patience and godliness, and brotherly kindness and charity be in you and abound, that you may not be barren in anything, nor unfruitful.

For inasmuch as we know that the most of you are well acquainted with the wrongs and the high-handed injustice and cruelty that are practiced upon us; whereas we have been taken prisoners charged falsely with every kind of evil, and thrown into prison, enclosed with strong walls, surrounded with a strong

guard, who continually watch day and night as indefatigable as the devil does in tempting and laying snares for the people of God:

Therefore, dearly beloved brethren, we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practiced upon us will only tend to bind our hearts together and seal them together in love. We have no need to say to you that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in the state unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned) and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness and hypocrisy, and debaucheries of every description.

And again, the cries of orphans and widows would not have ascended up to God against them. Nor would innocent blood have stained the soil of Missouri. But oh! the unrelenting hand! The inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; yea a sorrowful tale; too much to tell; too much for contemplation; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness; yea, and I think it cannot be found among the wild and ferocious beasts of the forest—that a man should be mangled for sport! women be robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish with their helpless offspring clinging around their necks.

But this is not all. After a man is dead, he must be dug up from his grave and mangled to pieces, for no other purpose than to gratify their spleen against the religion of God.

They practice these things upon the Saints, who have done them no wrong, who are innocent and virtuous; who loved the Lord their God, and were willing to forsake all things for Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offenses come, but woe unto them by whom they come.

1 O GOD, ^awhere art thou? And where is the pavilion that covereth thy ^bhiding place?

2 ^aHow long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, (Joseph is pleading more for others than for himself.) and thine ear be penetrated with their cries?

3 Yea, O Lord, ^ahow long shall they suffer these wrongs and unlawful ^boppressions, before thine heart shall be softened toward them, and thy bowels be moved with ^ccompassion toward them?

4 O Lord God ^aAlmighty, maker of ^bheaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol (Sheol is a Hebrew rendering of the English word hell. It represents the kingdom of the devil and those who follow him. Revelations of the Restoration, p. 945) —stretch forth thy hand; let thine eye pierce; let thy ^cpavilion be taken up; let thy ^dhiding place no longer be covered; let thine ear be inclined; let thine ^eheart be softened, and thy bowels moved with compassion toward us.

5 Let thine ^aanger be kindled against our enemies; and, in the fury of thine heart, with thy ^bsword ^cavenge us of our wrongs.

6 Remember thy ^asuffering saints, O our God; and thy servants will rejoice in thy name forever. (Joseph is not feeling sorry for himself. His concern is to the persecuted Saints, not for himself.)

Dearly and beloved brethren, we see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the fulfillment of all those things that have been written, and with more confidence than ever before, lift up our eyes to the luminary of day, and say in our hearts, Soon thou wilt veil thy blushing face. He that said "Let there be light," and there was light, hath spoken this word. And again, Thou moon, thou dimmer light, thou luminary of night, shalt turn to blood.

We see that everything is being fulfilled; and that the time shall soon come when the Son of Man shall descend in the clouds of heaven. Our hearts do not shrink, neither are our spirits altogether broken by the grievous yoke which is put upon us. We know that God will have our oppressors in derision; that He will laugh at their calamity, and mock when their fear cometh.

O that we could be with you, brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at the time Elder Rigdon was, on the writ of habeas corpus, had not our own lawyers interpreted the law, contrary to what it reads, against us; which prevented us from introducing our evidence before the mock court.

They have done us much harm from the beginning. They have of late acknowledged that the law was misconstrued, and tantalized our feelings with it, and have entirely forsaken us, and have forfeited their oaths and their bonds; and we have a come-back on them, for they are co-workers with the mob. As high as we can learn, the public mind has been for a long time turning in our favor, and the majority is now friendly; and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to brook it; for it is beginning to look with feelings of indignation against our oppressors, and to say that the "Mormons" were not in the fault in the least. We think that truth, honor, virtue and innocence will eventually come out triumphant. We should have taken a habeas corpus before the high judge and escaped the mob in a summary way; but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, and hindered us longer than we expected; we applied to a friend, and a very slight incautious act gave rise to some suspicions, and before we could fully succeed, our plan was discovered; we had everything in readiness, but the last stone, and we could have made our escape in one minute, and should have succeeded admirably, had it not been for a little imprudence or over-anxiety on the part of our friend.

The sheriff and jailer did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion says that we ought to have been permitted to have made our escape; that then the disgrace would have been on us, but now it must come on the state; that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mills, and the exterminating order of the governor, and the one-sided, rascally proceedings of the legislature, have damned the state of Missouri to all eternity. I would just name also that General Atchison has proved himself as contemptible as any of them.

We have tried for a long time to get our lawyers to draw us some petitions to the supreme judges of this state, but they utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the supreme judge does not grant us our liberty, he has to act without cause, contrary to honor, evidence, law or justice, sheerly to please the devil, but we hope better things and trust before many days God will so order our case, that we shall be set at liberty and take up our habitation with the Saints.

We received some letters last evening—one from Emma, one from Don C. Smith, and one from Bishop Partridge—all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information; and when we read those letters they were to our souls as the gentle air is refreshing, but our joy was mingled with grief, because of the sufferings of the poor and much injured Saints. And we need not say to you that the floodgates of our hearts were lifted and our eyes were a fountain of tears, but those who have not been enclosed in the walls of prison without cause or provocation, can have but little idea how sweet the voice of a friend is; 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 passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice and hatred, and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope; and when the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, **7 My son, ^apeace be unto thy soul; thine ^badversity and thine afflictions shall be but a ^csmall moment;** (George Q. Morris: **So, in adversity we may have that which will exalt us, or we may have that which will degrade us. We may have that which, "if we endure it well," will ennoble us, and we may have that which, if we indulge in self-pity and bitterness, may destroy us. In all our adversities there are these two elements, and the determining factor is how shall we endure them? Shall we endure them well? If not, they may destroy us.** (CR, October 1958, pp. 70-72.) James E. Faust: **In the pain, the agony, and the heroic endeavors of life, we pass through a refiner's fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. In this way the divine image can be mirrored from the soul. It is part of the purging toll exacted of some to become acquainted with God. In the agonies of life, we seem to listen better to the faint, godly whisperings of the Divine Shepherd. Unfortunately, some of our greatest tribulations are the result of our own foolishness and weakness and occur because of our own carelessness or transgression.** CR, Apr 1979, p. 77-78. Marion G. Romney: All...who are being tried in the crucible of adversity and affliction: Take courage; revive your spirits and strengthen your faith. In these lessons so impressively taught in precept and example by our Great Exemplar, Jesus Christ, and his Prophet of the Restoration, Joseph Smith, we have ample inspiration for comfort and for hope. If we can bear our afflictions with the understanding, faith and courage, and in the spirit in which they bore theirs, we shall be strengthened and comforted in many ways. We shall be spared the torment which accompanies the mistaken idea that all suffering comes as chastisement for transgression. We can draw assurance from the Lord's promise that he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time [he said], the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings (D&C 58:2-4))

8 And then, if thou ^aendure it well, (Brigham Young: **Joseph Smith progressed toward perfection more in thirty-eight years because of his trials than he would have been able to do in a thousand years without them. JD 2:7) God shall exalt thee on high; thou shalt triumph over all thy ^bfoes. (This period of confinement for the Prophet proved to be a school in which his soul was sanctified. Mercy and compassion, which often are best learned by personal suffering, are characteristics that all exalted beings must possess.** Three months after recording these words, the Prophet wrote: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure" (Teachings of the Prophet Joseph Smith, 150; D&C 132:49). Revelations of the Restoration, p. 945-46. D&C 127:2 - And as for the ^aperils which I am called to pass

through, they seem but a small thing to me, as the ^benvy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ^cordained from before the foundation of the world for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God ^dknoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me; and I feel, like Paul, to glory in ^etribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.)

9 Thy ^afriends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

10 Thou art not yet as Job (There really was a person named Job); thy ^afriends do not contend against thee, neither charge thee with transgression, as they did Job.

11 And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall ^amelt away as the hoar frost melteth before the burning rays of the rising sun; (Brigham Young: He is a God of system, order, law, science, and art; a God of knowledge and of power. He says to the human family, "Do as you please, but I will overrule the results of your actions." He says to the wicked, "You may fight these Latter-day Saints, but they are my people, I have called them, and commanded them to come out of Babylon and to gather themselves together. You, wicked world, may fight them; you may lay your plans and schemes, but with all your machinations and wisdom I will show you that I am greater than you all, and I will put you to shame, and blast your expectations, and disappoint your calculations, and your attempts to injure my people will be foiled; for Zion shall arise, her glory shall be seen, and the kings of the earth shall enquire of the wisdom of Zion; and God shall be great, and His name shall be terrible among the inhabitants of the earth; and He will bring forth His kingdom and establish His government, and Jesus will come and rule, King of Nations, as he does King of Saints." (JD, November 13, 1870, 13:306.))

12 And also that God hath set his hand and seal to change the ^atimes and seasons, and to blind their ^bminds, that they may not understand his ^cmarvelous workings; that he may ^dprove them also and take them in their own craftiness;

13 Also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon ^athemselves to the very uttermost; (What goes around comes around.)

14 That they may be ^adisappointed also, and their hopes may be cut off;

15 And not many years hence, that they and their ^aposterity shall be ^bswept from under heaven, saith God, that not one of them is left to stand by the wall. (Heber J. Grant: Our enemies have never done anything that has injured this work of God, and they never will. I look around, I read, I reflect, and I ask questions, where are the men of influence, of power and prestige, who have worked against the Latter-day Saints? Where is the reputation for honor and courage, of the governors of Missouri and Illinois, the judges, and all others who have come here to Utah on special missions against the Latter-day Saints? Where are there people to do them honor? They cannot be found. . . . Where are the men who have assailed this work? Where is their influence? They have faded away like dew before the sun. We need have no fears, we Latter-day Saints. God will continue to sustain this work; He will sustain the right. If we are loyal, if we are true, if we are worthy of this Gospel, of which God has given us a testimony, there is no danger that the world can ever injure us. We can never be injured . . . by any mortals, except ourselves. (CR, April 1909, p. 11.))

16 ^aCursed are all those that shall lift up the ^bheel against mine ^canointed, saith the Lord, and cry they have ^dsinned when they have not sinned (Harold B. Lee: I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death. I want to bear my testimony as well that those who in public seek by their criticism, to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they seek thus to

malign. I have watched over the years, and I have read of the history of many of those who fell away from this Church, and I want to bear testimony that no apostate who ever left the Church ever prospered as an influence in his community thereafter. CR Oct 1947, p. 66-67) before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

17 But ^athose who cry transgression do it because they are the servants of sin, and are the ^bchildren of disobedience themselves. (Hyrum M. Smith: To apostatize from the Church would be your own loss. As has been said, no physical injury or harm of any other kind would come to you from the Church itself; but in leaving the faith which you have espoused you would only cut yourselves off from the fellowship of good men and women, and, what is more, from the fellowship of God our Eternal Father. We often hear it said that sacrifice brings forth the blessings of heaven, and that we should make sacrifices for the Gospel of Jesus Christ. All this may be true, but from my view-point the man who cuts himself off from the Church and denies himself full fellowship therein is the one who makes the greater sacrifice; for by so doing he sacrifices the fellowship of the Spirit of the Lord and welcomes darkness rather than light; in fact, there is no good thing that he does not sacrifice. (CR, October 1902, pp. 11-12.))

18 And those who ^aswear ^bfalsely against my servants, that they might bring them into bondage and death—

19 Wo unto them; because they have ^aoffended my little ones they shall be severed from the ^bordinances of mine house. (Those who persecute the Saints will not be allowed Temple ordinances.)

20 Their ^abasket shall not be full, their houses and their barns shall perish, and they themselves shall be ^bdespised by those that flattered them.

21 They shall not have right to the ^apriesthood, nor their posterity after them from generation to generation. (Does God punish later generations for the sins of their parents? Joseph F. Smith: Infidels will say to you: "How unjust, how unmerciful, how un-Godlike it is to visit the iniquities of the parents upon the children to the third and fourth generations of them that hate God." How do you see it? This way; and it is strictly in accordance with God's law. **The infidel will impart infidelity to his children if he can. The whoremonger will not raise a pure, righteous posterity. He will impart seeds of disease and misery, if not of death and destruction, upon his offspring, which will continue upon his children and descend to his children's children to the third and fourth generation. It is perfectly natural that the children should inherit from their fathers, and if they sow the seeds of corruption, crime and loathsome disease, their children will reap the fruits thereof. Not in accordance with God's wishes, for His wish is that men will not sin and therefore will not transmit the consequences of their sin to their children, but that they will keep His commandments, and be free from sin and from entailing the effects of sin upon their offspring; but inasmuch as men will not hearken unto the Lord, but will become a law unto themselves, and will commit sin they will justly reap the consequences of their own iniquity, and will naturally impart its fruits to their children to the third and fourth generation. The laws of nature are the laws of God, who is just; it is not God that inflicts these penalties, they are the effects of disobedience to His law. The results of men's own acts follow them.** (CR, October 1912, p. 9.))

22 It had been ^abetter for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea. (It was better that all people die in the flood than that they inflict their wickedness upon their children for generations to come.)

23 Wo unto all those that ^adiscomfort my people, and drive, and ^bmurder, and testify against them, saith the Lord of Hosts; a ^cgeneration of vipers shall not escape the damnation of hell.

24 Behold, mine eyes ^asee and know all their works, and I have in reserve a swift ^bjudgment in the season thereof, for them all;

25 For there is a ^atime ^bappointed for every man, according as his ^cworks shall be.

And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible,

wherein we have been tried; and we think if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to leave them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balance with them; but now, after having suffered so great sacrifice and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.

Now, brethren, concerning the places for the location of the Saints, we cannot counsel you as we could if we were present with you; and as to the things that were written heretofore, we did not consider them anything very binding, therefore we now say once for all, that we think it most proper that the general affairs of the Church, which are necessary to be considered, while your humble servant remains in bondage, should be transacted by a general conference of the most faithful and the most respectable of the authorities of the Church, and a minute of those transactions may be kept, and forwarded from time to time, to your humble servant; and if there should be any corrections by the word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God. If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding; therefore our hearts shall not be grieved if different arrangements should be entered into. Nevertheless we would suggest the propriety of being aware of an aspiring spirit, which spirit has often times urged men forward to make foul speeches, and influence the Church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the Church.

We would say, beware of pride also; for well and truly hath the wise man said, that pride goeth before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion by which to judge our fellow man; but the lips betray the haughty and overbearing imaginations of the heart; by his words and his deeds let him be judged. Flattery also is a deadly poison. A frank and open rebuke provoketh a good man to emulation; and in the hour of trouble he will be your best friend; but on the other hand, it will draw out all the corruptions of corrupt hearts, and lying and the poison of asps is under their tongues; and they do cause the pure in heart to be cast into prison, because they want them out of their way.

A fanciful and flowery and heated imagination beware 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. Thy mind, O man! if thou wilt 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—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world! We are called to hold the keys of the mysteries of those things that have been kept hid from the foundation of the world until now. Some have tasted a little of these things, many of which are to be poured down from heaven upon the heads of babes; yea, upon the weak, obscure and despised ones of the earth. Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while 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; 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.

And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, 26 God shall give unto you ^aknowledge by his Holy ^bSpirit, yea, by the **unspeakable ^cgift of the Holy Ghost**, (Joseph Smith: The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt 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—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men. (Teachings of the Prophet Joseph Smith 137) How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of his will, from before the foundation of the world! We are called to hold the keys of the mysteries of those things that have been kept hid from the foundation of the world until now. Some have tasted a little of these things, many of which are to be poured down from heaven upon the heads of babes; yea, upon the weak, obscure and despised ones of the earth. Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while 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; 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. (HC 3:295-96.) 2 Corinthians 9: 15 ^aThanks *be* unto God for his **unspeakable ^bgift**. (There is a difference between ‘the gift of the Holy Ghost’ (D&C 33:15) and ‘**the unspeakable gift of the Holy Ghost**’ (D&C 121:26). The gift of the Holy Ghost is administered by the laying on of hands to those who have been baptized. It teaches the individual spiritual knowledge. By this Spirit we understand that Jesus is the Christ; we learn that the Book of Mormon is the word of God; we are taught to pray and to do good. While the joy we feel from this Spirit may be inexpressible, the doctrines we learn are not unspeakable. We may freely speak of them to anyone who understands the things of the Spirit. **The unspeakable gift of the Holy Ghost is different**. All those who receive the gift of the Holy Ghost are entitled to the gifts of the Spirit, one of which is **the unspeakable gift. It is a gift of revelation, prophecy, and knowledge whereby an individual is taught about things that ‘cannot be written, neither can they be uttered by man’** (3 Ne 19:34). **This knowledge is so sacred that it is unlawful to speak of it. It is knowledge ‘which has not been revealed since the world was until now’** (DC 121:26). **By this unspeakable gift, Paul ascended to the third heaven and ‘heard unspeakable words, which it is not lawful for a man to utter’** (2 Cor. 12:4). **By this unspeakable gift, Joseph Smith and Sidney Rigdon saw ‘great and marvelous’ things which God commanded them not to write because it was ‘not lawful for man to utter; Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit’** (DC 76:114-116). **By this unspeakable gift, the Nephites were taught great and marvelous things, declaring ‘eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father’** (3 Ne. 17:15-18). **By this unspeakable gift, those who have purified themselves and ‘endured valiantly for the gospel of Christ’ will someday have all things revealed unto them**. This is the time when ‘nothing shall be withheld, whether there be one God or many gods, they shall be manifest. All thrones and dominions, principalities and powers, shall be revealed and set forth’ (DC 121:28-29). **All of this and more will be revealed and understood by the unspeakable gift of the Holy Ghost.**)) that has not been ^drevealed since the world was until now; (Joseph Fielding Smith:

The Lord not only blesses the men who stand at the head and hold the keys of the kingdom, but He also blesses every faithful individual with the spirit of inspiration. He gives His people revelation for their own guidance, wherein they keep His commandments and serve Him. That is a blessing promised, and within their power to receive. We are blest with revelation; the Church is built upon that foundation. All the revelations given do not have to be written. The inspiration may come as the Lord directs them. It does not have to be printed in a book. We have revelations that have been given that have been written; some of them have been published; some of them have not. (CR, October 1910, pp. 40-41.) Francis M. Lyman: We may not all be allowed to see the Father, yet we are all enjoined to know the Father and the Son, and to have the testimony of the Holy Ghost abiding in our hearts in regard to the Father and the Son: for when we know them we can rely confidently upon the promises that have been made to us, and the more we become acquainted with the Spirit of the Lord the more we become established, and the more we comprehend the things of God. Governors, judges, philosophers of the world do not know these things. The simplest Latter-day Saint in the Church has inspiration and light that the philosophers and the greatest among men have not tasted. There is a measure of light and inspiration that comes through the Holy Ghost to those who serve the Lord that the natural man, independent of the Holy Ghost, is not endowed with. It is the possession of this Spirit that makes us a peculiar people; and the reason we are not more different from the rest of the world than we are is because we do not live according to the light and inspiration of the Holy Ghost as we ought to do. (CR, April 1901, p. 47.))

27 Which our forefathers have awaited with ^aanxious 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; (People of prior dispensations looked at ours with eager anticipation.)

28 A time to come in the which ^anothing shall be withheld, whether there be ^bone God or many ^cgods, (This has reference to the Book of Abraham which Joseph had already translated but had not yet been published.) they shall be manifest. (Brigham Young: **It is not for man, with his limited intelligence, to grasp eternity in his comprehension. There is an eternity of life, from which we were composed by the wisdom and skill of superior Beings. It would be as easy for a gnat to trace the history of man back to his origin as for man to fathom the First Cause of all things, lift the veil of eternity, and reveal the mysteries that have been sought after by philosophers from the beginning. What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods—instead of trying to explore the depths of eternities that have been, that are, and that will be,—instead of endeavouring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. Let them seek to know and thoroughly understand things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books.** [Sec. 109:7.] (JD, October 9, 1859, 7:284-85.))

29 All thrones and dominions, principalities and powers, shall be ^arevealed and set forth upon all who have endured ^bvaliantly for the gospel of Jesus Christ. (Bruce R. McConkie: Now what does it mean to be valiant in the testimony of Jesus? It is to be courageous and bold; to use all our strength, energy, and ability in the warfare with the world; to fight the good fight of faith. "Be strong and of a good courage," the Lord commanded Joshua, and then specified that this strength and courage consisted of meditating upon and observing to do all that is written in the law of the Lord. (See Josh. 1:6-9.) The great cornerstone of valiance in the cause of righteousness is obedience to the whole law of the whole gospel. To be valiant in the testimony of Jesus is to "come unto Christ, and be perfected in him"; it is to deny ourselves "of all ungodliness," and "love God" with all our "might, mind and strength." (Moro. 10:32.) **To be valiant in the testimony of Jesus is to believe in Christ and his gospel with unshakable conviction. It is to know of the verity and divinity of the Lord's work on earth. But this is not all. It is more than believing and knowing. We must be doers of the word and not hearers only. It is more than lip service; it is not simply confessing with the mouth the divine Sonship of the Savior.**

It is obedience and conformity and personal righteousness. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) To be valiant in the testimony of Jesus is to "press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men." It is to "endure to the end." (2 Ne. 31:20.) It is to live our religion, to practice what we preach, to keep the commandments. It is the manifestation of "pure religion" in the lives of men; it is visiting "the fatherless and widows in their affliction" and keeping ourselves "unspotted from the world." (James 1:27.) To be valiant in the testimony of Jesus is to bridle our passions, control our appetites, and rise above carnal and evil things. It is to overcome the world as did he who is our prototype and who himself was the most valiant of all our Father's children. It is to be morally clean, to pay our tithes and offerings, to honor the Sabbath day, to pray with full purpose of heart, to lay our all upon the altar if called upon to do so. To be valiant in the testimony of Jesus is to take the Lord's side on every issue. It is to vote as he would vote. It is to think what he thinks, to believe what he believes, to say what he would say and do what he would do in the same situation. It is to have the mind of Christ and be one with him as he is one with his Father. Our doctrine is clear: its application sometimes seems to be more difficult. Perhaps some personal introspection might be helpful. For instance: Am I valiant in the testimony of Jesus if my chief interest and concern in life is laying up in store the treasures of this earth, rather than the building up of the kingdom? Am I valiant if I have more of this world's goods than my just needs and wants require and I do not draw from my surplus to support missionary work, build temples, and care for the needy? Am I valiant if my approach to the Church and its doctrines is intellectual only, if I am more concerned with having a religious dialogue on this or that point than I am on gaining a personal spiritual experience? Am I valiant if I am deeply concerned about the Church's stand on who can or who cannot receive the priesthood and think it is time for a new revelation on this doctrine? Am I valiant if I use a boat, live in a country home, or engage in some other recreational pursuit on weekends that takes me away from my spiritual responsibilities? Am I valiant if I engage in gambling, play cards, go to pornographic movies, shop on Sunday, wear immodest clothes, or do any of the things that are the accepted way of life among worldly people? (CR, October 1974, pp. 45-46.)

30 And also, if there be ^abounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—

31 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 ^aglories, laws, and set times, shall be revealed in the days of the ^bdispensation of the fulness of times—

32 According to that which was ^aordained in the midst of the ^bCouncil of the Eternal ^cGod of all other gods (Brigham Young: How many Gods there are, I do not know. But there never was a time when there were not Gods and worlds, and when men were not passing through the same ordeals that we are now passing through. That course has been from all eternity, and it is and will be to all eternity. You cannot comprehend this; but when you can, it will be to you a matter of great consolation. (JD, October 8, 1859, 7:333-34.)) before this ^dworld was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal ^epresence and into his immortal ^frest.

But I beg leave to say unto you, brethren, that ignorance, superstition and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this Church; like the torrent of rain from the mountains, that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all rushes along in one general deluge; but time weathers tide; and notwithstanding we are rolled in the mire of the flood for the time being, the next surge peradventure, as time rolls on, may bring to us the fountain as clear as crystal, and as pure as snow; while the filthiness, floodwood and rubbish is left and purged out by the way.

33 **How long can rolling waters remain impure? What ^apower 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 up stream, as to ^bhinder the ^cAlmighty from pouring down ^dknowledge from heaven upon the heads of the Latter-day Saints.** (John Henry Smith: The gospel we have embraced is the truth. It came from the Master. It has been sent to renovate the world, to re-establish among mankind the living faith which had so largely departed from the breasts of the human family, and to bring them to a comprehension of the responsibilities they owe to the Divine Master. Nothing can stay its progress. You and I may fall by the wayside; we may lack the fortitude and faith to endure and fulfill our part; but the work itself has gone on from the day the announcement was made of the administration of heavenly beings, and it will continue in its onward march until every nation, kindred, tongue, and people throughout the universe shall hear the glad tidings of great joy and have the privilege of accepting or rejecting the same in the exercise of the agency our Father has given them. . . . It cannot be expected that its mission will be accomplished without opposition. It must meet adverse elements, it must overcome obstacles, it must secure the ground step by step, without fear and without favor, honoring our heavenly Father, and maintaining the dignity of that Priesthood God has given to us—the grandest heritage that was ever given to the children of men in any day and age of the world. (CR, October 1905, pp. 13-14.) **Joseph Smith: No unhallowed hand can stop the work of God from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent and visited every clime, swept over the country and sounded in every ear till the purposes of God shall be accomplished and the great Jehovah shall say the work is done. (DHC 4:540.)**

What is Boggs or his murderous party, but wimbling willows upon the shore to catch the flood-wood? As well might we argue that water is not water, because the mountain torrents send down mire and roil the crystal stream, although afterwards render it more pure than before; or that fire is not fire, because it is of a quenchable nature, by pouring on the flood; as to say that our cause is down because renegades, liars, priests, thieves and murderers, who are all alike tenacious of their crafts and creeds, have poured down, from their spiritual wickedness in high places, and from their strongholds of the devil, a flood of dirt and mire and filthiness and vomit upon our heads.

No! God forbid. Hell may pour forth its rage like the burning lava of mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall "Mormonism" stand. Water, fire, truth and God are all realities. Truth is "Mormonism." God is the author of it. He is our shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel in the beginning of the fullness of times. It was by Him we received the Book of Mormon; and it is by Him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name we are determined to endure tribulation as good soldiers unto the end.

But, brethren, we shall continue to offer further reflections in our next epistle. You will learn by the time you have read this, and if you do not learn it, you may learn it, that walls and irons, doors and creaking hinges, and half-scared-to-death guards and jailers, grinning like some damned spirits, lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, are calculated in their very nature to make the soul of an honest man feel stronger than the powers of hell.

But we must bring our epistle to a close. We send our respects to fathers, mothers, wives and children, brothers and sisters; we hold them in the most sacred remembrance.

We feel to inquire after Elder Rigdon; if he has not forgotten us, it has not been signified to us by his writing. Brother George W. Robinson also; and Elder Cahoon, we remember him, but would like to jog

his memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John [Smith], and various others. A word of consolation and a blessing would not come amiss from anybody, while we are being so closely whispered by the bear. But we feel to excuse everybody and everything, yea the more readily when we contemplate that we are in the hands of persons worse than a bear, for the bear would not prey upon a dead carcass.

Our respects and love and fellowship to all the virtuous Saints. We are your brethren and fellow-sufferers, and prisoners of Jesus Christ for the Gospel's sake, and for the hope of glory which is in us. Amen.

We continue to offer further reflections to Bishop Partridge, and to the Church of Jesus Christ of Latter-day Saints, whom we love with a fervent love, and do always bear them in mind in all our prayers to the throne of God.

It still seems to bear heavily on our minds that the Church would do well to secure to themselves the contract of the land which is proposed to them by Mr. Isaac Galland, and to cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity; also Isaac Van Allen, Esq., the attorney-general of Iowa Territory, and Governor Lucas, that peradventure such men may be wrought upon by the providence of God, to do good unto His people. We really think that Mr. Galland's letter breathes that kind of a spirit, if we may judge correctly. Governor Lucas also. We suggest the idea of praying fervently for all men who manifest any degree of sympathy for the suffering children of God.

We think that the United States Surveyor of the Iowa Territory may be of great benefit to the Church, if it be the will of God to this end; and righteousness should be manifested as the girdle of our loins. It seems to be deeply impressed upon our minds that the Saints ought to lay hold of every door that shall seem to be opened unto them, to obtain foothold on the earth, and be making all the preparation that is within their power for the terrible storms that are now gathering in the heavens, "a day of clouds, with darkness and gloominess, and of thick darkness," as spoken of by the Prophets, which cannot be now of a long time lingering, for there seems to be a whispering that the angels of heaven who have been entrusted with the counsel of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honorable council, they have taken cognizance of the testimony of those who were murdered at Haun's Mills, and also those who were martyred with David W. Patten, and elsewhere, and have passed some decisions peradventure in favor of the Saints, and those who were called to suffer without cause.

These decisions will be made known in their time; and the council will take into consideration all those things that offend.

We have a fervent desire that in your general conferences everything should be discussed with a great deal of care and propriety, lest you grieve the Holy Spirit, which 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 for your sakes. 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 maketh intercession for us day and night with groanings that cannot be uttered.

We ought at all times to be very careful that such high-mindedness shall never have place in our hearts; but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak.

SCRIPTURE MASTERY: 34 Behold, there are many ^acalled, (Joseph Fielding Smith: Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him. (CR, October 1945, p. 97.)) **but few are chosen.** (Elder David A. Bednar: **To be or to become chosen is not an exclusive status conferred upon us. Rather, you and I ultimately determine if we are chosen.** Please now note the use of the word *chosen* in the following verses from the Doctrine and Covenants: "Behold, there are many called, but few are *chosen*. And why are they not *chosen*? Because their hearts are set so much upon the things of this world, and aspire to the honors of men" (D&C 121:34–35; emphasis added). I believe the implication of these verses is quite straightforward. God does not have a list of favorites to which we must hope our names will someday be added. **He does not limit "the chosen" to a restricted few. Rather, it is our hearts and our aspirations and our obedience which definitively determine whether we are counted as one of God's chosen.** Enoch was instructed by the Lord on this very point of doctrine. Please note the use of the word *choose* in these verses: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; "And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should *choose* me, their Father" (Moses 7:32–33; emphasis added). **As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God's chosen and invite His tender mercies as we use our agency to choose God.** One of the most well-known and frequently cited passages of scripture is found in Moses 1:39. This verse clearly and concisely describes the work of the Eternal Father: "For behold, this is *my work* and my glory—to bring to pass the immortality and eternal life of man" (emphasis added). A companion scripture found in the Doctrine and Covenants describes with equal clarity and conciseness our primary work as the sons and daughters of the Eternal Father. Interestingly, this verse does not seem to be as well known and is not quoted with great frequency. "Behold, this is *your work*, to keep my commandments, yea, with all your might, mind and strength" (D&C 11:20; emphasis added). Thus, the Father's work is to bring to pass the immortality and eternal life of His children. Our work is to keep His commandments with all of our might, mind, and strength—and we thereby become chosen and, through the Holy Ghost, receive and recognize the tender mercies of the Lord in our daily lives. CR Apr 2005.) **And why are they not chosen?** (The Prophet Joseph Smith drew upon the experiences of the previous months to pen these inspired words. These thoughts reflect the sorrow of seeing friends become traitors and then war against the Saints. They were given by way of explanation as to how those who had been sustained as presiding authorities of the Church could apostatize and become enemies of the kingdom of God. It was a difficult lesson for the Saints to endure—that wickedness may be found even among those of high and holy station. The Three Witnesses to the Book of Mormon, the presidency of the Church in Missouri, and six members of the Quorum of the Twelve Apostles had lost their rights to and the authority of the priesthood. Foremost among those who betrayed the Saints was Thomas B. Marsh, former president of the Quorum of the Twelve Apostles. After the Saints had been driven from Nauvoo, Illinois, and settled in the Rocky Mountains, he went to Salt Lake City, where he confessed to the wrongs he had committed and pleaded for forgiveness. He was called on to speak to the Saints at the Tabernacle. Marsh stated: "Many have said to me, 'How is it that a man like you, who understood so much of the revelations of God as recorded in the Book of Doctrine and Covenants, should fall away?' . . . "I have sought diligently to know the Spirit of Christ since I turned my face Zionward, and I believe I have obtained it. I have frequently wanted to know how my apostasy began, and I have come to the conclusion that I must have lost the Spirit of the Lord out of my heart. "The next question is, 'How and when did you lose the Spirit?' I became jealous of the Prophet, and then I saw double, and overlooked everything that was right, and

spent all my time in looking for the evil; and then, when the Devil began to lead me, it was easy for the carnal mind to rise up, which is anger, jealousy, and wrath. I could feel it within me; I felt angry and wrathful; and the Spirit of the Lord being gone, as the Scriptures say, I was blinded, and I thought I saw a beam in brother Joseph's eye, but it was nothing but a mote, and my own eye was filled with the beam; but I thought I saw a beam in his, and I wanted to get it out; and, as brother Heber says, I got mad, and I wanted everybody else to be mad. I talked with Brother Brigham and Brother Heber, and I wanted them to be mad like myself; and I saw they were not mad, and I got madder still because they were not. Brother Brigham, with a cautious look, said, 'Are you the leader of the Church, brother Thomas?' I answered, 'No.' 'Well then,' said he, 'Why do you not let that alone?' "Well, this is about the amount of my hypocrisy—I meddled with that which was not my business" (Journal of Discourses, 5:206-7). Revelations of the Restoration, p. 953-54)

35 Because their ^ahearts are set so much upon the things of this ^bworld, and ^caspire to the ^dhonors of men, that they do not learn this one lesson—

36 That the ^arights of the priesthood are inseparably connected with the powers of heaven, (Power in the priesthood differs from authority in the priesthood in that it does not come by the laying on of hands but rather through righteousness, faith, and knowledge. Thus, no two priesthood holders have the same power in their priesthood. To give, for instance, a patriarchal blessing, one must both hold the office of a patriarch and be so living as to enjoy a rich outpouring of the spirit of revelation. The office comes by ordination; the inspiration or ability to receive revelation comes through the companionship of the Holy Ghost, having a clear understanding of the principles of the gospel, and experience in responding to the direction of the Spirit. Revelations of the Restoration, p. 954-55) and that the powers of heaven cannot be ^bcontrolled nor handled only upon the ^cprinciples of righteousness.

37 That they may be conferred upon us, it is true; but when we undertake to ^acover our ^bsins, or to gratify our ^cpride, our vain ambition, or to exercise control or ^ddominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens ^ewithdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (Wilford Woodruff: You cannot use the priesthood for any other purpose under heaven but to build up the kingdom and do the will of God; and when you attempt to do otherwise your power will be taken from you. (CR, April 1880, p. 83.))

38 Behold, ere he is aware, he is left unto himself, to ^akick against the pricks, (This imagery comes from the direction of the Lord to Saul on the road to Damascus (Acts 9:1-5). The image elicited is of an ox resisting its owner's sharp goading stick by kicking back against it, only to drive the sharp point into its hoof. The message is that those who fight against the Lord or his people destroy themselves with self-inflicted wounds. Revelations of the Restoration, p. 955) to ^bpersecute the saints, and to ^cfight against God.

39 We have learned by sad experience (Orson F. Whitney: All men who hold position do not abuse its privileges, and the man who serves God humbly and faithfully never will, for the moment he yielded to the temptation so to do, that moment would he cease to serve the Lord; but there are many, alas! who sadly misuse the functions of their office, and prostitute every power and privilege to the gratification of self and the injury and embarrassment of their fellow men. It is dangerous to put some men into power. They swell up and become so distended with the ideas of their greatness and importance, that we are forcibly reminded of so many inflated toy balloons, which the slightest prick of a pin would burst and ruin forever. A very small office and a very little authority is sufficient to intoxicate some men and render them entirely unfit for duty. In Rich, Scrapbook of Mormon Literature, 2:511-12) that it is the ^anature and disposition of almost all men, as soon as they get a little ^bauthority, as they suppose, they will immediately begin to exercise ^cunrighteous dominion. (The priesthood bears the name Melchizedek, which means "king of righteousness." The priesthood holder is expected to be a king, one who rules and reigns in righteousness. Anything that is unrighteous stands outside the bounds, or dominion, of his

kingdom. Revelations of the Revelation, p. 955)

40 Hence many are called, but ^afew are chosen.

41 (Verses 41-46: These verses are the foundation of power to preside in the priesthood in time and in eternity, and reveal how God the Father exercises power and authority. Each of the approaches and characteristics mentioned reveal his nature. The doctrine of the priesthood contained herein includes truths by which we may become like him. He is a "Man of Holiness" (Moses 6:57). Through the spirit of truth, he invites his children to do good without force or compulsion (Moroni 7:16). He is long-suffering as he waits for them to discover and learn the exactness and veracity of his doctrines. He is gentle and meek in teaching them truth and allowing them to make it part of their lives. He does not seek his own good but does all things out of pure love for his children. He does not feign love as a disguise for manipulating and controlling them. Even in his chastisement, his motive is pure love (D&C 95:1). He does not seek to dominate by virtue of his fatherhood. In the words of Alma, he asks his children to "give place" in their hearts for the truths he teaches them (Alma 32:27). He is virtuous in thought and deed, possessing perfect purity. We know that we may put our everlasting trust and faith in him. All who give him dominion over them do so with the utmost confidence in his sincere and fatherly intent to bring to pass their immortality and eternal life. The grand secret of presiding in the priesthood is that there is power in righteousness. Virtuous beings will freely give honor and glory to their Father, who is in every respect a "Man of Holiness." The guidelines in these verses are given as truths that cannot be trampled upon. Each priesthood bearer must learn them and make them part of his character if he is to ever preside over a family in righteousness. Likewise, those who are called to presiding offices in the Church should govern upon these principles of righteousness. By doing so they will also receive power in the priesthood within their sphere of teaching and presiding over the Saints. Revelations of the Restoration, p. 955-56) No ^apower or influence can or ought to be maintained by virtue of the ^bpriesthood, only by ^cpersuasion, by ^dlong-suffering, by gentleness and meekness, and by love unfeigned;

42 By ^akindness, and pure ^bknowledge, which shall greatly enlarge the ^csoul without ^dhypocrisy, and without ^eguile— (Joseph F. Smith: Change the focus of your view, and of your eyes, from watching for evil to watching for that which is good, that which is pure, and leading, prompting those who err into that path which has no error in it, and that will not admit of mistakes. Look for good in men, and where they fail to possess it try to build it up in them; try to increase the good; and speak as little about the evil as you possibly can. It does not do any good to magnify evil, to publish evil or to promulgate it by tongue or pen. There is no good to be obtained by it. (CR, April 1913, pp. 7-8.))

43 ^aReproving betimes (Betimes means at an early time, in good time, in due time, while there is yet time, before it is too late, in a short time, soon, speedily. Oxford Dictionary) with ^bsharpness, (Sharpness means with clarity) when ^cmoved upon by the Holy Ghost; and then showing forth afterwards an increase of ^dlove toward him whom thou hast reprov'd, lest he esteem thee to be his enemy; (Those who cherish truth know that **chastening may be a manifestation of love** (D&C 95:1). "A frank and open rebuke provoketh a good man to emulation," the Prophet Joseph Smith wrote from Liberty Jail; "and in the hour of trouble he will be your best friend"(History of the Church, 3:295). "**If you are ever called upon to chasten a person,**" **President Brigham Young counseled, "never chasten beyond the balm you have within you to bind up"** (Journal of Discourses, 9:124-25). Revelations of the Restoration, p. 956)

44 That he may know that thy faithfulness is stronger than the cords of ^adeath.

45 Let thy ^abowels also be full of charity towards all men, (Joseph Fielding Smith: Considering the fact that at the time this epistle was written [Section 121] the Prophet and his fellow prisoners were suffering intensely and unjustly at the hands of their enemies the nobleness and greatness of his character stands out most clearly. When we consider that he could write in the spirit of forgiveness, charity and humility, such as we find in this great document, we know surely the Spirit of the Lord was upon him. I repeat,

that this is one of the great letters ever written. This we discover when we take the time to analyze it. Not all of this communication has been placed in the Doctrine and Covenants as revelation. It does appear in full in the Documentary History, Vol. 3, pages 289-305. The closing paragraphs of Section 121 are wonderfully inspiring and contain a beauty of sentiment and promise that should rejoice the heart of every Latter-day Saint: [Sec. 121:45-46, quoted.] (CHMR, 1949, 3:199-200.)) and to the household of faith, and let ^bvirtue garnish (to prepare, to equip, to protect, or to arm) thy thoughts unceasingly; then shall thy ^cconfidence wax strong in the ^dpresence of God; and the doctrine of the priesthood (Bruce R. McConkie: **"What then is the doctrine of the priesthood? And how shall we live as the servants of the Lord? This doctrine is that God our Father is a glorified, a perfected, and an exalted being who has all might, all power, and all dominion, who knows all things and is infinite in all his attributes, and who lives in the family unit. It is that our Eternal Father enjoys this high status of glory and perfection and power because his faith is perfect and his priesthood is unlimited. It is that priesthood is the very name of the power of God, and that if we are to become like him, we must receive and exercise his priesthood or power as he exercises it.** It is that he has given us an endowment of heavenly power here on earth, which is after the order of his Son and which, because it is the power of God, is of necessity without beginning of days or end of years. It is that we can enter an order of the priesthood named the new and everlasting covenant of marriage (see D&C 131:2), named also the patriarchal order, because of which order we can create for ourselves eternal family units of our own, patterned after the family of God our Heavenly Father. It is that we have power, by faith, to govern and control all things, both temporally and spiritual; to work miracles and perfect lives; to stand in the presence of God and be like him because we have gained his faith, his perfections and his power, or in other words the fulness of his priesthood. This, then, is the doctrine of the priesthood, than which there neither is nor can be anything greater. This is the power we can gain through faith and righteousness. Truly, there is power in the priesthood—power to do all things! If the world itself was created by the power of the priesthood, surely that same power can move mountains and control the elements. If one-third of the hosts of heaven were cast down to earth by the power of the priesthood, surely that same power can put at defiance the armies of nations or stay the fall of atomic bombs. If all men shall be raised from mortality to immortality by the power of the priesthood, surely that same power can cure the diseased and the dying and raise the dead. Truly there is power in the priesthood—a power which we seek to acquire to us, a power which we devoutly pray may rest upon us and upon our posterity forever" (Conference Report, April 1982, 50.)) shall distil upon thy soul as the ^edews from heaven.

46 The Holy Ghost shall be thy constant ^acompanion, (Heber C. Kimball: **The Holy Ghost in the people of God will control not only our domestic animals, our families, our servants, and our handmaids, but it will control the armies of men that are in the world, the mountains, seas, streams of water, tempests, famines and pestilence and every destructive power, that they come not nigh unto us, just as much as we can keep sickness from us by the power of faith and prayer and good works. If we live our religion, we shall never suffer as the world suffers. We shall not be perplexed with famine and pestilence, with the caterpillar, and other destructive insects which the Lord will send in the last days to afflict the wicked.** (JD, October 7, 1859, 7:330.)) and thy scepter (A scepter is a staff or rod, which, like a throne or a crown, is a symbol of kingship and its accompanying authority and power. In this text we are told that the authority and power of the Melchizedek Priesthood centers in the principles of "righteousness and truth." The word righteousness literally means "to move in a straight line," it is to be "up right," and "virtuous." Truth, as used here, carries the idea of conformity to correct principles or doctrines. Thus, the authority and power of the priesthood centers in the "up right" or "virtuous" application of eternal principles or the light of heaven. This meaning is captured in the name Melchizedek, by which the priesthood is known. It naturally follows that the priesthood of God will never be found conscribing agency. All that is done in the Church and kingdom of God must represent free will and be accomplished by "persuasion, by long- suffering, by gentleness

and meekness, and by love unfeigned" (v. 41). Revelations of the Restoration, p. 957) an unchanging scepter of ^brighteousness and truth; and thy ^cdominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (Rudger Clawson: How extremely sacred is the Holy Priesthood, which is nothing more nor less than divine authority committed unto man. . . . "Whoso," (meaning any man and every man), "is faithful unto the obtaining these two priesthods of which I have spoken, and the magnifying their calling," [Sec. 84:33] will enter into the possession of all things, for he will become a joint heir with Jesus Christ, the Lord, in such possession. Now, I ask you, what more could a faithful high priest receive than the promise of this blessing? Could he receive any more if he were an apostle? Could he receive any more if he were a counselor in the Presidency of the Church? Could he receive any more if he were the President of the Church, than a promise which gives to him a joint heirship in all things? No, he could not. And so it is with the faithful seventy, and so with the faithful elder in the Church. There is no need for envy. There is no need for overweening ambition. There is no need to reach out and try to grasp that to which we are not entitled. The essential thing is that every man should see to it, that he obtains the High Priesthood. If he advances no further than the office of an elder but is faithful in the magnifying of his calling, he will enter into his glory and exaltation and will receive the fulness of which the record speaks. (CR, October 1917, pp. 28-29.))

D&C 122

The word of the Lord to Joseph Smith the Prophet, while he was a prisoner in the jail at Liberty, Missouri, March 1839. HC 3: 300—301. (Joseph would escape prison in April after being in prison for 4 months. This is a continuation of the same letter began in Section 121.)

1—4, The ends of the earth shall inquire after the name of Joseph Smith; 5—7, All his perils and travails shall give him experience and be for his good; 8—9, The Son of Man hath descended below them all.

1 THE ends of the earth shall inquire after thy ^aname, (As Latter- day Saints, our commission is to bear witness of the restored gospel to all the peoples of the earth. Central to that testimony is the announcement that Joseph Smith was the man chosen by God to stand at the head of this dispensation. We cannot be true to that commission independent of the testimony that Joseph Smith is the great prophet of the Restoration. If the adversary can get us to substitute something for that message, the victory is his. It is not our purpose to convert people to programs, to activities, or to a Latter- day Saint culture. Nor can we modify the message the Lord gave us in an attempt to be more acceptable. To make such things the focus of our efforts is to lose sight of our destiny and purpose and will eventually cause us to lose our own way. There is power in such a testimony, and every effort is made by the adversary to keep us from bearing it. Perhaps his most effective ploy is the notion that we should not testify about Joseph Smith for fear that people will think we worship him instead of Christ. The hope here is to gain respectability in the eyes of professing Christians by emphasizing our faith in Christ while avoiding reference to Joseph Smith. We cannot follow such a course without offending the Spirit. Joseph Smith is the great revelator of Christ for this dispensation. It is through him—that is, the revelations given him—that we have learned every truth about Christ we have been commissioned to teach the nations of the earth. We can no more disassociate our message from Joseph Smith than we can disassociate Moses from the law that bears his name, John from the baptism he performed, or the Revelator from the book he wrote. We cannot accept Christ without accepting those he has sent in his name. We cannot declare the message of the Restoration without telling the story of the First Vision. If God did not speak to Joseph Smith and if he did not send the ancient prophets to him to give him the keys, powers, and authorities that were theirs, we have no message to bear. Our testimony is like that of Brigham Young, who said, "There is not a man or woman that loves the truth, who has heard the report of the Book of Mormon, but the Spirit of the Almighty has testified to him, or her of its truth; neither has any man

heard the name of Joseph Smith, but the Spirit has whispered to him—'He is a true Prophet'" (Journal of Discourses, 1:93). Revelations of the Restoration, p. 958-59) and fools shall have thee in ^bderision, (We can... tell that we are making progress by the attention we get from the adversary... This has been the lot of the Lord's people from the beginning, and it will be no different in our time. Spencer W. Kimball, CR, Apr 1980, p. 6 The Church is now established in countries around the world. Wherever the Church exists, Satan tries to counteract its influence. Thousands of anti-Mormon pamphlets and dozens of books have been written to attack Joseph Smith and the kingdom. He has been called a fraud, deluded, and a tool of Satan. But as President Spencer W. Kimball said, besides fulfilling prophecy, this negative attention is in one way a good sign: We can... tell that we are making progress by the attention we get from the adversary... This has been the lot of the Lord's people from the beginning, and it will be no different in our time. CR, Apr 1980, p. 6. Millions of other individuals hold Joseph's name in the highest esteem. Ultimately the kingdom of God will prevail. D&C Student Manual, p. 301) and hell shall rage against thee; (Every truth of salvation is attested to by two witnesses: (1) the sweet, quiet whisperings of the Spirit and (2) the loud, ugly, and rancorous hollering of the adversary. If the prince of darkness and his legions do not oppose a doctrine, fighting and warring against it, we can have every assurance it is not a principle of salvation. The importance of a doctrine can always be measured in Satan's opposition to it. Standing opposite the greatest doctrines may always be found the greatest heresies. Further, it is the practice among people of evil disposition that when they cannot refute a person's doctrine they attack their character. Had Satan chosen to leave Joseph Smith and the Latter-day Saint people alone, we would have every reason to hold them suspect as far as their claim to possessing the truths of salvation is concerned. Such was never their lot, for as the Prophet observed, "As for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it" (D&C 127:2). Revelations of the Restoration, p. 959)

2 While the pure in heart, and the wise, and the noble, and the virtuous, shall seek ^acounsel, and authority, and blessings constantly from under thy hand. (Those that are pure in heart will know that Joseph Smith was truly sent by God.)

3 And thy ^apeople shall never be turned against thee by the testimony of traitors. (The Three Witnesses and other prominent Church leaders have turned against Joseph. But the Church will not turn against him.)

4 And although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in ^ahonor; (Charles W. Penrose: I thank God that when I heard the gospel preached, it found a place in my soul, I was prepared for it in that singular and simple way, and ever since that time there is something about the very name of Joseph Smith and his work and mission which thrills me in every part of my nature. I rejoice in bearing testimony, as I have done in many countries and at many times that Joseph Smith was indeed a prophet of the living God, that he lived a prophet, that he died—that is, his spirit left his body—as a prophet, that he is still ministering in that capacity where he has gone in a sphere shut out from our gaze, like our former estate is shut out from our vision. But he lives and he will be troubled no more by the tyrants that followed him; he will be troubled no more with the false reports that were raised against his character; he is troubled no more with the conflicts of life, for he had to fight upstream all the time as he struggled along from year to year. But he has gone from the gaze of the world and from our gaze, for a time, and now is working in the world behind the veil, in that vast sphere where there are so many of the children of God who have lived in the flesh and have gone before us. (CR, October 1916, p. 18.)) and but for a small ^bmoment and thy voice shall be more terrible in the midst of thine enemies than the fierce ^clion, because of thy righteousness (Parley P. Pratt: In one of those tedious nights [Winter, 1838-39, Richmond, Mo. jail] we had lain as if in sleep, till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they

recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the "Mormons" while at Far West and vicinity. They even boasted of defiling by force wives, daughters, and virgins, and of shooting or dashing out the brains of men, women and children. I had listened till I became so disgusted, shocked, horrified, and so filled with the Spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but I had said nothing to Joseph or anyone else, although I lay next to him, and knew he was awake. On a sudden he arose to his feet and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words: "Silence! Ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!" He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon, calm, unruffled, and dignified as an angel, he looked down upon his quailing guards, whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet until an exchange of guards. I have seen ministers of justice, clothed in ministerial robes, and criminals arraigned before them, while life was suspended upon a breath in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri. (Autobiography of Parley P. Pratt, 1938, pp. 210-11.); and thy God shall stand by thee forever and ever.

5 If thou art called to pass through ^atribulation; if thou art in perils among false brethren; if thou art in ^bperils among robbers; if thou art in perils by land or by sea;

6 If thou art ^aaccused with all manner of false accusations; if thine enemies fall upon thee; (Joseph Smith: Myself and fellow prisoners were taken to the town, [Far West, Mo.] into the public square, and before departure we, after much entreaty, were suffered to see our families, being attended all the while by a strong guard. I found my wife and children in tears, who feared we had been shot by those who had sworn to take our lives, and that they would see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears while mingled emotions of joy and sorrow were manifested in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me by the guard. I was then obliged to take my departure. . . . My partner wept, my children clung to me, until they were thrust from me by the swords of the guards. I felt overwhelmed while I witnessed the scene, and could only recommend them to care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. (HC 3:193, November 2, 1838.)) if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee

from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to ^bprison, and thine enemies prowl around thee like ^cwolves for the blood of the lamb;

7 And if thou shouldst be cast into the ^apit, (Liberty Jail) or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the ^bdeep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to ^chedge up the way; and above all, if the very jaws of ^dhell shall gape open the mouth wide after thee, know thou, my son, that **all these things shall give thee ^eexperience, and shall be for thy good.**

(Difficulty faced well rewards its subjects with greater strength. Greatness of character can come only from the rigors of experience in which it is forged. There is a purifying and sanctifying power that grows out of suffering that cannot, perhaps, be gained in any other way. Revelations of the Restoration, p. 960. Orson F. Whitney: It remained for the Prophet Joseph Smith to . . . set forth the why and wherefore of human suffering; and in revealing it he gave us a strength and power to endure that we did not before possess. For when men know why they suffer, and realize that it is for a good and wise purpose, they

can bear it much better than they can in ignorance. The Prophet was lying in a dungeon [Liberty, Missouri] for the gospel's sake. He called upon God, "who controlleth and subjecteth the devil," and God answered telling him that his sufferings should be but "a small moment." "Thou art not yet as Job," said the Lord, "thy friends do not contend against thee." Job's friends, it will be remembered, tried to convince him that he must have done something wrong or those trials would not have come upon him. But Job had done no wrong; it was "without cause" that Satan had sought to destroy him. God said to Joseph: "If thou art called to pass through tribulation; if thou art in perils among false brethren; perils among robbers; perils by land and sea; if fierce winds become thine enemy; if the billowing surge conspire against thee, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience and shall be for thy good." **There is the reason. It is for our development, our purification, our growth, our education and advancement, that we buffet the fierce waves of sorrow and misfortune; and we shall be all the stronger and better when we have swum the flood and stand upon the farther shore.** . . . The fall of Adam and Eve was a great calamity, but it brought forth a wonderful blessing; it gave us our bodies, with endless opportunities to advance and achieve. It brought death into the world, but it also brought forth the human family. There was the compensation. "Adam fell that men might be: and men are, that they might have joy." [2 Nephi 2:25.] The crucifixion of Christ was a terrible calamity, but the atonement connected with it was the foreordained means of man's salvation. Israel's calamitous fate proved a blessing to the world in general. God's promises to Abraham had to be made good. "In thee and in thy seed shall all the nations of the earth be blessed." [Abr. 2:11.] This promise was fulfilled in Christ, but an important part of the fulfillment began when the children of Abraham, Isaac and Jacob were flung broadcast over the world, and the barren wastes of unbelief might be sprinkled with the blood that believes, and made fruitful of faith and righteousness. **So it is with all our troubles and sorrows; there is a compensation for them. The philosopher Emerson says: "A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household or a style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banyan of the forest, yielding shade and fruit to wide neighborhoods of men."** How true! To whom do we look, in days of grief and disaster, for help and consolation? Who are these friendly neighbors gathered in today? They are men and women who have suffered, and out of their experience in suffering they bring forth the riches of their sympathy and condolences as a blessing to those now in need. Could they do this had they not suffered themselves? When the sky darkens and the tempest threatens, where do we go for shelter? To the sagebrush or the willow? No, rather to some spreading oak that has withstood the storms of ages and become stronger because of the fierce winds that have swayed its branches and caused its roots to strike deeper and deeper into the soil. When we want counsel and comfort, we do not go to children, nor to those who know nothing but pleasure and self-gratification. We go to men and women of thought and sympathy, men and women who have suffered themselves and can give us the comfort that we need. Is not this God's purpose in causing his children to suffer? He wants them to become more like himself. God has suffered far more than man ever did or ever will, and is therefore the great source of sympathy and consolation. "Who are these arrayed in white, nearest to the throne of God?" asked John the Apostle, wrapt in his mighty vision. The answer was: "These are they who have come up through great tribulation, and washed their robes and made them white in the blood of the Lamb." [Rev. 7:13-14.]

There is always a blessing in sorrow and humiliation. They who escape these things are not the fortunate ones. "Whom God loveth he chasteneth." [Heb. 12:6.] When he desires to make a great man he takes a little street waif, or a boy in the back-woods, such as Lincoln or Joseph Smith, and brings him up through hardship and privation to be the grand and successful leader of a people. Flowers shed most of their perfume when they are crushed. Men and women have to suffer just so much in order to bring out the best that is in them. (IE, November 1918, 22:5-7.) Elder Orson F. Whitney said: **"No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude, and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our character, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God...and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven."** (Quoted in Spencer W. Kimball, Faith Precedes the Miracle, p. 98)

8 The ^aSon of Man hath ^bdescended below them all. Art thou greater than he? (No one can ever say that Christ doesn't understand our suffering. Erastus Snow: It is not necessary, in the providence of God, that we should all be martyrs; it is not necessary that all should suffer death upon the cross, because it was the will of the Father that Jesus should so suffer, neither is it necessary that all the Saints of this last dispensation should perish because our prophet perished, but yet it may be necessary that some should, that a sufficient number of faithful witnesses of God and of his Christ should suffer, and even perish by the hands of their enemies, to prove and show unto the world—the unbelieving and unthinking—that their testimony is true, and that they are ready not only to bear testimony inward, but in deed, to sustain and honor their testimony through their lives; and also in their death; and greater love than this no man can have for his friend or for his bosom companion, not even David and Jonathan, whose love for each other is said to have surpassed the love of woman. [1 Sam. 20.] No one can give a stronger assurance of his devotion to the principles he has received and which he teaches to his fellow man, than to patiently endure suffering and endurance even unto death. (JD, October 1879, 21:26.) Daniel H. Wells: **Do not let us be discouraged at difficulties and trials, for we are sent to this state of existence for the express purpose of descending below all things, that we may pass the ordeals and trials of this life and thereby prove our integrity and be prepared to rise above all things.** And after all, we have not been called upon to endure to that extent that the Savior of the world was. But he was not subjected to the afflictions he had to endure without hope, neither are we; but we are called to pass through them that we may prove whether we have power and strength to stand in that day when all things shall be shaken, and nothing doubting, cleave to the Lord our God with full purpose of heart, no matter how much things are against us, apparently. **If we can pass these tests and trials we shall prove to God and angels that we are worthy to receive the welcome plaudit, "well done, thou good and faithful servant, enter thou into the joy of the Lord."** [Matt. 25:21-23.] (JD, March 22, 1868, 12:235.)

9 Therefore, ^ahold on thy way, and the priesthood shall ^bremain with thee; for their ^cbounds are set, they cannot pass. Thy ^ddays are known, and thy years shall not be numbered less; (The reference is to those who held Joseph Smith and his companions captive in the dungeon of Liberty Jail. Angels stood as companions to their captive brethren. They would assure that the bounds the Lord had set for the fiends that held his servants captive would not be traduced. "For there is a time appointed for every man, according as his works shall be" (D&C 121:25). As to those of the Saints who suffer with sickness or affliction, the Lord said, "It shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D&C 42:48). At the funeral of Richard L. Evans, a member of the Quorum of the Twelve, Joseph Fielding Smith, then president of the Church, said, "No righteous man is taken before his time" (unpublished funeral address, text in possession of authors). Joseph Smith had the sure promise that he would not be taken until his work had been completed. Revelations of the Restoration, McConkie, p. 959 "For there is a time appointed for every man, according as his works shall be" (D&C 121:25). As to those of the Saints who suffer with sickness or affliction, the Lord said,

"It shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D&C 42:48). At the funeral of Richard L. Evans, a member of the Quorum of the Twelve, Joseph Fielding Smith, then president of the Church, said, "No righteous man is taken before his time" (unpublished funeral address, text in possession of authors). Joseph Smith had the sure promise that he would not be taken until his work had been completed. Revelations of the Restoration, p. 960) therefore, "fear not what man can do, for God shall be with you forever and ever. **(Joseph came out of the prison a kinder man than when he went in. This prison experience had a softening affect upon the Prophet. Although he was a great man before he went into the prison, after he came out, he was even greater.)**

D&C 123

Duty of the saints in relation to their persecutors, as set forth by Joseph Smith the Prophet, while a prisoner in the jail at Liberty, Missouri, March 1839. HC 3: 302–303.

(This section is an excerpt of the same letter from which the previous two sections of the Doctrine and Covenants were selected. The letter was written by the Prophet Joseph Smith while he was illegally incarcerated in Liberty, Missouri. See introduction to Doctrine and Covenants 121. Revelations of the Restoration, 961)

1–6, The saints should collect and publish an account of their sufferings and persecutions; 7–10, The same spirit that established the false creeds also leads to persecution of the saints; 11–17, Many among all sects will yet receive the truth.

Now, brethren, I would suggest for the consideration of the conference, its being carefully and wisely understood by the council or conferences that our brethren scattered abroad, who understand the spirit of the gathering, that they fall into the places and refuge of safety that God shall open unto them, between Kirtland and Far West. Those from the east and from the west, and from far countries, let them fall in somewhere between those two boundaries, in the most safe and quiet places they can find; and let this be the present understanding, until God shall open a more effectual door for us for further considerations. And again, we further suggest for the considerations of the Council, that there be no organization of large bodies upon common stock principles, in property, or of large companies of firms, until the Lord shall signify it in a proper manner, as it opens such a dreadful field for the avaricious, the indolent, and the corrupt hearted to prey upon the innocent and virtuous, and honest.

We have reason to believe that many things were introduced among the Saints before God had signified the times; and notwithstanding the principles and plans may have been good, yet aspiring men, or in other words, men who had not the substance of godliness about them, perhaps undertook to handle edged tools. Children, you know, are fond of tools, while they are not yet able to use them.

Time and experience, however, are the only safe remedies against such evils. There are many teachers, but, perhaps, not many fathers. There are times coming when God will signify many things which are expedient for the well-being of the Saints; but the times have not yet come, but will come, as fast as there can be found place and reception for them.

1 AND again, we would suggest for your consideration the propriety of all the saints ^agathering up a knowledge of all the facts, and ^bsufferings and abuses put upon them by the people of this State; (Dr. Clark V. Johnson, professor of Church history and doctrine at Brigham Young University, compiled and published over 700 redress petitions of the Saints regarding the conflicts in Missouri. He has written:

"As an outgrowth of the Mormon War, Joseph Smith spent the winter of 1838-39 confined to jail in Liberty, Missouri. While imprisoned, he instructed the Saints to assemble all their grievances against Missouri, to organize a committee, and to present the information to the U.S. government (D&C 123:1-6). Joseph sent word to the Saints to prepare affidavits of their recent experiences with the design of securing redress from the federal government for the losses they had suffered in Missouri at the hands of mobocrats. In 1839 Church members commenced writing affidavits of their Missouri experiences and swearing to their authenticity before civil authorities, including justices of the peace, clerks of the court, clerks of the circuit court, clerks of county commissioner's courts, and notary publics in two counties in Iowa and ten counties in Illinois. Thus the Saints took every precaution to send sworn, legal documents authenticated by the seals of local government officials. They even sent documents authenticating the officials themselves. During the ensuing years the Mormons presented these documents to the federal government in an effort to obtain reparation for their sufferings in Missouri. "The petitions indicate that the Nauvoo Saints made at least three and probably four separate attempts to obtain redress from Congress. . . . Church leaders made the first appeal beginning late in 1839. . . . Joseph Smith led the Mormon delegation, which originally consisted of Elias Higbee, Sidney Rigdon, and Orrin Porter Rockwell; Robert Foster later joined the group as a physician to Sidney Rigdon. The Prophet and Higbee were the first members of the delegation to reach Washington, D.C., arriving 28 November 1839. On the following day they met with President Martin Van Buren, who showed some sympathy but offered no assistance. By 23 December 1839, Rigdon, Foster, and Rockwell had arrived in Washington, D.C. Together the five members of this delegation made every effort to place the Mormon cause before the U.S. Congress. Besides the introductory memorial signed by Joseph Smith, Sidney Rigdon, and Elias Smith, they presented 491 individual claims to Congress (Smith, *History of the Church*, 4:74). Nothing came from these attempts. Frustrated by their lack of success, Joseph, Porter Rockwell, and Dr. Foster left Washington late in February 1840 (Smith, *History of the Church*, 4:81). Rigdon and Higbee remained in Washington a few weeks more continuing the effort. However, nothing came of this final attempt, and Higbee returned to Nauvoo, followed shortly by Rigdon" (Clark, *Mormon Redress Petitions*, xix-xxi). Revelations of the Restoration, 961-62)

2 And also of all the property and amount of damages which they have sustained, both of character and personal ^ainjuries, as well as real property;

3 And also the names of all persons that have had a hand in their ^aoppressions, as far as they can get hold of them and find them out.

4 And perhaps a committee can be appointed to find out these things, and to take ^astatements and affidavits; and also to gather up the libelous publications that are afloat;

5 And all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practised upon this people—

6 That we may not only publish to all the world, but present them to the ^aheads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call him forth from his ^bhiding place; and also that the whole nation may be left without excuse before he can send forth the power of his mighty arm. (After the Saints were driven from Jackson County, Missouri, the Lord gave them instructions to importune at the feet of the judge, the governor, and the president for redress (D&C 101:86-89). It was only after the Saints had done their part to follow the procedures of justice delineated in the Constitution of the United States and were not upheld in their rights that the Lord would "arise and come forth out of his hiding place, and in his fury vex the nation" (D&C 101:89). In order for the Saints to have claim on the Lord's promise they needed to obey his commands concerning the presentation of affidavits to the government leaders (D&C 82:10). That the Lord did come out in his fury against the nation is evidenced by the Civil War. Revelations of the Restoration, 962-63)

7 It is an imperative duty that we owe to God, to angels, with whom we shall be brought to stand, and also to ourselves, to our wives and ^achildren, who have been made to bow down with grief, sorrow, and care, under the most damning hand of murder, tyranny, and ^boppression, supported and urged on and upheld by the influence of that spirit which hath so strongly riveted the ^ccreeds of the fathers, who have inherited lies, upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very mainspring of all corruption, and the whole ^dearth groans under the weight of its iniquity.

8 It is an iron ^ayoke, it is a strong band; they are the very handcuffs, and chains, and shackles, and fetters of ^bhell. (It would be hard to overstate the wickedness or the darkness that has been spawned by the creeds of historical Christianity. By their very nature they deny the principle of revelation, enshrining in its stead the philosophical vagaries of men. They are the banners of tyrants and the colors under which the enemies of agency, and freedom of religion have marched. They have been the source of license by which the Saints of God have been hounded, pillaged, tortured, and slain in one generation after another. They are the children of priestcraft born to mystify the simple truths of heaven in such a manner as to convince the honest truth seeker that only those who have been baptized in the sophistry of men can understand them. Thus by blocking the light of heaven they cause a spiritual eclipse and establish themselves as the way the truth and the light. Wherever creeds are found one can also expect to find a paid clergy, the simple truths of the gospel cloaked in the dark robes of mystery, religious intolerance, and a history of bloodshed. Revelations of the Restoration, 963-64)

9 Therefore it is an imperative duty that we owe, not only to our own wives and children, but to the ^awidows and fatherless, whose husbands and fathers have been ^bmurdered under its iron hand;

10 Which dark and blackening deeds are enough to make hell itself ^ashudder, and to stand aghast and pale, and the hands of the very devil to tremble and palsy. (The Prophet Joseph Smith attributes the persecutions of the Saints to the religious bigotry of the Missourians. Regardless of historical commentary attributing the conflict between the Saints and the old settlers to cultural differences, political power, or economic advantage, the main complaint that the Missourians had against the Saints was their religion. For example, Captain Samuel Bogart, who led a company of Caldwell County Militia against the Saints, was a Methodist minister. He and two other ministers, Neil Gilliam and Sashel Woods, led much of the opposition to the Saints. The theme of religious persecution is borne out even more plainly by the fact that many Saints were given the opportunity to remain in Missouri if "they would deny their faith or their religion" (Clark, *Mormon Redress Petitions*, 158). Revelations of the Restoration, 963)

11 And also it is an imperative duty that we owe to all the rising generation, and to all the pure in heart—

12 For there are many yet on the earth among all sects, parties, and denominations, who are ^ablinded by the subtle ^bcraftiness of men, whereby they lie in wait to ^cdeceive, and who are only kept from the truth because they ^dknow not where to find it—

13 Therefore, that we should waste and ^awear out our lives in bringing to light all the ^bhidden things of darkness, wherein we know them; and they are truly manifest from heaven—

14 These should then be attended to with great ^aearnestness.

15 Let no man count them as small things; for there is much which lieth in futurity, pertaining to the saints, which depends upon these things.

16 You know, brethren, that a very large ship is ^abenefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves.

17 Therefore, dearly beloved brethren, let us ^acheerfully ^bdo all things that lie in our power; and then may we stand still, with the utmost assurance, to see the ^csalvation of God, and for his arm to be revealed. (The need has never been greater for publishing the truth to all of the world. Satan has set up a kingdom whose doctrines include all manner of lies concerning the Lord's people and his church. Many people among the religions of the world know instinctively that the creeds of their faith are incorrect.

They know by the Spirit of God that they are his children and that they were created in his image. The apostasy left the world barren of the fruits of truth. The Restoration of the fulness of the gospel provided the truths that the honest in heart seek. Yet they are left to wander the earth seeking the word of the Lord (Amos 8:11-12). We are stewards of the Restoration and must do all within our power to publish the glad tidings of truth. Thus, the answer to attacks against the truthfulness of the Book of Mormon is to flood the earth with copies of that volume, allowing all people to judge for themselves as they read and pray concerning its testimony of Jesus Christ. Likewise, the answer to every attack against the kingdom of God is to publish the truth as far and wide as our means will permit through members, full-time missionaries, books, newspapers, magazines, the Internet, videos, television and radio interviews, and any other means at our disposal through which the Spirit of God might witness to the heart of those who are seeking the truth. Revelations of the Restoration, 964)

And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avarad suffice and let our covenant be that of the Everlasting Covenant, as is contained in the Holy Writ and the things that God hath revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy.

Your humble servant or servants, intend from henceforth to disapprove everything that is not in accordance with the fullness of the Gospel of Jesus Christ, and is not of a bold, and frank, and upright nature. They will not hold their peace—as in times past when they see iniquity beginning to rear its head—for fear of traitors, or the consequences that shall follow by reproving those who creep in unawares, that they may get something with which to destroy the flock. We believe that the experience of the Saints in times past has been sufficient, that they will from henceforth be always ready to obey the truth without having men's persons in admiration because of advantage. It is expedient that we should be aware of such things; and we ought always to be aware of those prejudices which sometimes so strangely present themselves, and are so congenial to human nature, against our friends, neighbors, and brethren of the world, who choose to differ from us in opinion and in matters of faith. Our religion is between us and our God. Their religion is between them and their God.

There is a love from God that should be exercised toward those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice; it also gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all that are not of our faith, than what they exercise towards one another. These principles approximate nearer to the mind of God, because it is like God, or Godlike.

Here is a principle also, which we are bound to be exercised with, that is, in common with all men, such as governments, and laws, and regulations in the civil concerns of life. This principle guarantees to all parties, sects, and denominations, and classes of religion, equal, coherent, and indefeasible rights; they are things that pertain to this life; therefore all are alike interested; they make our responsibilities one towards another in matters of corruptible things, while the former principles do not destroy the latter, but bind us stronger, and make our responsibilities not only one to another, but unto God also. Hence we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

We, brethren, are deprived of the protection of its glorious principles, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves;

and forget that the "Mormons," as well as the Presbyterians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our national liberty. But notwithstanding we see what we see, and feel what we feel, and know what we know, yet that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is man?

Remember, brethren, that time and chance happen to all men.

We shall continue our reflections in our next.

We subscribe ourselves, your sincere friends and brethren in the bonds of the everlasting Gospel, prisoners of Jesus Christ, for the sake of the Gospel and the Saints.

We pronounce the blessings of heaven upon the heads of the Saints who seek to serve God with undivided hearts, in the name of Jesus Christ. Amen.

Joseph Smith, Jun.,
Hyrum Smith,
Lyman Wight,
Caleb Baldwin,
Alexander McRae.
(History of the Church, Vol 3, 289-305.)

The Prophet Confined in Prison

Shortly after the massacre at Haun's Mill, the Prophet Joseph Smith and other leaders were taken prisoner by the state militia. A court-martial was held and the Prophet and his fellows were condemned to be shot to death by a firing squad the following morning in the town square at Far West. However, General Alexander W. Doniphan of the militia refused to carry out the shooting, calling the decision "cold-blooded murder." He warned the general who commanded the militia that if he continued his efforts to kill these men, "I will hold you responsible before an earthly tribunal, so help me God."

The Prophet and the others were first taken to Independence, and then sent to Richmond, Ray County, where they were jailed awaiting trial. Parley P. Pratt was one of those with the Prophet. He said that one evening the guards were taunting the prisoners by telling of their deeds of rape, murder, and robbery among the Latter-day Saints. He knew that the Prophet was awake beside him and recorded that Joseph suddenly stood on his feet and rebuked the guards with great power:

“ ‘SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!’

“He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.”

Parley then observed, “I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri.”

When the court of inquiry was over, Joseph and Hyrum Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin, and Alexander McRae were sent to Liberty Jail in Clay County, arriving on 1 December 1838. The Prophet described their situation: “We are kept under a strong guard, night and day, in a prison of double walls and doors, proscribed in our liberty of conscience, our food is scant. ... We have been compelled to sleep on the floor with straw, and not blankets sufficient to keep us warm. ... The Judges have gravely told us from time to time that they knew we were innocent, and ought to be liberated, but they dare not administer the law unto us, for fear of the mob.”

Come Follow Me Lesson 44

October 25-31

D&C 124

D&C 124

The Saints sought refuge in Illinois. Missionaries sent from Nauvoo converted thousands of people. The examples of the Nauvoo Saints show the importance of enduring to the end in righteousness. The Relief Society was organized in Nauvoo.

("Most of the Saints expelled from the State of Missouri during the winter 1838–9, found their way into Illinois and Iowa. A majority of them went to Quincy, Ill., about 200 miles from Far West, and there they were kindly and hospitably received. Governor Carlin of Illinois, legislators, and private citizens vied with each other in proffering assistance and sympathy. "Among the prominent citizens who, at this time, extended a helping hand to the Saints were Daniel H. Wells, a native of Trenton, New York, and Dr. Isaac Galland. Daniel H. Wells was the owner of a tract of land, which he divided into lots and which the exiles were offered, practically on their own terms. Dr. Galland, also, sold his land at a reasonable price and on the most favorable terms. "The Prophet arrived at Quincy on the 22nd of April, 1839, and two days after, a Council was convened and resolutions were passed directing some of the Saints to go to [Iowa], and some to settle on Dr. Galland's land, near Commerce, Ill. This location soon became the central gathering place, and its name was changed to Nauvoo. In the year 1841, when this Revelation was given, this beautiful city had about 3,000 inhabitants. A charter had been granted by the Illinois Legislature, by which Nauvoo was given a liberal municipal government, with authority to form a militia and erect a university. A Temple was about to be built. The scattered Saints were gathering, and the settlements in Illinois were growing rapidly. The mission in Great Britain was highly successful. Such were the general conditions when this Revelation was given. The Church had a moment's rest. There was calm before the next storm." (Smith and Sjodahl, Commentary, p. 768.))

Section 124 is the longest of all of the published revelations.

(Joseph Smith: The name of our city (Nauvoo) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of rest; and is truly descriptive of the most delightful location. HC 4:268)

Revelation given to Joseph Smith the Prophet, at Nauvoo, Illinois, January 19, 1841. HC 4: 274—286. Because of increasing persecutions and illegal procedures against them by public officers, the saints had been compelled to leave Missouri. The exterminating order issued by Lilburn W. Boggs, Governor of Missouri, dated October 27, 1838, had left them no alternative. See HC 3: 175. In 1841, when this revelation was given, the city of Nauvoo, occupying the site of the former village of Commerce, Illinois, had been built up by the saints, and here the headquarters of the Church had been established. (George Q. Cannon: On Saturday, the 6th day of April, 1839, Judge King ordered the Prophet and his fellow-prisoners off to Gallatin, Daviess County [Missouri] The day after their arrival at Gallatin, an examination of their case commenced before a drunken jury. Austin A. King, who acted here as the presiding judge, was as drunk as the jurymen. The same perjured testimony was invoked at this time as on previous occasions. Everything which was prejudicial to the prisoners, even when it was a patent falsehood, and even when, if true it could have had no relevancy to the case, was eagerly seized and applauded. . . . On the 11th of April, 1839, the grand jury brought in a bill against Joseph Smith, Hyrum Smith, Alexander McRae, Caleb Baldwin and Lyman Wight for "murder, treason, burglary, arson, larceny, theft and stealing." All of these counts were embodied in one indictment, and not one of them

was sustained by any specific statement of circumstances. The language of the bill proves that the grand jury . . . had failed to find a definite charge which they could substantiate, and so included everything which they could think of. . . . After the mock examination in Gallatin the Prophet and his companions procured a change of venue to Boone County, for which place they departed on the 15th day of April, 1839, under charge of a strong guard. On the evening of the 16th, while pursuing their journey, all of the guards became intoxicated. It was a favorable moment for an escape, and the brethren seized the opportunity. . . . By this act the brethren took their change of venue from the state of Missouri to the state of Illinois. After indescribable hardships, traveling by night and suffering all manner of privations, they arrived in Quincy, Illinois, and met the congratulations of their friends and the embraces of their families. . . . It was on the 1st day of May that Joseph made the first purchase of lands in that locality [Commerce, Illinois]. . . . The material welfare of the Saints increased marvelously, the marshy wilderness on the Mississippi banks soon grew to be a solid resting place for their weary feet. The Twelve, on whom the burden of the exodus from Missouri had fallen, were now preparing for their mission to England. . . . On the 5th day of October, 1839, a general conference of The Church of Jesus Christ of Latter-day Saints was convened at Nauvoo, at which it was decided to establish a stake of Zion, and to organize a branch of the Church on the opposite side of the river in Iowa Territory, and officers were appointed to preside and officiate in the stake and over the branch. . . . Joseph and his companion [Judge Elias Higbee] reached Washington [D.C.] on the 28th day of November, 1839. . . . The Prophet determined that the cause of his people should be vigorously presented. He visited the leading men of the nation, including the President of the United States, Martin Van Buren. He had prepared for presentation to Congress, an eloquent memorial in which was plainly stated the crime of Missouri. Nothing was set down in malice; but the facts were all given in such a straightforward way that they formed apparently an irresistible argument. . . . Some members of Congress showed a great deal of interest in the Prophet, and the cause which he was pleading; but after the most earnest effort, the only result was to receive from Martin Van Buren the famous, almost infamous, reply: YOUR CAUSE IS JUST, BUT I CAN DO NOTHING FOR YOU. And in the sense of this answer, if not in its words, the Senate and House of Representatives coincided. . . . Becoming satisfied that there was little use for him to further press the claims of the Saints, Joseph departed from the nation's capital and returned to Nauvoo, reaching there on the 4th day of March, 1840. . . . Commerce was officially recognized as Nauvoo by the post office department on the 21st day of April, 1840. It was growing into the dignity of a town. In a year after the first settlement of the Saints there, two hundred and fifty houses had been built. The region was becoming more healthful; and the Saints were achieving prosperity. . . . On the 16th day of December, 1840, the charter of the city of Nauvoo, with charters of the Nauvoo Legion and the University of the City of Nauvoo, were signed by Governor Thomas Carlin, having previously passed both houses of the Legislative Assembly of the state of Illinois. (Life of Joseph Smith, 1907, pp. 285-330.)

1—14, Joseph Smith is commanded to make a solemn proclamation of the gospel to the president of the United States, the governors, and the rulers of all nations; 15—21, Hyrum Smith, David W. Patten, Joseph Smith, Sen., and others among the living and the dead are blessed for their integrity and virtues; 22—28, The saints are commanded to build both a house for the entertainment of strangers and a temple in Nauvoo; 29—36, Baptisms for the dead are to be performed in temples; 37—44, The Lord's people always build temples for the performance of holy ordinances; 45—55, The saints are excused from building the temple in Jackson County because of the oppression of their enemies; 56—83, Directions are given for the building of the Nauvoo House; 84—96, Hyrum Smith is called to be a patriarch and to receive the keys and stand in the place of Oliver Cowdery; 97—122, William Law and others are counseled in their labors; 123—145, General and local officers are named, along with their duties and quorum affiliations.

1 VERILY, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your ^aoffering and acknowledgments, which you have made; for unto this end have I raised you up, (George F. Richards: Joseph Smith was born of humble parentage in an obscure village. He never went to college nor attended high school, but he accomplished in the short period of his life of thirty-eight and one-half years more than any other mortal man of his time, if not of all time. . . . During the short life of the Prophet Joseph Smith he was instrumental in the hands of the Lord in the establishment of the Church and kingdom of God on earth as seen in vision by the Prophet Daniel. [Dan. 2.] Through him the everlasting gospel in its fulness was restored, with all its gifts, blessings, principles, and ordinances, and the power and authority of the priesthood to administer the ordinances of the gospel to the children of men, who, by repentance and obedience, are prepared to receive them. The works of Joseph Smith and the spirit that prompted them live on in the hearts and lives of his followers who are numbered by the hundreds of thousands now living and have influenced the lives of other hundreds of thousands who have gone to their reward. More than a century has passed since the martyrdom of the Prophet, but his works and the spirit that actuated them are increasing in the earth. Many have died for the religion established by the Prophet Joseph Smith, and there are many thousands today who would do likewise if necessary. He gave his life for the cause and, like the Savior, sealed his testimony with his blood. [Sec. 135.] (CR, September 1949, p. 153.)) that I might show forth my ^bwisdom through the ^cweak things of the earth. (We also are the weak things of the earth that are building up the kingdom of God on earth.)

2 Your prayers are acceptable before me; and in answer to them I say unto you, that you are now called immediately to make a solemn ^aproclamation of my gospel (**The Prophet Joseph Smith was killed before he could write this proclamation.** Initially, his efforts were hindered by the death of his assistant, Robert B. Thompson, who died 27 August 1841. Later efforts were hampered by the apostasies of John C. Bennett and William Law, both of whom were called to assist the Prophet in issuing the proclamation (vv. 16-107). Following the death of brother Thompson, further efforts were made to write the proclamation 22 December 1841. The Prophet Joseph Smith recorded: "This evening I commenced giving instructions to the scribe [Willard Richards] concerning writing the proclamation to the kings of the earth, mentioned in the revelation given January 19, 1841" (History of the Church, 4:483-84). Other concerns intervened with these efforts until finally in November 1843 the Prophet Joseph Smith "instructed Elders Richards, Hyde, Taylor, and Phelps to write a 'Proclamation to the Kings of the Earth'" (History of the Church, 6:80). But again other concerns took the Prophet's immediate attention, particularly the building of the Nauvoo Temple. The need to fulfill this responsibility was still upon his mind, however (Smith, History of the Church, 6:176-77). **William W. Phelps reported that he did write a twenty-two- page manuscript under the direction of the Prophet Joseph Smith in the spring of 1844, but that he stopped after the martyrdom. A 16-page pamphlet was written in behalf of the Twelve Apostles by Parley P. Pratt and published in 1845 by Wilford Woodruff in Liverpool, England, entitled "Proclamation of the Twelve to the Kings of the World," which ultimately fulfilled the Lord's command in this revelation** (Smith, History of the Church, 7:558). Revelations of the Restoration, p. 966-967. The entire text of the Proclamation is included at the end of this lesson.), and of this ^bstake which I have planted to be a ^ccornerstone of Zion, which shall be polished with the refinement which is after the similitude of a palace. (**The Saints were to build up cities that, as stakes of Zion, reflected the glory of God. The spirit of this counsel is found in the instruction given by Brigham Young to the Saints as they colonized the West. He charged them saying, "Let the people build good houses, plant good vineyards and orchards, make good roads, build beautiful cities in which may be found magnificent edifices for the convenience of the public, handsome streets skirted with shade trees, fountains of water, crystal streams, and every tree, shrub and flower that will flourish in this climate, to make our mountain home a paradise and our hearts wells of gratitude to the God of Joseph, enjoying it all with thankful hearts, saying constantly, 'not mine but thy will be done, O Father'"** (Young, Journal of Discourses, 10:3-4). Revelations of the Restoration, p. 966)

3 This proclamation shall be made to all the ^akings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth scattered abroad. (The leaders of the world did not heed the proclamation.)

Proclamation of the Twelve Apostles (6 April 1845, in New York City, and on 22 October 1845, in Liverpool, England). On 19 January 1841, Joseph Smith had received a significant revelation commanding him to "make a solemn proclamation" to the rulers of all nations (D&C 124:2-14, 16-17, 107). It was not until 1845, however, after the death of the Prophet, that the Quorum of the Twelve under the leadership of Brigham Young finally completed this assignment. The resulting 16-page pamphlet was printed in New York and reprinted in Liverpool. Some discrepancy exists with regard to the author of this document. James R. Clark (1:252) quoted William H. Reeder Jr.'s statement that Wilford Woodruff was the author. While it is certain that Wilford Woodruff published the proclamation, B. H. Roberts, in a footnote in the History of the Church, indicates that the author was Parley P. Pratt (7:558). The proclamation was signed by the Quorum of the Twelve Apostles because there was no First Presidency at the time it was published. In this proclamation, the Twelve announced to the rulers of the nations of the earth that God has spoken once again in our day and that the gospel of Jesus Christ has been fully restored to the earth. The solemn warning spoke not only of blessings, but of impending judgments that would come to a wicked world. All were invited to come unto Christ and assist in preparing the world for the coming of the Savior. Encyclopedia of Latter-day Saint History.)

4 Let it be ^awritten in the spirit of meekness and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same;

5 For it shall be ^agiven you by the Holy Ghost to know my ^bwill concerning those ^ckings and authorities, even what shall befall them in a time to come.

6 For, behold, I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

7 Call ye, therefore, upon them with loud proclamation, and with your testimony, fearing them not, for they are as ^agrass, and all their glory as the flower thereof which soon falleth, that they may be left also without excuse—

8 And that I may ^avisit them in the day of visitation, when I shall ^bunveil the face of my covering, to appoint the portion of the ^coppressor among hypocrites, where there is ^dgnashing of teeth, if they reject my servants and my testimony which I have revealed unto them.

9 And again, I will visit and soften their hearts, many of them for your good, that ye may find grace in their eyes, that they may come to the ^alight of truth, and the Gentiles to the exaltation or lifting up of Zion.

10 For the day of my visitation cometh speedily, in an ^ahour when ye think not of; and where shall be the safety of my people, and refuge for those who shall be left of them?

11 Awake, O kings of the earth! Come ye, O, come ye, with your ^agold and your silver, to the help of my people, to the house of the daughters of Zion.

12 And again, verily I say unto you, let my servant Robert B. Thompson (The name of Robert B. Thompson appears but once in the Doctrine and Covenants (D&C 124:12). The Lord indicated his pleasure with the man's conduct. Thompson "was born in Great Driffield, England, October 1, 1811. For a number of years he was a Methodist preacher, but he embraced the gospel in Canada and was baptized in 1836. He lived in Far West when the fires of persecution were kindled, and was compelled to flee for his life." (SS, 769-70.) Thompson died an early death on August 27, 1841. Of his passing Joseph Smith wrote: "Elder Robert Blashel Thompson died at his residence in Nauvoo, in the 30th year of his age, in the full hope of a glorious resurrection. He was associate editor of the Times and Seasons, colonel in the Nauvoo Legion, and had done much writing for myself and the Church." (HC 4:411.) D&C Encyclopedia, p. 593-94) help you to write this proclamation, for I am well pleased with him, and that he should be with you;

13 Let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes;

14 But let him remember that his ^astewardship will I require at his hands.

15 **And again, verily I say unto you, blessed is my servant Hyrum Smith** (Heber J. Grant: **No mortal man who ever lived in this Church desired more to do good than did Hyrum Smith, the patriarch. I have it from the lips of my own sainted mother, that of all the men she was acquainted with in her girlhood days in Nauvoo, she admired Hyrum Smith most for his absolute integrity and devotion to God, and his loyalty to the prophet of God.** (CR, October 1920, p. 84.)); for I, the Lord, love him because of the ^aintegrity of his heart, and because he loveth that which is right before me, saith the Lord.

16 Again, let my servant John C. Bennett (Orson F. Whitney: In May, 1842, the treachery and rascality of a man whom the Mormon leader had befriended and loaded with honors, became known to his benefactor. That man was Dr. John C. Bennett, Mayor of Nauvoo, Chancellor of its University, and Major-General of its legion. He had become associated with the Saints soon after their exodus from Missouri. Though a great egotist, he was a man of education, address and ability. That he had little or no principle was not immediately apparent. Considerable of a diplomat and possessing some influence in political circles, he rendered valuable aid in securing the passage by the Illinois Legislature of the act incorporating the city of Nauvoo. Hence the honors bestowed upon him by the Mormon people. Prior to that, and subsequently, he was Quartermaster-General of Illinois. Bennett professed great sympathy for the Saints. He joined the Church and apparently was a sincere convert to the faith. Governor Thomas Ford, in his history of Illinois, styles Bennett "probably the greatest scamp in the western country." But this was not until long after the Mormons, thrice victimized, had become aware of his villainy. (History of Utah 1:193-94.) An almost Davidic-like tragedy is expressed in the story of John C. Bennett, for like the ancient king of Israel, who had so much promise and yet threw it away in his adulterous descent to hell, so in like fashion John C. Bennett forsook his crown of glory. Like David, the ancient king of Israel, John C. Bennett stood to receive untold blessings if he remained true to the Lord. Also like David, he turned from his duty to pursue the ways of adultery. (See 2 Sam. 11-12; D&C 132:39.) However, whereas David sought forgiveness of his iniquity, Bennett hardened his heart yet more and sought to bring down the kingdom of God on earth. In 1841, the Lord promised a "crown ... with blessings and great glory" to John C. Bennett, who was to labor with the Prophet Joseph, "and his reward shall not fail if he receive counsel" (D&C 124:16-17; italics added). Just sixteen months later Bennett was notified that because of his impurities his membership in the Church had been revoked. John Taylor wrote: "Respecting John C. Bennett: I was well acquainted with him. At one time he was a good man, but fell into adultery and was cut off from the Church for his iniquity." (HC 5:81.) Though he had served as mayor of Nauvoo and traveled in the highest councils of the Church, even serving as an "assistant president" with the First Presidency for a time (HC 4:341) -a friend and confidant of prophets, seers, and revelators -he succumbed to the siren's call and wrecked his soul upon the reefs of adultery. "Then he became one of the most bitter enemies of the Church. His slanders, his falsehoods and unscrupulous attacks, which included perjury and attempted assassination were the means of inflaming public opinion to such an extent that the tragedy at Carthage became possible." (SS, 771.) Such is the tragic story of one who spurned spirituality and seared his soul in the fires of sensual passion. D&C Encyclopedia, p. 42-43.) help you in your labor in sending my word to the kings and people of the earth, and stand by you, even you my servant Joseph Smith, in the hour of affliction; and his reward shall not fail if he receive ^acounsel.

17 And for his love he shall be great, for he shall be mine if he do this, saith the Lord. I have seen the work which he hath done, which I accept if he continue, and will crown him with blessings and great glory.

18 And again, I say unto you that it is my will that my servant Lyman Wight (A companion of the Prophet Joseph Smith in Liberty Jail, Lyman Wight was chosen to fill the vacancy in the Quorum of the

Twelve created by the death of David W. Patten. After the Prophet's death he refused to acknowledge the right of Brigham Young or the Quorum of the Twelve to preside over him. Contrary to their direction he led a group of Saints from Wisconsin to settle in Texas. He was excommunicated 3 December 1848. Revelations of the Restoration, p. 968. The name of Lyman Wight appears in three sections of the Doctrine and Covenants (52:7, 12: 103:30, 38; 124:18, 62, 70). He was baptized in 1830 and was one of the first to receive the office of high priest. At a conference in Kirtland in June 1831, he testified to seeing the Savior in vision. His faithfulness and courage in the early days of the Church seemingly knew no bounds. When others hesitated, he stepped forth to offer his all. During the persecution of the Saints in Missouri, he was described as "a dread to his enemies and a terror to evil doers." Wight shared the confines of the Liberty Jail with Joseph and Hyrum Smith during their six months of incarceration and was ever ready to defend his leader with his life. Once, when asked to betray the Prophet in order to save his own life, Wight responded: "Shoot and be damned!" Although not polished in speech and sometimes rough in appearance, Lyman Wight could bear a powerful testimony. During a mission to Cincinnati, he worked as a fisherman by day and preached by night. "One evening he went from the fish net to the court house, and stood on the top of a stove barefooted with his trousers rolled up to his knees, and his shirt sleeves up to his elbows, and preached two hours. Some of the people remarked, 'He preaches the truth, though he does not look much like a preacher.'" "On April 8, 1841, he was called to join the select ranks of the Twelve Apostles, filling a vacancy created by the martyrdom of David W. Patten. The "wild ram of the mountains" is how Joseph Smith referred to Lyman Wight (HC 7:435). He was one of those fearless men of great physical courage whose fidelity to the Prophet was unquestioned. Yet, as Joseph died on that fateful day in June 1844 and his physical body began the process of natural decay, in a similar fashion a spiritual decay began to take effect in Lyman Wight, for he found it impossible to transfer his loyalties from the man Joseph to the cause for which he stood. Wight resisted the leadership of Brigham Young, stating he did not believe "the death of Joseph gave one of the twelve a supremacy over the others" (BYUS 17:109-10). "The day was when there was somebody to control me," declared this errant Apostle, "but that day is past." Unfortunately, this 1831 warning of the Lord was disregarded: "And let my servant Lyman Wight beware, for Satan desireth to sift him as chaff" (D&C 52:12). Contrary to counsel, Lyman led a colony to Texas and was excommunicated from the Church on December 3, 1848 (Jenson 1:93-96). He died on March 31, 1858. D&C Encyclopedia, p. 636-37) should continue in preaching for Zion, in the spirit of meekness, confessing me before the world; and I will bear him up as on 'eagles' wings; and he shall beget glory and honor to himself and unto my name.

19 That when he shall finish his work I may ^areceive him unto myself, even as I did my servant David Patten (A short revelation given in April 1838 deals with a spiritual giant of great faith and courage, David W. Patten (D&C 114). Patten had been sustained a member of the Quorum of the Twelve Apostles in February 1835. His great spiritual capacity had been earlier attested to in a letter written by Joseph Smith in September 1833. Said the Prophet: "Many were healed through his instrumentality, several cripples were restored. As many as twelve that were afflicted came at a time from a distance to be healed; he and others administered in the name of Jesus, and they were made whole." (HC 1:408-9.) Jenson reported that "a woman who had suffered from an infirmity for nearly twenty years was instantly healed" by Elder Patten (Jenson 1:76). He had many dreams and visions of future events and on at least one occasion was visited by an angelic messenger. Several times his life was threatened by mobocrats, but he courageously withstood their advances and they backed down. He bodily removed one disturber from a meeting of the Saints, prompting the saying that "David Patten had cast out one devil, soul and body." His total commitment to consecration was evident in every facet of his life-and in his death. In the infamous battle of Crooked River, where three Saints lost their lives in attempting to defend their brethren, the shades of time were drawn for David W. Patten. To the last breath he bore a strong witness of the divinity of the work in which he had immersed himself from the day of his baptism in June 1832. In his final moments he pleaded with his wife: "Whatever you do else, do not deny the faith!" Pointing

to the lifeless body of this latter-day martyr, the Prophet Joseph declared: "There lies a man who has done just as he said he would: he has laid down his life for his friends" (Jenson 1:76-80). The Lord's pleasure with Elder Patten's life was revealed in a revelation received in January 1841: "David Patten ... is with me at this time," proclaimed the Lord. "I have taken [him] unto myself; behold, his priesthood no man taketh from him." (D&C 124:19, 130.) D&C Encyclopedia, p. 414-15), who is with me at this time, and also my servant ^bEdward Partridge, (He [Edward Partridge] served as the first bishop of the Church, being called by revelation to that position on February 4, 1831 (D&C 41:9). As a young boy "he remembers that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender and he went and wept; and that sometimes he went silently and poured the effusions of his soul to God in prayer." Bishop Partridge was one of the early converts from the Campbellite movement, being baptized on December 11, 1830. Joseph Smith described this new convert as "a pattern of piety, and one of the Lord's great men, known by his steadfastness and patient endurance to the end." The Lord himself issued this compliment of Bishop Partridge: "His heart is pure before me, for he is like unto Nathanael of old, in whom there is no guile" (D&C 41:11). He was present at the dedication of the site for the yet-to-be-built temple at Independence, Missouri, and was also in attendance at the dedication of the Kirtland Temple. During the persecutions in Missouri, he was taken from his home and publicly tarred and feathered, having rejected their offer of clemency if he would renounce his faith. To this request he replied: "I told them that the Saints had suffered persecution in all ages of the world; that I had done nothing which ought to offend anyone; that if they abused me they would abuse an innocent person; that I was willing to suffer for the sake of Christ..." "I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God, that I had no hatred toward my persecutors or anyone else." (HC 1:390-91.) As a result of the many persecutions he endured, his health was broken and he died on May 27, 1840, at the age of forty-seven. Of his demise, the Prophet wrote: "He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands." This was not to be his final epitaph, however, for the Lord pronounced in a revelation in January 1841 that Edward Partridge "is with me at this time" (D&C 124:19; Jenson 1:218-22). D&C Encyclopedia, p. 411-12) and also my aged servant Joseph Smith, Sen., who sitteth ^cwith Abraham at his right hand, and blessed and holy is he, for he is mine.

20 And again, verily I say unto you, my servant George Miller (George Miller was the first to serve as a bishop over a ward.) is without ^aguile; he may be trusted because of the ^bintegrity of his heart; and for the love which he has to my testimony I, the Lord, love him. (A life which illustrates the necessity of constant vigilance, never resting on today's laurels at the expense of tomorrow's salvation, is that of George Miller. In 1841, the Lord said that Miller was "without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony I, the Lord, love him" (D&C 124:20). Unfortunately, that love of testimony and truth did not endure. Appointed to the bishopric by revelation, Miller is listed among the Presiding Bishops of the Church, where he served as "Second Bishop" from 1844 to about 1847 (CA 1978:123). His name appears frequently in the Prophet's journals. He was appointed to act as one of two trustees-in-trust of the Church following the death of Joseph Smith and later officiated in the Nauvoo Temple (HC 7:247, 547). He led a company of pioneers in the westward movement, but began to take exception to the directions issued by the Twelve Apostles and soon found himself in open opposition to them. He declared that he had "a special appointment from the Prophet Joseph Smith" and stated that the Church should move to the southern part of Texas rather than to the Rocky Mountains. He moved there to join with Lyman Wight, but soon left to affiliate himself with the apostate movement of James J. Strang. "Of his later movements and death our annals give no information but his career illustrates the truth of President [Brigham] Young's remarkable prophecy, delivered on the 8th of August, 1844: 'All that want to draw away a party from the church after them, let them do it, if they can, but they will not prosper.'" (CHC 3:157-59.) Miller was disfellowshipped

December 12, 1848. President Joseph Fielding Smith observed that when the Saints came west, "there were a few among them who lacked the faith to continue the journey and fell by the wayside, among them Bishop George Miller" (DS 3:343). D&C Encyclopedia, p. 357-58)

21 I therefore say unto you, I seal upon his head the office of a bishopric, like unto my ^aservant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me. (George Miller was the first man in the history of the Church to serve as a bishop over a ward. Earlier Edward Partridge and Newel K. Whitney served as regional or traveling bishops (D&C 20:66). Bishop Partridge served the Saints in Missouri and the surrounding areas; Bishop Whitney received responsibility for Ohio and the eastern states. At the suggestion of the Prophet Joseph Smith, the City council divided Nauvoo into four political divisions called wards on 1 March 1841 (Smith, History of the Church, 4:305-6). Consequently, four bishops, Newel K. Whitney, George Miller, Isaac Higbee, and Vinson Knight (D&C 124:141), were assigned to preside over these areas. As part of their stewardship they were responsible to receive the consecrations, or tithes and offerings, of the Saints living within those ward boundaries. Their responsibilities dealt primarily with temporal concerns, whereas spiritual matters were administered through the Melchizedek Priesthood. On 20 August 1842 the Nauvoo Stake High Council determined, "that the city of Nauvoo be divided into ten [ecclesiastical] wards, according to the division made by the temple committee; and that there be a bishop appointed over each ward; and also that other bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary" (Smith, History of the Church, 5:119). This pattern of geographical areas being assigned bishops to preside over the temporal needs of the members continued as the Saints moved to Winter Quarters during the exodus from Nauvoo and as they settled the Great Basin. On 6 April 1847, Newel K. Whitney was sustained as the presiding bishop of the Church. Others were called as bishops within stakes of Zion, which practice has continued to the present day. Revelations of the Restoration, p. 968-69)

22 Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a ^ahouse unto my name, such a one as my servant Joseph shall show unto them, upon the place which he shall show unto them also.

23 And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein; therefore let it be a good house, worthy of all acceptance, that the weary ^atraveler may find health and safety while he shall contemplate the word of the Lord; and the ^bcorner-stone I have appointed for Zion.
24 This house shall be a healthful habitation if it be built unto my name, and if the governor which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not ^adwell therein.

25 And again, verily I say unto you, let all my saints ^acome from afar. (Orson F. Whitney: These are the days of the gathering of Israel from their long dispersion. This is the dispensation of the fulness of times, when God has set his hand to gather in one all things in Christ, things in the heavens and things upon the earth. [Eph. 1:9-10.] For this purpose the Gospel was instituted, and for this purpose it was restored in these latter days. Gathering is the great distinctive feature of the dispensation of the fulness of times. "Mormonism" does not scatter, does not disintegrate, does not divide; it gathers, unifies, and proposes to bring together all things in Christ. (CR, April 1913, pp. 122-23.))

26 And send ye ^aswift messengers, yea, chosen messengers, and say unto them: Come ye, with all your ^bgold, and your silver, and your precious stones, and with all your antiquities; and with all who have ^cknowledge of antiquities, that will come, may come, and bring the ^dbox-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth;

27 And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a ^ahouse to my name, for the Most High to ^bdwell therein.

28 For there is not a place found on earth that he may come to and ^arestore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood. (Joseph Fielding Smith:

Joseph Smith said further: "If a man gets a fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." I hope we understand that. If we want to receive the fullness of the Priesthood of God, then we must receive the fullness of the ordinances of the house of the Lord and keep His commandments. . . . Let me put this in a little different way. I do not care what office you hold in this Church, you may be an apostle, you may be patriarch, a high priest, or anything else, and you cannot receive the fullness of the Priesthood unless you go into the temple of the Lord and receive these ordinances of which the Prophet speaks. No man can get the fullness of the Priesthood outside of the temple of the Lord. There was a time when that could be done, for the Lord could give these things on the mountain tops—no doubt that is where Moses got it, that is no doubt where Elijah got it—and the Lord said that in the days of poverty, when there was no house prepared in which to receive these things, that they can be received on the mountain tops. But now you will have to go into the house of the Lord, and you cannot get the fullness of the priesthood unless you go there. Do not think because anybody has a higher office in this Church than you have, that you are barred from blessings, because you can go into the temple of the Lord and get all the blessings there are that have been revealed, if you are faithful, have them sealed upon you as an elder of this Church, and then you have all that any man can get. There have to be offices in the Church, and we are not all called to the same calling, but you can get the fullness of the Priesthood in the temple of the Lord by obeying this which I have read to you. I want to make this emphatic. (Elijah the Prophet and His Mission, 1936, pp. 28-29.) In a broad sense the fulness of the priesthood includes the authority to administer the ordinances of the house of the Lord for both the living and the dead. The keys of the fulness of the priesthood were conferred upon the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple by Moses, Elias, and Elijah (D&C 110:11-16). More specifically, to receive the fulness of the priesthood is to receive the highest ordinances of the temple. The Prophet Joseph Smith taught, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings" (Teachings of the Prophet Joseph Smith, 322). A man can receive the fulness of the priesthood only after he has entered into the new and everlasting covenant of marriage. That marriage covenant must be sealed "by the Holy Spirit of promise, by him who is anointed" (D&C 132:19). To this the Prophet Joseph Smith added, "If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord" (Teachings of the Prophet Joseph Smith, 308). William Clayton recorded these additional instructions from Brigham Young, while the Twelve were preparing the temple and the ordinances to be administered therein: "We have been ordained to the Melchisedeck (sic) Priesthood, which is the highest order of Priesthood, and it has many branches or offices. And those who have come in here and have received their washing and anointing will be ordained Kings and Priests, and will then have received the fullness of the Priesthood, all that can be given on earth, for Brother Joseph said he had given us all that could be given to man on earth" (Smith, Intimate Chronicle, 234). "In setting forth as much as can, with propriety, be spoken outside of the temple," explained Elder Bruce R. McConkie, "the Lord says that 'the fulness of the priesthood' is received only in the temple itself. This fulness is received through washings, anointings, solemn assemblies, oracles in holy places, conversations, ordinances, endowments, and sealings. (D&C 124:40.) It is in the temple that we enter into the patriarchal order, the order of priesthood that bears the name 'the new and everlasting covenant of marriage'" (New Witness, 315). Revelations of the Restoration, p. 971))

29 For a ^abaptismal font there is not upon the earth, that they, my saints, may be ^bbaptized for those who are dead—

30 For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. ("It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances

and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord" (Teachings of the Prophet Joseph Smith, 308). Thus only in their poverty when they are unable to do otherwise does the Lord permit his people to perform this sacred ordinance some place other than a temple. Even then, the ordinances performed outside the temple, are generally redone after a temple becomes available. Revelations of the Restoration, p. 973)

31 But I command you, all ye my saints, to ^abuild a house unto me; and I grant unto you a sufficient time to build a house unto me (Joseph Smith: There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord's house; and the Church shall not hold another General Conference, until they can meet in said house. *For thus saith the Lord!* (HC 4:426, October 2, 1841.) At five o'clock p.m., I attended the dedication of the baptismal font in the Lord's House. President Brigham Young was spokesman. (HC 4:446, November 8, 1841.) The Twelve met in council at President Young's, and at four o'clock, repaired to the baptismal font in the basement of the Temple. Elders Brigham Young, Heber C. Kimball and John Taylor baptized about forty persons for the dead; Elder Willard Richards, Wilford Woodruff, and George A. Smith confirming. These were the first baptisms for the dead in the font. (HC 4:454, November 21, 1841.) Joseph Fielding Smith: This passage [Sec. 124:31-35] has been misinterpreted by some, especially by enemies of the Church who profess a belief in the mission of the Prophet Joseph Smith, but do not accept the doctrine of salvation for the dead. A careful reading of these verses will show that it was not the failure to build a house, but the failure to perform the ordinances for the dead in the house after it was prepared for those ordinances that would cause the rejection. In the months when the saints were without a Temple the Lord granted them the privilege of baptizing for their dead in the Mississippi River, but with the understanding that this was a special privilege which would end when they had been given sufficient time to prepare a place in the Temple where this ordinance could be performed. For baptism for the dead, as well as other ordinances for the dead, are to be performed in a house built to the name of the Lord and for that holy purpose. Therefore we find the members of the Church engaging in baptisms for the dead in the river from the time the privilege was granted until the time arrived when the font in the house of the Lord was prepared for that ordinance, and when that time arrived all baptisms for the dead in the river ceased by divine command. The Lord said: [Sec. 124:32-33, quoted.] And if ye do not these things at the end of the appointment [v. 32], obviously does not mean "if ye do not build a temple at the end of the appointment," as our critics infer it does, but it refers to the ordinances that were to be performed in the Temple, and the failure on the part of the Saints to perform these ordinances for their dead was the thing that would cause their rejection with their dead, and not the failure to build the Temple, which was merely the edifice in which the saving principles were to be performed. This is in harmony with the teachings of the Prophet Joseph Smith, who said that if we neglect the salvation of our dead, we do it at the peril of our own salvation! Why? Because we without them cannot be made perfect. [D&C 128:15.] (Salvation Universal, 1912, p. 22.)); and during this time your baptisms shall be acceptable unto me.

32 But behold, at the end of this appointment your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment ye shall be rejected as a church, with your dead, saith the Lord your God.

33 For verily I say unto you, that ^aafter you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me;

34 For therein are the ^akeys of the holy priesthood ordained, that you may receive honor and glory.

35 And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord.

36 For it is ordained that in Zion, and in her stakes, and in Jerusalem (This is a marvelously prophetic verse. Not only does it foreshadow a day when temples will be common to the stakes of Zion, as we

now see happening with the building of smaller temples, but it also foresees the building of a temple in which baptisms for the dead will be performed in Jerusalem. Some have supposed that the temple prophesied to be built in Jerusalem in the last days can be built by a people other than the Latter-day Saints. This could hardly be the case if it is to be built to accommodate the performance of baptisms for the dead and by implication other vicarious ordinances. Revelations of the Restoration, p. 974. Orson Pratt: **By and by there will be a Temple built at Jerusalem. Who do you think is going to build it? You may think that it will be the unbelieving Jews who rejected the Savior. I believe that that which is contained on the 77th page of the Book of Mormon [2 Nephi 8:4-17], as well as in many other places, in that same book, will be literally fulfilled. The Temple at Jerusalem will undoubtedly be built by those who believe in the true Messiah. Its construction will be, in some respects, different from the Temples now being built. It will contain the throne of the Lord, upon which he will, at times, personally sit, and will reign over the house of Israel for ever. It may also contain twelve other thrones, on which the twelve ancient Apostles will sit, and judge the twelve tribes of Israel. It will, very likely, have an apartment, with a table, on which food and drink will be prepared, such as are suitable to the taste and happiness of immortal resurrected beings, thus fulfilling the words of Jesus—"Ye that have followed me in the regeneration shall eat and drink at my table, and sit upon twelve thrones, judging the twelve tribes of Israel."** [Matt. 19:28.] (JD, May 20, 1877, 19:19-20.) Bruce R. McConkie: But when the fulness of the Gentiles is come in, and the Jews once again believe in the true Messiah and worship the Father in his name, there will once again be a temple in Jerusalem—a temple named for their beloved Lord. Jesus of Nazareth, a Galilean Jew, the only perfect Man of all the chosen race. Herod's Temple became dust because the Jewish nation, whose house of worship it was, rejected their Messiah and chose to walk in their own wayward course. A house of the Lord—the Lord Jesus Christ, the Messiah of the Jews—shall rise again in Jerusalem, perhaps on the very site where the ancient holy house stood, because the remnants of Judah shall accept their King, believe his gospel, and walk in his paths. A holy temple, the house of the Lord—a sacred sanctuary with its Holy of Holies where the Divine Presence, the Shekinah of old, shall once more be manifest to Israel—shall be built in Old Jerusalem. It shall be built by the Jews: Jews who believe in Christ; Jews who are converted to the truth; Jews who are members of The Church of Jesus Christ of Latter-day Saints; Jews who hold again the powers and priesthoods possessed by their ancestors. The keys and powers whereby temples are built vest in the President of the Church, the presiding high priest among the Lord's latter-day people. These keys, first conferred by angelic ministrants—Moses, Elijah, Elias, and others—upon Joseph Smith and Oliver Cowdery, have come down in direct succession and rest upon and are exercised by the prophet of God on earth, the one who, as it were, wears the mantle of Joseph Smith. And so it is that the Jews shall build their temple, and the Jews who do it will be Mormons; they will be Jews who are the converted and baptized saints of the latter days. In a discourse on the Second Coming of Christ, given April 6, 1843, the Prophet Joseph Smith said: "Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance." (Teachings, p. 286.) In a revelation to Joseph Smith, given November 3, 1831, the Lord said: "Let them . . . who are among the Gentiles flee unto Zion," which was then being established in America. "And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house." (D&C 133:12-13.) That is to say, let the Jews gather in their own Jerusalem, a city built upon four hills or mountains, a city in whose mountains they shall build the house of the Lord in due course. Ezekiel, in chapters 38 and 39, tells of the wars and desolations incident to the Second Coming. Then in chapters 40 through 48 he devoted himself to the details, and they are most specific, of what has come to be called Ezekiel's Temple. Worldly scholars, not knowing the purposes of the Lord where his people are concerned; not understanding the doctrine of the gathering of Israel in the last days; not being aware that the gospel was to be restored in the latter days; not knowing that temples are essential to the salvation of

men no matter what age they live in—worldly scholars have assumed that Ezekiel's Temple was not and will not be built. The truth is that its construction lies ahead. No doubt some of the recitations relative to it are figurative, though it is clear that some sacrificial ordinances are yet to be performed. It is clear that Ezekiel's Temple, to be built by the Jews in Jerusalem, is destined for millennial use. In chapter 43, for instance, the Lord calls it, specifically, "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." That is to say, it will be the place of his throne during the Millennium when he dwells among the house of Israel, and it was the place where the soles of his feet trod when he dwelt on earth as a mortal. In this same chapter he says his house shall be built "upon the top of the mountain." In chapter 47 we find the statements to which the Prophet alluded when he said the water would "come out from under the temple, and the waters of the Dead Sea be healed." Ezekiel's language is: "Waters issued out from under the threshold of the house eastward. . . . These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." Ezekiel's concluding expression, relative to Old Jerusalem where the temple shall stand, is: "And the name of the city from that day shall be, The Lord is there." Mortal Messiah, 1:116-122), those places which I have appointed for ^arefuge, shall be the places for your baptisms for your dead.

37 And again, verily I say unto you, how shall your ^awashings be acceptable unto me, except ye perform them in a house which you have built to my name?

38 For, for this cause I commanded Moses that he should build a ^atabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. (Joseph Smith: What was the object of gathering the Jews, or the people of God in any age of the world? . . . The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. [Matt. 23:37-39.] Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles. It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. . . . If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. (HC 5:423-24, June 11, 1843.))

39 Therefore, verily I say unto you, that your ^aanointings, and your washings, and your ^bbaptisms for the dead, and your ^csolemn assemblies, and your ^dmemorials for your ^esacrifices by the sons of Levi, (According to the promise of Malachi and in conjunction with the authority restored to Joseph Smith and Oliver Cowdery by John the Baptist, the sons of Levi, as a part of the restoration of all things, are to offer again the same offering that they offered anciently (Teachings of the Prophet Joseph Smith, 172-73). Revelations of the Restoration, p. 974) and for your ^foracles in your most ^gholy places wherein you receive conversations Charles W. Penrose: The temples will not be confined altogether to Zion, even though that may cover both North and South America. The work will spread forth in other lands as the veil o'er the covering continues to burst. The spiritual and temporal, the heavenly and earthly will be closer, in being joined together, and the time will come when we shall have plenty of work to do in the millennial season, the one thousand years, the one "day of the Lord," when we get communications from the priesthood behind the veil to the priesthood in the earth, in the temples that will be erected. In those holy conversations we read about in the revelations of God, concerning the building of a house to him,

that day is not very far off, as the Lord sees things. It may be quite a while as we see them, but they are real, and that which God has promised them will surely come to pass. (CR, October 1923, p. 14.)), **d your statutes and judgments**, Statutes are laws, and the covenants made in the temple include promises to keep the laws of God. Elder James E. Talmage explained: "The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King—the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions. The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements" (House of the Lord, 83-4). Revelations of the Restoration, p. 975) **for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.** Joseph Fielding Smith: The importance of the ordinances in the house of the Lord is shown in verses 37-39 [Sec. 124] , where we are informed that Moses was commanded to build a portable temple, generally called tabernacle, which could be carried with them in the wilderness. This tabernacle, is the same temple where the boy Samuel heard the voice of the Lord. (1 Samuel, chapters 1-3.) This sacred building was later replaced by Solomon's Temple. The question is often asked, "What was the nature of the ordinances performed in these edifices in ancient times?" The Lord explains this in the verses above cited. It is true that in ancient Israel they did not have the fulness of ordinances as we do today, and most, if not all, of which they were privileged to receive very likely pertained to the Aaronic Priesthood. (See D&C 84:21-26.) Neither did the ancients labor in their temples for the salvation of the dead. That work was reserved until after the Savior's visit to the spirit world where he unlocked the door to the prisons and had the gospel carried to the spirits who had been confined. President Brigham Young understood this clearly and has said: "Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to him in the day and hour that he went in to the spirit world, and with them he opened the door of salvation to the spirits in prison." (JD 3:370.) The Lord said to Enoch in speaking of the spirits of men, "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. And that which I have chosen hath plead 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." (Moses 7:38-39.) The first work for the dead was accomplished by the primitive saints after the resurrection of Jesus Christ. [1 Cor. 15:29.] (CHMR, 1950, 4:82.))

40 **And verily I say unto you, let this ^ahouse be built unto my name, that I may reveal mine ordinances therein unto my people;**

41 **For I deign to ^areveal unto my church things which have been kept ^bhid from before the foundation of the world, things that pertain to the dispensation of the ^cfulness of times.**

42 **And ^aI will show unto my servant Joseph all things pertaining to this house** During the April 1844 conference of the Church the Prophet said, "The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings,

and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. There must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this central place; for every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washing and anointings, and receive all the keys and powers of the Priesthood, the same as for himself" (Teachings of the Prophet Joseph Smith, 362-63). Revelations of the Restoration, p. 976-77. Joseph Fielding Smith: Wednesday, May 4, 1842, the Prophet met with a number of brethren in the upper room of his store where he had his private office, where he kept his sacred writings, did his translating and received revelations and held council meetings. The special reason for the gathering was of the greatest moment to the Church and to this generation. It was the fulfillment of the promise the Lord made that he was about to reveal unto the Church "things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." [Sec. 124:41.] These things were to be made known, and the blessings coming from them to be given to the members of the Church, within the walls of temples built to the name of the Lord. The Lord said he would reveal unto his servant, Joseph Smith "all things pertaining to his house, and the priesthood thereof, and the place whereon it shall be built." (D&C 124:41-42.) Knowing that the Prophet would be taken in death before this house was finished, the Lord commanded him to make known to the trusted brethren the ordinances which later would be performed in the temple when it was finished. It was on this occasion, May 4, 1842, that the Prophet called some of these brethren to his upper room, and gave unto them instruction "in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds." [HC 5:2.] (CHMR, 1950, 4:111-12.), and the priesthood thereof, and the place whereon it shall be built. (Joseph Smith: All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fullness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. (HC 5:424, June 11, 1843.))

43 And ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it.

44 If ye labor with all your might, I will consecrate that spot that it shall be made ^aholy.

45 And if my people will hearken unto my voice, and unto the voice of my ^aservants (Lorenzo Snow: There may be some things that the First Presidency do; that the Apostles do, that cannot for the moment be explained; yet the spirit, the motives that inspire the action can be understood, because each member of the Church has a right to have that measure of the Spirit of God that they can judge as to those who are acting in their interests or otherwise. . . . [Sec. 50:21-22.] (CR, October 1898, p. 54.)) whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.

46 But if they will not ^ahearken to my voice, nor unto the voice of these men whom I have appointed (Joseph Fielding Smith: No man ever went astray by following the counsel of the authorities of the Church. No man who ever followed the teachings or took advice or counsel from the one who stands as the representative of the Lord ever went astray; but men who have refused to accept counsel have gone astray and into forbidden paths, and in some instances have even denied the faith. Others who went astray because they failed to understand and to heed the counsels that were given unto them for their

eternal good, have humbled themselves and come back to the Church acknowledging their error. (CR, October 1912, p. 124.)), they shall not be blest, because they ^bpollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them.

47 And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the ^aoath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord.

48 For ^ainstead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord. (These verses return us to the fact that the Lord requires that we become a covenant people or a covenant community; we are not simply a community of covenant individuals. We do not work out our salvation separately and singly but rather together. If one man chooses to pollute the water it is not he alone who suffers. All who drink it, regardless of how innocent they may be, will be poisoned. While if another man choose to raise the blinds so that the light of heaven might enter the otherwise darkened room, all within the room are thereby enabled to see. All of us have been both blessed and cursed by that which others have done. These verses return us to both the promises and warnings of Jackson County and Kirtland, Ohio (D&C 101:1-8; 112:24-26). Nauvoo is to be to them a place of refuge and safety if the Saints abide in the counsels of the Lord, but if some of their number choose to pursue another course, all will suffer, and again as history attests such was the case. Revelations of the Restoration, p. 977)

49 Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their ^adiligence, and their enemies come upon them and ^bhinder them from performing that work, behold, it behooveth me to ^crequire that work no more at the hands of those sons of men, but to accept of their offerings. (Charles W. Penrose: **If you will read carefully the revelations I speak of now [Sec. 84 and 124] , you will find that the Lord refers particularly to this very requirement in regard to Jackson county, Missouri, and he declares that the people there were commanded to build a house to him at that time, and on that spot. But their enemies came upon them and prevented them from doing that which the Lord commanded them, and therefore the Lord accepted their offering. The Lord lays down there a principle which it is well for us to understand. The Lord says that whenever he gives a commandment, no matter what it is about, to the children of man, and they go to with their might and endeavor to fulfil his commandment, and do that which is required of them, and they are prevented by their enemies, or by any other means, from accomplishing it, he does not require it any more at their hands. He accepts of their offering. That has applied in the past, and will apply in the future, and we should remember it. If God gives a commandment, and we do not obey it, why he revokes it, and he revokes the blessings. If he gives us a commandment to do certain things, and we find ourselves unable to do them, either by restricted laws or any other obstacles in the way of physical force, the Lord requires them no more but accepts our offering, and he will visit his wrath and indignation upon those who prevent his people from accomplishing that which he required at their hands.** (CR, April 1924, pp. 13-14.))

50 And the iniquity and transgression of my holy laws and commandments I will ^avisit upon the heads of those who hindered my work, unto the third and fourth ^bgeneration, so long as they repent not, and hate me, saith the Lord God. (Joseph Fielding Smith: You have an idea that the commandment [Exodus 20:5] means that when a man sins his children will be held responsible for his folly and be punished for it, for three or four generations. The commandment does not mean anything of this kind. The Lord never punishes a child for its parents' transgressions. He is just and merciful. The real meaning of this visiting of the iniquity is that when a man transgresses he teaches his children to transgress, and they follow his teachings. It is natural for children to follow in the practices of their fathers and by doing so suffer for the parents' iniquity which they have voluntarily brought upon themselves. There are numerous other

passages of scripture showing the mercy and justice of the Lord and that they are not to be punished for the fathers' transgression. Here are a few: [Deut. 24:16; 2 Kings 14:6; 2 Chron. 25:4; Jer. 31:29-30; Ezek. 18:20, quoted.] (IE, June 1955, 58:383.)

51 Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a ^ahouse unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God.

52 And I will answer ^ajudgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

53 And this I make an ^aexample unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by ^boppression, saith the Lord your God.

54 For I am the Lord your God, and will save all those of your brethren who have been ^apure in heart, and have been ^bslain in the land of Missouri, saith the Lord.

55 And again, verily I say unto you, I command you again to build a ^ahouse to my name, even in this place, that you may ^bprove yourselves unto me that ye are ^cfaithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life. **(Though Zion and its temple were not built within the appointed generation, and though the early Saints were excused from this labor, these things will yet come to fruition.** On 8 March 1833, the Lord promised: "I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me. For she shall not be removed out of her place" (D&C 90:36-37). All that has been prophesied must yet be fulfilled and every labor assigned the Saints of this dispensation must be accomplished. Revelations of the Restoration, p. 977-78)

56 And now I say unto you, as pertaining to my boarding ^ahouse which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation.

57 For this ^aanointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him.

58 And as I said unto ^aAbraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy ^bseed shall the kindred of the earth be blessed.

59 Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord.

60 And let the name of that house be called ^aNauvoo House; and let it be a delightful habitation for man, and a resting-place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this, the corner-stone thereof;

61 That he may receive also the counsel from those whom I have set to be as ^aplants of renown, and as ^bwatchmen upon her walls.

62 Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house.

63 And they shall form a constitution, whereby they may receive stock for the building of that house.

64 And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house.

65 But they shall not be permitted to receive over fifteen thousand dollars stock from any one man.

66 And they shall not be permitted to receive under fifty dollars for a share of stock from any one man in that house.

67 And they shall not be permitted to receive any man, as a stockholder in this house, except the same shall pay his stock into their hands at the time he receives stock;

68 And in proportion to the amount of stock he pays into their hands he shall receive stock in that house; but if he pays nothing into their hands he shall not receive any stock in that house.

69 And if any pay stock into their hands it shall be for stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the stock away out of their hands by their own free will and act, if you will do my will, saith the Lord your God.

70 And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, receive any stock into their hands, in moneys, or in properties wherein they receive the real value of moneys, they shall not appropriate any portion of that stock to any other purpose, only in that house.

71 And if they do appropriate any portion of that stock anywhere else, only in that house, without the consent of the stockholder, and do not repay fourfold for the stock which they appropriate anywhere else, only in that house, they shall be accursed, and shall be moved out of their place, saith the Lord God; for I, the Lord, am God, and cannot be ^amocked in any of these things.

72 Verily I say unto you, let my servant Joseph pay stock into their hands for the building of that house, as seemeth him good; but my servant Joseph cannot pay over fifteen thousand dollars stock in that house, nor under fifty dollars; neither can any other man, saith the Lord.

73 And there are others also who wish to know my will concerning them, for they have asked it at my hands.

74 Therefore, I say unto you concerning my servant Vinson Knight, if he will do my will let him put stock into that house for himself, and for his generation after him, from generation to generation.

75 And let him lift up his voice long and loud, in the midst of the people, to ^aplead the cause of the poor and the needy; and let him not fail, neither let his heart faint; and I will ^baccept of his offerings, for they shall not be unto me as the offerings of Cain, for he shall be mine, saith the Lord.

76 Let his family rejoice and turn away their hearts from affliction; for I have chosen him and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins, saith the Lord.
Amen.

77 Verily I say unto you, let my servant Hyrum put stock into that house as seemeth him good, for himself and his generation after him, from generation to generation.

78 Let my servant Isaac Galland put stock into that house; for I, the Lord, love him for the work he hath done, and will forgive all his sins; therefore, let him be remembered for an interest in that house from generation to generation.

79 Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

80 Let my servant William Marks pay stock into that house, as seemeth him good, for himself and his generation, from generation to generation.

81 Let my servant Henry G. Sherwood pay stock into that house, as seemeth him good, for himself and his seed after him, from generation to generation.

82 Let my servant William Law pay stock into that house, for himself and his seed after him, from generation to generation.

83 If he will do my will let him not take his family unto the eastern lands, even unto Kirtland; nevertheless, I, the Lord, will build up ^aKirtland, but I, the Lord, have a scourge prepared for the inhabitants thereof.

84 And with my servant Almon Babbitt, there are many things with which I am not pleased; behold, he aspireth to establish his counsel instead of the counsel which I have ordained, even that of the Presidency of my Church; and he setteth up a ^agolden calf for the worship of my people.

85 Let no man ^ago from this place who has come here essaying to keep my commandments.

86 If they live here let them live unto me; and if they die let them die unto me; for they shall ^arest from all their labors here, and shall continue their works.

87 Therefore, let my servant William (Unfortunately, infamy now claims the name of William Law, a man whose name is found among the latter verses of section 124. At that time, he was called to serve as second counselor in the First Presidency, which position he occupied for about three years (1841-1844). Although "for a season considered a good and faithful man," he allowed the spirit of apostasy to enter his heart to the degree that he sought the death of Joseph the Prophet and was described as Joseph's "most bitter foe and maligner" (HC 7:57). He was excommunicated from the Church on April 18, 1844. A short time later, Law openly opposed the Prophet and was one of the instigators of the infamous Nauvoo Expositor, which Joseph called a "foul, noisome, filthy sheet" (HC 6:585). The name of William Law "is classed in history with those ... who were the instigators and abettors of the murder of Joseph and Hyrum Smith" (Jenson 1:53). Of him, well might the Psalmist have written: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9). D&C Encyclopedia, p. 317-18) put his trust in me, and cease to fear concerning his family, because of the sickness of the land (When the Saints first settled the city of Commerce, Illinois, later renamed Nauvoo, it was a place of sickness. During the first two years many of the Saints died due to the ague, or malaria, especially those who were weakened from their cruel expulsion from Missouri. Revelations of the Restoration, p. 980). If ye ^alove me, keep my commandments; and the sickness of the land shall ^bredound to your glory.

88 Let my servant William go and proclaim my everlasting gospel with a loud voice, and with great joy, as he shall be moved upon by my ^aSpirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and await patiently and diligently for further instructions at my general conference, saith the Lord. (Joseph Smith: There was a meeting at Wilson Law's, near the sawmill, of those who had been cut off from the Church, and their dupes. Several affidavits which they had taken against me and others were read. William Law, Wilson Law, Austin A. Cowles, John Scott, Sen., Francis M. Higbee, Robert D. Foster, and Robert Pierce were appointed a committee to visit the different families in the city, and see who would join the new church; i.e., as they had decided that I was a fallen prophet, etc.; and they appointed William Law in my place, who chose Austin Cowles and Wilson Law as his counselors. Robert D. Foster and Francis M. Higbee to be two of the Twelve Apostles, etc., etc., as report says. (HC 6:346-47, May 28, 1844.) Joseph Fielding Smith: William Law was called by revelation to act as second counselor in the First Presidency, in 1841, but when the doctrine of celestial marriage was revealed he turned away from the Church, and was one of the chief plotters against the Prophet and Patriarch and helped to bring them to martyrdom. (CHMR, 1950, 4:83.))

89 If he will do my ^awill let him from henceforth hearken (William did not hearken to the Lord) to the counsel of my servant Joseph, and with his interest support the ^bcause of the poor, and publish ^cthe new translation of my holy word unto the inhabitants of the earth. (John A. Widtsoe: Joseph Smith accepted the Bible as far as it was translated correctly but felt that many errors which should be corrected had crept into the work of the copyist and translators. During the first year of the Church and almost to the end of his life, he endeavored through inspiration from on high to correct those many departures from the original text. This was not fully completed when he died, but his manuscript exists in the original and in copies, and has been published by the Reorganized Church of Jesus Christ of Latter Day Saints. It is a remarkable evidence of the prophetic power of Joseph Smith. Hundreds of changes make clear many a disputed text. It is interesting to note that in so many instances his inspired corrections correspond to the text of modern translators. In every case his version makes the Bible statement much more understandable. (Joseph Smith, 1951, p. 251.))

90 And if he will do this I will ^abless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found ^bbegging bread.

91 And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and ^aPatriarch, which was appointed unto him by his father, by blessing and also by right; (The reference in this text is to William Law who is being called to take the place of Hyrum Smith as the second counselor in the First Presidency of the Church. Having been "appointed" by revelation he was then "ordained" or as we use terms today "set apart" to his office. He was "anointed," or endowed on 4 May 1842, in the Red Brick Store. **Rejecting the principles revealed in Doctrine and Covenants 132, William Law became an avowed enemy of Joseph Smith.** After his excommunication in April of 1844, Law fought openly against the Prophet, seeking even the destruction of Nauvoo. In league with his brother Wilson and other apostates, he organized a short-lived church with himself as its president. These same men published a slanderous newspaper called the *Nauvoo Expositor*. It was the decision of the Nauvoo city council to destroy this paper that precipitated the arrest and murder of Joseph and Hyrum Smith in Carthage. Willard Richards, who was with the Prophet at the time of his death, identified Wilson Law as part of the Carthage mob. *Hyrum may take the office of Priesthood. Hyrum Smith, in turn, is called to "take the office of Priesthood," which had previously been held by Oliver Cowdery. Oliver had been excommunicated from the Church at Far West in 1838. This office was peculiar to Joseph and Oliver, and centers in the fact that these two men were present whenever keys or authority were restored. That two men should always be present on such occasions was necessitated by the law of witnesses. By virtue of this office, Oliver functioned as an Assistant or Associate President of the Church and as such stood above the counselors in the First Presidency and the members of the Quorum of the Twelve. Had Joseph Smith died while Oliver Cowdery was still in good standing, it would have been Oliver's right and responsibility to assume the leadership of the Church (D&C 124:94-95). And Patriarch, which was appointed unto him by his father, by blessing and also by right.* In addition to "the office of Priesthood," meaning his position as associate president of the Church, Hyrum was to hold the office of Church Patriarch. He had a double claim upon this office, it being his by blessing and by birthright. As one of his last mortal acts, Hyrum's father, Joseph Smith Sr., laid his hands upon his head and said, "My son, Hyrum, I seal upon your head your patriarchal blessing which I placed on your head before, for that shall be verified. In addition, I now give you my dying blessing. You shall have a season of peace, so that you shall have a sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the end of your days. I seal upon your head the patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen" (Smith, *History of Joseph Smith*, 433-34). In a blessing previously given to his brother Hyrum, the Prophet had said, "He shall stand in the tracks of his father and be numbered among those who hold the right of Patriarchal Priesthood, even the Evangelical Priesthood and power shall be upon him" (*Teachings of the Prophet Joseph Smith*, 40). This is the same office and priesthood held by the ancient patriarchs of which our revelation states, "order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made" (D&C 107:40). In addition to this blessing by his father, Hyrum had a right by birth to the office of patriarch as his oldest surviving son. Joseph Smith Sr. laid claim to the patriarchal office as the oldest lineal descendant of Joseph of Egypt (D&C 107:40; Smith, *History of the Church*, 3:381). The only other lineal office in the Church is that of presiding bishop when that office is held by a direct lineal descendant of Aaron (D&C 68:16-21). Revelations of the Restoration, 980-82)

92 That from henceforth he shall hold the keys of the ^apatriarchal blessings upon the heads of all my people, ("Two different usages of the term *keys* are found in the revelations. One has reference to the directive powers whereby the Church or kingdom and all its organizations are governed, the *keys of the kingdom* being the powers of presidency. The other usage refers to the means provided whereby something is revealed, discovered, or made manifest" (McConkie, *Mormon Doctrine*, 409-10). As used in this text the term *keys* is not intended to refer to the right to govern or direct. The Church patriarch

does not preside over a quorum of patriarchs nor is it his right to give direction or instruction to them save he does so under the direction of the First Presidency or the Twelve. **The patriarch holds keys in the sense that he can unlock the mysteries of heaven by way of the Spirit of revelation and in the instance of Hyrum Smith in the sense that he is here promised the authority by which the fulness of temple blessings are conferred** (v. 124). Joseph Smith explained that, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings" (*Teachings of the Prophet Joseph Smith*, 322). Revelations of the Restoration, 982)

93 That whoever he blesses shall be blessed, and whoever he ^acurse shall be cursed; that whatsoever he shall ^bbind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven.

94 And from this time forth I appoint unto him that he may be a prophet, and a ^aseer, and a revelator unto my church, as well as my servant Joseph;

95 That he may act in concert also with my ^aservant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the ^bkeys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant ^cOliver Cowdery; **(In assuming the office held by Oliver Cowdery it was necessary for Hyrum Smith to both receive the keys which he held and to share the testimony that Oliver Cowdery had of those events. "Thus, according to promise, the Lord opened to the vision of Hyrum Smith and showed to him those things which were necessary to qualify him for this exalted position, and upon him were conferred by Joseph Smith all the keys and authorities by which he, Hyrum Smith, was able to act in concert with his younger brother as a prophet, seer and revelator, and president of the Church, 'as well as my servant Joseph'"** (Smith, "Patr. Hyrum G. Smith," 23:51-52). Elder Joseph Fielding Smith explained: "The Lord conferred upon Hyrum Smith, however, another important and special honor, in making him as well as Joseph Smith a holder of the keys of authority in this dispensation of the fulness of times. These are the words of that appointment: 'And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph.' "This was a special blessing given to Hyrum Smith, and in accepting it he took the place of Oliver Cowdery, upon whom these keys had previously been bestowed. It should be remembered that whenever the Lord revealed priesthood and the keys of priesthood from the heavens, Oliver Cowdery stood with Joseph Smith in the presence of the heavenly messengers, and was a recipient, as well as Joseph Smith, of all this authority. They held it conjointly, Joseph Smith as the first and Oliver Cowdery as the second elder of the Church. "Thus the law pertaining to witnesses was fully established, for there were two witnesses standing with authority, keys, and presidency, at the head of this the greatest of all dispensations. When through transgression Oliver Cowdery lost this wonderful and exalted blessing, Hyrum Smith was chosen by revelation of the Lord to take his place" (*Doctrines of Salvation*, 3:165-66). Revelations of the Restoration, 982-83)

96 That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever.

97 Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be ^ahumble before me, and be without ^bguile, and he shall receive of my Spirit, even the ^cComforter, which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say.

98 And these ^asigns shall follow him—he shall heal the ^bsick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison;

99 And he shall be led in paths where the poisonous serpent ^acannot lay hold upon his heel, and he shall mount up in the ^bimagination of his thoughts as upon eagles' wings.

100 And what if I will that he should ^araise the dead, let him not withhold his voice.

101 Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne forever and ever, saith the Lord your God.

102 Behold, I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone; (William Law and Hyrum Smith were appointed to travel to the eastern states. They left Nauvoo, 4 September 1842, to counter false statements of John C. Bennett and to attend a conference of the Church in Philadelphia (Smith, History of the Church, 5:146). They returned on 4 November (Smith, History of the Church, 5:183). Revelations of the Restoration, p. 983) and let my servant Joseph tarry at home, for he is needed. The remainder I will show unto you hereafter. Even so. Amen.

103 And again, verily I say unto you, if my servant Sidney will serve me and be ^acounselor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me.

104 And if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a ^aspokesman before my face. (Joseph Smith: This day Sidney Rigdon went to the meeting near the Temple, and stated to the congregation, that he was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold to the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had he seen the dead raised; yet this was a thing that had actually taken place in his own family. His daughter Eliza was dead. The doctor told him that she was gone; when, after a considerable length of time, she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner:—She said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message, and then depart again), saying the Lord had said to her the very words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. . . . She said to her elder sister, Nancy, "It is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul." In speaking to her sister Sarah, she said, "Sarah, we have but once to die, and I would rather die now, than wait for another time." Elder Rigdon . . . closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence that, through obedience to the ordinances of the religion, he now believes the Lord had actually given back his daughter from the dead. No person need, therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show, through obedience to its laws, the dead have been, and can be, raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had, it would be no better than the one he had; and so he had done with controversy; wherefore he dealt in facts and not in theory. President Hyrum Smith spoke at great length and with great power. He cited Elder Rigdon's mind back to the revelation concerning him, that if he would move into the midst of the city and defend the truth, he should be healed, etc.; and showed that what Elder Rigdon felt in regard to the improvement in his health was a fulfillment of the revelation. (HC 5:121-23, August 20, 1842.))

105 Let him come and locate his family in the neighborhood in which my servant Joseph resides.

106 And in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come.

107 Let him assist my servant Joseph, and also let my servant William Law assist my servant Joseph, in making a solemn ^aproclamation unto the kings of the earth, even as I have before said unto you.

108 If my servant Sidney will do my will, let him not remove his family unto the ^aeastern lands, but let him change their habitation, even as I have said.

109 Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo.

110 Verily I say unto you, even now, if he will hearken unto my voice, it shall be well with him. Even

so. Amen. **(With the exceptions of Joseph Smith and Oliver Cowdery, the name of Sidney Rigdon appears more often in the Doctrine and Covenants than any other.** After having served as a very popular preacher for the Baptists, Campbellites, and on his own, Rigdon became convinced of the truthfulness of the restored gospel by a careful and prayerful reading of the Book of Mormon. He was baptized on November 14, 1830, and many with whom he had previous religious association chose to follow Sidney's example in investigating this new faith. Only a month later, his name appeared in one of the revelations wherein the Lord said to him, "I say unto you my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work.... Thou was sent forth, even as John, to prepare the way before me" (D&C 35:3-6.) Thus, while previously not having had the complete truth, the Lord had used Sidney to prepare a people for the Restoration. In March 1833, Sidney was set apart as a counselor to Joseph Smith in the Presidency of the Church (D&C 90:6). Sidney was a gifted orator and was called by revelation to be a "spokesman" for Joseph Smith (D&C 100:9). This was the fulfillment of an ancient prophecy uttered by Joseph who was sold into Egypt, thousands of years prior to this time (2 Ne. 3:18; JD 25:126-27). Early in his ministry, Joseph Smith said of his counselor: "Brother Sidney is a man whom I love, but he is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This, with some other little things, such as selfishness and independence of mind, which, too often manifested, destroy the confidence of those who would lay down their lives for him-these are his faults. But, notwithstanding these things, he is a very great and good man; a man of great power and words, and can gain the friendship of his hearers very quickly. He is a man whom God will uphold, if he will continue faithful to his calling." Then, the Prophet added this plea: "O God, grant that he may, for the Lord's sake" (HC 1:443). Unfortunately, in spite of all he suffered for the sake of truth, Sidney was not able to totally bend his will to that of the Lord's. In August 1843, Joseph accused Sidney of acts of betrayal and withdrew the hand of fellowship from him (HC 5:532). By October 1843, Joseph endeavored to "throw Sidney off his shoulders" and have him released from the First Presidency. Joseph indicated that Rigdon had been of little value to him as a counselor since the expulsion from Missouri. However, the conference voted to retain Sidney for yet another year. (HC 6:47-49.) Following the martyrdom, Rigdon, who had been living in Pittsburgh, rushed back to Nauvoo with the suggestion that he be named as the "guardian" for the Church. At the memorable conference of August 8, 1844, Rigdon's eloquence could not prevail above the authority of the Twelve Apostles, and his bid for leadership failed. Though he outwardly acquiesced, he secretly told many that he held "the keys of David" and that God had instructed him to take charge of the Church. Though he initially denied disloyalty to the Twelve, the truth was revealed and he was excommunicated from the Church on September 8, 1844. His efforts at organizing a following failed, fulfilling the prophetic words of Brigham Young: "All that want to draw a party from the Church after them, let them do it if they can, but they will not prosper" (SP, 7-18; see also HC 7:223-43}. D&C Encyclopedia, p. 473-74)

111 And again, verily I say unto you, let my servant Amos Davies pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House.

112 This let him do if he will have an interest; and let him hearken unto the counsel of my servant Joseph, and labor with his own hands that he may obtain the confidence of men.

113 And when he shall ^aprove himself faithful in all things that shall be ^bentrusted unto his care, yea, even a few things, he shall be made ruler over many;

114 Let him therefore ^aabase himself that he may be exalted. Even so. Amen.

115 And again, verily I say unto you, if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph, according to the contract which he has made with him, as the door shall be open to him from time to time.

116 And let him repent of all his ^afolly, and clothe himself with ^bcharity; and ^ccease to do evil, and lay aside all his hard ^dspeeches;

117 And pay stock also into the hands of the quorum of the Nauvoo House, for himself and for his generation after him, from generation to generation;

118 And hearken unto the counsel of my servants Joseph, and Hyrum, and William Law, and unto the authorities which I have called to lay the foundation of Zion; and it shall be well with him forever and ever. Even so. Amen.

119 And again, verily I say unto you, let no man pay stock to the quorum of the Nauvoo House unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God; (The principle that all those who contributed to the building of the Nauvoo House be founded upon a testimony of the Book of Mormon found a rather literal expression in the building itself. Ebenezer Robinson, one-time editor of the *Times and Seasons*, recalled: "After the brethren had assembled at the southeast corner of the foundation, where the cornerstone was to be laid, President Joseph Smith said: 'Wait, brethren, I have a document I wish to put in that stone,' and started for his house, which was only a few rods away, across Main Street. I went with him to the house, and also one or two other brethren. He got a manu script copy of the Book of Mormon, and brought it into the room where we were standing, and said: 'I will examine to see if it is all here.' and as he did so I stood near him, at his left side, and saw distinctly the writing, as he turned up the pages until he hastily went through the book and satisfied himself that it was all there . . . It was written on foolscap paper, and formed a package, as the sheets lay flat, of about two or two and a half inches thick, I should judge. It was written mostly in Oliver Cowdery's handwriting, with which I was intimately acquainted, having set many pages of type from his handwriting, in the church printing office at Kirtland, Ohio. Some parts of it were written in other handwriting. He took the manuscript and deposited it in the cornerstone of the Nauvoo House, together with other papers and things, including different pieces of United States coin" (Roberts, *Comprehensive History of the Church*, 1:159-60n). Years after the Saints made their exodus from Nauvoo to the Rocky Mountains, they acquired much of the original manuscript of the Book of Mormon from Lewis Bidamon, Emma's second husband. He came across the cornerstone box while tearing down the walls of the eastern wing of the Nauvoo House. He graciously imparted pages of the manuscript to interested parties over a number of years. The pages were forwarded to Salt Lake City, where they are now preserved in the Church historians office (Jessee, "Original Book of Mormon Manuscript," 264-72). Revelations of the Restoration, 983-84)

120 For that which is ^amore or less than this cometh of evil, and shall be attended with cursings and not blessings, saith the Lord your God. Even so. Amen.

121 And again, verily I say unto you, let the quorum of the Nauvoo House have a just recompense of wages for all their labors which they do in building the Nauvoo House; and let their wages be as shall be agreed among themselves, as pertaining to the price thereof.

122 And let every man who pays stock bear his proportion of their wages, if it must needs be, for their support, saith the Lord; otherwise, their labors shall be accounted unto them for stock in that house. Even so. Amen.

123 Verily I say unto you, I now give unto you the ^aofficers belonging to my Priesthood, that ye may hold the ^bkeys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine ^cOnly Begotten Son.

124 First, I give unto you Hyrum Smith to be a ^apatriarch unto you, to hold the ^bsealing blessings of my church, (A patriarch has sealing power only so far as can be pronounced in patriarchal blessings. He does not have authority as a patriarch to administer ordinances of salvation and exaltation. He is under the direction of those who preside over him. In the case of the patriarch to the Church, the First Presidency and the Quorum of the Twelve preside over him. In the case of a patriarch in a stake of Zion, the stake president presides over him as the president of the high priests quorum. Hyrum Smith was unique among those who have been ordained patriarchs because he was also set apart as the Assistant President of the Church and had been given keys to preside over the entire Church under the direction of the Prophet Joseph Smith. Revelations of the Restoration, 984-85) even the Holy Spirit of ^cpromise,

whereby ye are ^dsealed up unto the day of redemption, that ye may not fall notwithstanding the ^ehour of temptation that may come upon you.

125 I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a ^aseer, and prophet.

126 I give unto him for ^acounselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the ^boracles for the whole church.

127 I give unto you my servant ^aBrigham Young to be a president over the Twelve traveling council; (Because of the apostasy and excommunication of Thomas B. Marsh, who had been the president of the Quorum of the Twelve Apostles, and the death of Elder David W. Patten, who was second in seniority in that quorum, Brigham Young became its president. The keys he held as president of the Quorum of the Twelve made him the presiding officer in the Church at the deaths of Joseph Smith and his brother Hyrum. Thus the responsibility falls to the president of the Quorum of the Twelve to preside over the Church at the death of the prophet. Revelations of the Restoration, 985)

128 Which ^aTwelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every ^bcreature.

129 ^aThey are Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith;

130 David Patten I have ^ataken unto myself; behold, his ^bpriesthood no man ^ctaketh from him; but, verily I say unto you, another may be appointed unto the same calling.

131 And again, I say unto you, I give unto you a ^ahigh council, for the corner-stone of Zion—

132 Namely, Samuel Bent, Henry G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson—Seymour Brunson I have taken unto myself; no man taketh his priesthood, but another may be appointed unto the same priesthood in his stead; and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead—David Fullmer, Alpheus Cutler, William Huntington.

133 And again, I give unto you Don C. Smith to be a president over a quorum of high priests;

134 Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different ^astakes scattered abroad;

135 And they may travel also if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God.

136 I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, saith the Lord. (**Today the stake president presides over the high priest quorum in his stake.** Thus he is a "standing officer," meaning that he has no authority outside the boundaries of his stake (vv. 133-34). Explaining the responsibilities of high priests, John Taylor said: "It is the duty of High Priests to preside; the principle of Presidency is connected with them . . . What is the duty of that quorum? To meet together to instruct one another in regard to the principles of the government of the church and kingdom of God; that its members may understand the various organizations of the Church, the laws, and the principles of government thereof, and the various duties they may be called upon to fill; it may be to occupy the position of a President of a Stake; it may be a Counselor to the President; it may be a High Counselor; it may be a Bishop or his Counselor. There are divers positions that High Priests are called to occupy, as deaths and other changes often transpire, and new Stakes and Wards are being organized" (*Journal of Discourses*, 24:33-34). Revelations of the Restoration, 985-86)

137 And again, I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over the quorum of ^aelders, which quorum is instituted for standing ministers; nevertheless they may travel, (**missionaries throughout the world**) yet they are ordained to be standing ministers to my church, saith the Lord.

138 And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of ^aseventies;

139 Which quorum is instituted for ^atraveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a way before my face.

140 The difference between this quorum and the quorum of elders is that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.

(The Seventies' quorum is a presiding quorum. Today members of the First and Second Quorum of the Seventy are considered General Authorities in that wherever they travel throughout the earth, they preside over the local officers of the Church. Revelations of the Restoration, 986)

141 And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the ^abishopric; a knowledge of said bishopric is given unto you in the book of Doctrine and Covenants.

142 And again, I say unto you, Samuel Rolfe and his counselors for ^apriests, and the president of the teachers and his counselors, and also the president of the deacons and his counselors, and also the president of the stake and his counselors.

143 The above ^aoffices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the ^bperfecting of my saints.

144 And a commandment I give unto you, that you should fill all these offices and ^aapprove of those names which I have mentioned, or else disapprove of them at my general conference;

145 And that ye should prepare rooms for all these offices in my ^ahouse when you build it unto my name, saith the Lord your God. Even so. Amen. **(The upper floor or attic of the Nauvoo Temple contained 12 rooms for offices, as the Lord directed in this revelation. They were located on each side of the inner court, consisting of the examination, waiting, creation, garden, telestial, terrestrial, and celestial rooms, which were set aside for administering the endowment** (Brown, "Sacred Departments," 368-69). President Brigham Young recorded: "The main room of the attic story is eighty-eight feet two inches long and twenty- eight feet eight inches wide. It is arched over, and the arch is divided into six spaces by cross beams to support the roof. There are six small rooms on each side about fourteen feet square. The last one on the east end on each side is a little smaller. "The first room on the south side beginning on the east is occupied by myself, the second by Elder Kimball, the third by Elders Orson Hyde, Parley P. Pratt and Orson Pratt; the fourth by John Taylor, George A. Smith, Amasa Lyman and John E. Page; the fifth by Joseph Young and Presidents of Seventies: the sixth, a preparation room. "On the north side, the first east room is for Bishop Whitney and the lesser priesthood, the second is for the high council, the third and fourth for President George Miller and the high priests' quorum, the fifth the elders' room, and the sixth the female preparation room" (Smith, *History of the Church*, 7:542). Revelations of the Restoration, 986-87)

Proclamation of the Twelve, April 6, 1845

Copy of Original Pamphlet

According to William H. Reeder, Jr. (Improvement Era 52:149) this proclamation was written by Wilford Woodruff by instruction from the Quorum of the Twelve and then issued by them. It constitutes one of the great prophetic utterances of the last dispensation, outlining as it does future developments of the Kingdom of God in both the Eastern and Western Hemispheres.

The prophetic proclamation addressed to all the Kings of the World; the President of the United States; the Governors of the several States; and to the Rulers and People of all Nations covers some of the preparations that are expected to be made throughout the world as a preface to the Second Coming of the Lord Jesus Christ to reign on the earth.

Nothing is said in the DHC under date of April 6, 1845, about the issuance of this proclamation. The

CHC is also silent about its issuance. It was issued both as a separate pamphlet and in the Millennial Star for October 22, 1845.

It is quite likely that this proclamation could be the one that Joseph Smith was commanded in a revelation given January 19, 1841 to issue (D&C 124:1-11). The similarity between the wording of D&C 124:3 and the heading of this Proclamation seems too close not to have a connection. For additional background see: Improvement Era 52:149, 176-177 (March, 1949)

PROCLAMATION of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

To all the King's of the World;

To the President of the United States of America;

To the Governors of the several States;

And to the Rulers and People of all Nations:

GREETING:

KNOW YE-

THAT the kingdom of God has come: as has been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and shall stand for ever.

The great Eloheim Jehovah has been pleased once more to speak from the heavens: and also to commune with man upon the earth, by means of open visions, and by the ministration of HOLY MESSENGERS.

By this means the great and eternal High Priesthood, after the Order of his Son, even the Apostleship, has been restored; or, returned to the earth.

This High Priesthood, or Apostleship, holds the keys of the kingdom of God, and power to bind on earth that which shall be bound in heaven; and to loose on earth that which shall be loosed in heaven. And, in fine, to do, and to administer in all things pertaining to the ordinances, organization, government and direction of the kingdom of God.

Being established in these last days for the restoration of all things spoken by the prophets since the world began; and in order to prepare the way for the coming of the Son of Man.

And we now bear witness that his coming is near at hand; and not many years hence, the nations and their kings shall see him coming in the clouds of heaven with power and great glory.

In order to meet this great event there must needs be a preparation.

Therefore we send unto you with authority from on high, and command you all to repent and humble yourselves as little children, before the majesty of the Holy One; and come unto Jesus with a broken heart and a contrite spirit; and be baptized in his name, for the remission of sins (that is, be buried in the water in the likeness of his burial and rise again to newness of life, in the likeness of his resurrection), and you shall receive the gift of the Holy Spirit, through the laying on of the hands of the Apostles and elders, of this great and last dispensation of mercy to man.

This Spirit shall bear witness to you, of the truth of our testimony; and shall enlighten your minds, and be in you as the spirit of prophecy and revelation. It shall bring things past to your understanding and remembrance; and shall show you things to come.

It shall also impart unto you many great and glorious gifts; such as the gift of healing the sick, and of being healed, by the laying on of hands in the name of Jesus; and of expelling Demons; and even of seeing visions, and conversing with Angels and spirits from the unseen world.

By the light of this Spirit, received through the ministration of the ordinances-by the power and authority of the Holy Apostleship and Priesthood, you will be enabled to understand, and to be the children of light; and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ, in its fulness; and that it is the only true, everlasting, and unchangeable gospel; and the only plan revealed on earth whereby man can be saved.

We also bear testimony that the "Indians" (so called) of North and South America are a remnant of the tribes of Israel; as is now made manifest by the discovery and revelation of their ancient oracles and records.

And that they are about to be fathered, civilized, and made one nation in this glorious land.

They will also come to the knowledge of their forefathers, and of the fulness of the gospel; and they will embrace it, and become a righteous branch of the house of Israel.

And we further testify that the Lord has appointed a holy city and temple to be built on this continent for the endowment and ordinances pertaining to the priesthood; and for the Gentiles, and the remnant of Israel to resort unto, in order to worship the Lord; and to be taught in his ways and walk in his paths: in short, to finish their preparations for the coming of the Lord.

And we further testify, that the Jews among all nations are hereby commanded, in the name of the Messiah, to prepare, to return to Jerusalem in Palestine; and to rebuild that city and temple unto the Lord:

And also to organize and establish their own political government, under their own rulers, judges, and governors in that country.

For be it known unto them that we now hold the keys of the priesthood and kingdom which is soon to be restored unto them.

Therefore let them also repent and prepare to obey the ordinances of God.

And now, O ye kings, rulers, and people of the Gentiles: hear ye the word of the Lord; for this commandment is for you. You are not only required to repent and obey the gospel in its fulness, and thus become members or citizens of the kingdom of God, but you are also hereby commanded, in the name of Jesus Christ, to put your silver and your gold, your ships and steam-vessels, your railroad trains and your hoes chariots, camels, mules, and litters, into active use, for the fulfillment of these purposes. For be it known unto you, that the only salvation which remains for the Gentiles, is for them to be identified in the same covenant, and to worship at the same altar with Israel. In short, they must come to the same standard. For, there shall be one Lord, and his name one, and He shall be king over all the earth.

The Latter-day Saints, since their first organization in the year 1830, have been a poor, persecuted, abused, and afflicted people. They have sacrificed their time and property freely, for the sake of laying the foundation of the kingdom of God, and enlarging its dominion, by the ministry of the gospel. They have suffered privation, hunger, imprisonment, and the loss of houses, lands, home, and political rights, for their testimony.

And this is not all; but their first founder, Mr. Joseph Smith, whom God raised up as a Prophet and Apostle, mighty in word and in deed, and his brother Hyrum, who was also a prophet, together with many others, have suffered a cruel martyrdom in the cause of truth; and have sealed their testimony with their blood. And still the work has, as it were, but just begun.

A great, a glorious, and a mighty work is yet to be achieved, in spreading the truth and kingdom among the Gentiles-in restoring, organizing, instructing and establishing the Jews-in gathering, instructing, relieving, civilizing, educating and administering salvation to the remnant of Israel on this continent; in building Jerusalem in Palestine; and the cities, stakes, temples, and sanctuaries of Zion in America; and in gathering the Gentiles into the same covenant and organization-instructing them in all things for their sanctification and preparation; that the whole Church of the Saints, both Gentile, Jew and Israel, may be prepared as a bride, for the coming of the Lord.

And now, O ye kings, rulers, presidents, governors, judges, legislators, nobles, lords, and rich men of the earth; will you leave us, to struggle alone, and to toil unaided in so great a work? Or will you share in the labors, toils, sacrifices, honors and blessings of the same?

Have you not the same interest in it that we have? Is it not sent forth to renovate the world-to enlighten the nations-to cover the earth with light, knowledge, truth, union, peace and love? And thus usher in the great millennium, or sabbath of rest, so long expected and sought for by all good men? We bear testimony that it is. And the fulfillment of our words will establish their truth, to millions yet unborn: while there are those now living upon the earth who will live to see the consummation.

Come, then, to the help of the Lord; and let us have your aid and protection-and your willing and hearty cooperation, in this, the greatest of all revolutions.

Again, we say, by the word of the Lord to the people, as well as to the rulers: your aid and assistance is required in this great work, and you are hereby invited, in the name of Jesus, to take an active part in it from this day forward.

Open your church, doors, and hearts for the truth. Hear the Apostles and elders of the church of the Saints, when they come into your cities and neighborhoods. Read and search the scriptures carefully and see whether these things are so-read the publications of the Saints, and help to publish them to others. Seek for the witness of the Spirit, and come and obey the glorious fulness of the gospel: and help us build the cities and sanctuaries of our God.

The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest. For they must be educated, and instructed in all the arts of civil life, as well as in the gospel. They must be clothed, fed, and instructed in the principles and practice of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, customs, dress, music, and other things which a calculated in their nature to refine, purify, exalt and glorify them, as the sons and daughters of the royal house of Israel, and of Joseph; who are making ready for the coming of the bridegroom.

Know assuredly, that whether you come to the help of the Saints in this great work, or whether you make light of this message, and withhold your aid and cooperation, it is all the same as to the success and final triumph of the work. For it is the work of the great God; for which his WORD and OATH has been pledged, from before the foundation of the world. And the same promise and oath has been renewed unto man from the beginning, down through each succeeding dispensation: **AND CONFIRMED AGAIN BY HIS OWN VOICE OUT OF THE HEAVENS IN THE PRESENT AGE.** Therefore he is bound to fulfill it; and to overcome every obstacle.

The loss will therefore be on their own part, and not on the part of God, or of his Saints, should the people neglect their duty in the great work of modern restoration.

There is also another consideration of vast importance to all the rulers and people of the world, in regard to this matter. It is this: As this work progresses in its onward course, and becomes more and more an object of political and religious interest and excitement, no king, ruler, or subject, no community or individual, will stand neutral. All will at length be influenced by one spirit or the other; and will take sides either for or against the kingdom of God, and the fulfillment of the prophets, in the great restoration and return of his long dispersed covenant people.

Some will act the part of the venerable Jethro, the father-in-law of Moses; or the noble Cyrus; and will aid and bless the people of God; or like Ruth, the Moabitess, will forsake their people and their kindred and country, and will say to the Saints, or to Israel: "This people shall be my people, and their God my God." While others will walk in the footsteps of a Pharaoh, or a Balak, and will harden their hearts, and fight against God, and seek to destroy his people. These will commune with priests and prophets who love the wages of unrighteousness; and who, like Balaam, will seek to curse, or to find enchantments against Israel.

You cannot therefore stand as idle and disinterested spectators of the scenes and events which are calculated in their very nature to reduce all nations and creeds to one political and religious standard, and thus put an end to Babel forms and names, and to strife and war. You will, therefore, either be led by the good Spirit to cast in your lot, and to take a lively interest with the Saints of the Most High, and the covenant people of the Lord, or on the other hand, you will become their inveterate enemy, and oppose them by every means in your power.

To such an extreme will this great division finally extend, that the nations of the old world will combine to oppose these things by military force. They will send a great army to Palestine, against the Jews; and they will besiege their city, and will reduce the inhabitants of Jerusalem to the greatest extreme of distress and misery.

Then will commence a struggle in which the fate of nations and empires will be suspended on a single battle.

In this battle the governors and people of Judah distinguish themselves for their bravery and warlike achievements. The weak among them will be like David, and the strong among them will be like God: or like the angel of the Lord.

In that day the Lord will pour upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon the Messiah whom they have pierced.

For lo! he will descend from heaven, as the defender of the Jews: and to complete their victory. His feet will stand in that day upon the Mount of Olives, which shall cleave in sunder at his presence, and remove one half to the north, and the other to the south; thus forming a great valley where the mountain now stands.

The earth will quake around him, while storm and tempest, hail and plague, are mingled with the clash of arms, the roar of artillery, the shouts of victory, and the groans of the wounded and dying. In that day all who are in the siege, both against Judea and against Jerusalem, shall be cut in pieces; though all the people of the earth should be gathered together against it.

This signal victory on the part of the Jews, so unlooked for by the nations, and attended with the personal advent of Messiah, and the accompanying events, will change the whole order of things in Europe and Asia, in regard to political and religious organization, and government.

The Jews as a nation become holy from that day forward; and their city and sanctuary becomes holy. There also the Messiah establishes his throne, and seat of government.

Jerusalem then becomes the seat of empire, and the great centre and capital of the old world.

All the families of the land shall then go up to Jerusalem once a year, to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles.

Those who refuse to go up, shall have no rain, but shall be smitten with dearth and famine. And if the family of Egypt go not up (as it never rains there) they shall be smitten with the plague. And thus all things shall be fulfilled according to the words of the holy prophets of old, and the word of the Lord which is now revealed, to confirm and fulfill them.

In short the kings, rulers, priests and people of Europe, and of the old world, shall know this once that there is a God in Israel, who, as in days of old, can utter his Voice, and it shall be obeyed.

The courts of Rome, London, Paris, Constantinople, Petersburgh, and all others, will then have to yield the point, and do homage, and all pay tribute to one Great Centre, and to one mighty Sovereign, or, **THRONS WILL BE CAST DOWN AND KINGDOMS WILL CEASE TO BE.**

Priests, bishops, and clergy, whether Catholic, Protestant, or Mahomedan, will then have to yield their pretended claims to the priesthood, together with titles, honors, creeds and names; and reverence and obey the true and royal priesthood of the order of Melchisedech, and of Aaron; restored to the rightful heirs, the nobility of Israel; or, the dearth and famine will consume them, and the plague sweep them quickly down to the pit, as in the case of Korah, Dathan and Abiram, Who pretended to the priesthood, and rebelled against God's chosen priests and prophets, in the days of Moses.

While these great events are rolling on the wheels of time, and being fulfilled in the old world, the Western Continent will present a scene of grandeur, greatness, and glory, far surpassing the scene just described.

The Lord will make her that halted a remnant; and gather her that was driven out and afflicted; and make her who was cast afar off' a strong nation; and will reign over them in Mount Zion from that time forth and for ever.

Or, in other words, He will assemble the Natives the remnants of Joseph in America; and make of them a great, and strong, and powerful nation: and he will civilize and enlighten them and will establish a holy city, and temple, and seat of government among them, which shall be called Zion.

And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the whole continent of North and South America for ever.

In short, it will be to the western hemisphere what Jerusalem will be to the eastern.

And there the Messiah will visit them in person; and the old Saints, who will then have been raised from the dead, will be with him. And he will establish his kingdom and laws over all the land.

To this city, and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge. Yea, the nations, and their kings and nobles, shall say, Come and let us go up to the Mount Zion, and to the temple of the Lord; where his holy priesthood stand to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption; and thus be adopted into the family of Israel, and identified in the same covenants of promise.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise, and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him: Joseph: does my father yet live?" Or, in other words: I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead. But lo! I live, and am heir to the inheritance, titles, honors, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers who live for evermore.

He shall then be ordained, washed, anointed with holy oil and arrayed in fine linen, even in the glorious and beautiful garments and royal rob of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and power which shall never end.

The Spirit of the Lord shall then descend upon him, like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity; and his mind shall comprehend the vast creations of his God, and His eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer and be filled with his presence, while the cloud of his glory shall be seen in his temple.

The city of Zion, with its sanctuary and priesthood, and the glorious fulness of the gospel, will constitute a standard which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people, and sects of North and South America in one great and common bond of brotherhood.

While truth and knowledge shall make them free, and love cement their union. The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years.

Thus shall American rulers, statesmen, citizens, and savages know, "this once," that there is a God in Israel, who can utter his voice, and it shall be fulfilled.

Americans! This mighty and strange work has been commenced in your midst, and must roll on in fulfillment.

You are now invited, and earnestly intreated, to investigate it thoroughly, and to aid and participate in its accomplishment.

You ask, What can be done?

We answer: Protect the Saints; give them their rights; extend the broad banner of the Constitution and laws over their homes, cities, fire-sides, wives, and children; that they may CEASE to be BUTCHERED, MARTYRED, ROBBED, PLUNDERED, AND DRIVEN, and may peaceably proceed in the work assigned them by their God.

Execute the Law upon the offenders, and thus rid your garments of INNOCENT BLOOD.

Pass acts, also, to indemnify them in the millions they have lost, by your cruel and criminal neglect. Contribute liberally of your substance for their aid, and for the fulfillment of their mission.

Let the Government of the United States also continue to gather together, and to colonize the tribes and remnants of Israel (the Indians), and also to feed, clothe, succor, and protect them, and endeavor to civilize and unite; and also to bring them to the knowledge of their Israelitish origin, and of the fulness of the gospel which was revealed to, and written by, their forefathers on this land; the record of which has now come to light.

It is these records, together with the other scriptures, and the priesthood and authority now conferred upon the Saints, that will effect their final conversion and salvation; while the creeds of man, and the powerless forms and dogmas of sectarianism will still remain powerless and inefficient.

The Lord has spoken, and who can disannul it? He has uttered his voice, and who can gainsay it? He has stretched out his arm, and who can turn it back?

Why will not the government and people of these States become acquainted with these Records? They are published among them for this purpose.

They would then begin to know and understand what was to be done with these remnants, and what part they have to act in the great restitution of Israel, and of the kingdom of God. They would also know the object of the labors, and the final destiny of the Latter-day Saints as a Church and people. And this very subject has been a source of wonder and conjecture, and sometimes even of anxiety among the people, ever since the first organization of the Saints in the year 1830.

And more than all this, they would know the destiny of this Republic, and of all other Governments, States, or Republics in America-and the purpose of God in relation to this continent, from the earliest ages of antiquity, till the present, and from this time forth till the heavens and the earth shall pass away, and be created anew. All these subjects are made plain in these ancient Records, and are rolling on in fulfillment.

If the rulers and people will now inform themselves on these momentous subjects, and fulfill the duties we have just pointed out to them, they will then be entitled to a continuation of the great national blessings and favors they have heretofore enjoyed; yea, and to more abundant favors from His bountiful hand, who first raised them to national greatness. They will in that case be prospered and enlarged, and spread their dominions wide and more wide over this vast country, till not only Texas and Oregon, but the whole vast dominion from sea to sea, will be joined with them, and come under their protection as one great, powerful and peaceful empire of Liberty and Union. Millions of people would also come from all nations, their silver and their gold with them, and would take protection under our banner, till in less than half a century from the present time we would have upwards of a hundred millions of population, all united and free, while civilization, arts, cultivation and improvement would extend to the most wild regions of our continent, making our "wilderness like Eden and our deserts like the garden of the Lord." Or, if they will go still further, and obey the fulness of the gospel, they would then be entitled, not only to temporal blessings, but to the gifts of the Holy Spirit, and thus be prepared to receive their king, Messiah, and to dwell for ever under his peaceful government in this happy country.

But, so long as they remain indifferent and ignorant on these subjects, and so long as they continue to breathe out slanders, lies, hatred and murder against the Saints and against the remnants of Israel, and to speak evil of and oppose the things which they understand not, so long the blood of the Saints and of the martyrs of Jesus must continue to flow, and souls to cry from under the altar for vengeance on a guilty land, till the great Messiah shall execute judgment for the Saints, and give them the dominion. It is in vain to suppose that the sword, the musket, the thunder of cannon, or the grating and rattle of chains, bolts and bars, will take away the faith, hope or knowledge of a Latter-day Saint. They know some facts-and these will continue to be known facts when death and war in their most horrid forms are raging around them. They cannot shut their eyes upon these facts to please either governors, rulers, or the raging multitude.

We would now make a solemn appeal to our rulers and other fellow-citizens, whether it is treason to know? or even to publish what we know? If it is, then strike the murderous blow, but listen to what we say.

We say, then, in life or in death, in bonds or free, that the great God has spoken in this age.-And we know it.

He has given us the Holy Priesthood and Apostleship, and the keys of the kingdom of God, to bring about the restoration of all things as promised by the holy prophets of old.-And we know it.

He has revealed the origin and the Records of the aboriginal tribes of America, and their future destiny.-And we know it.

He has revealed the fulness of the gospel, with its gifts, blessings, and ordinances.-And we know it. He has commanded us to bear witness of it, first to the Gentiles and then to the remnants of Israel and the Jews.-And we know it.

He has commanded us to gather together his Saints on this Continent, and build up holy cities and sanctuaries.-And we know it.

He has said, that the Gentiles should come into the same gospel and covenant; and be numbered with the house of Israel and be a blessed people upon this good land for ever, if they would repent and embrace it.-And we know it.

He has also said that, if they do not repent, and come to the knowledge of the truth, and cease to fight against Zion, and also put away all murder, lying, pride, priestcraft, whoredom, and secret abomination, they shall soon perish from the earth, and be cast down to hell.-And we know it.

He has said, that the time is at hand for the Jews to be gathered to Jerusalem.-And we know it. He has said, that the Ten Tribes of Israel should also be revealed in the North country, together with their oracles and records, preparatory to their return, and to their union with Judah, no more to be separated.-And we know it.

He has said, that when these preparations were made, both in this country and in Jerusalem and the gospel in all its fulness preached to all nations for a witness and testimony, He will come, and all the Saints with him, to reign on the earth one thousand years.-And we know it.

He has said that he will not come in his glory and destroy the wicked, till these warnings were given and these preparations were made for his reception.-And we know it.

Now, fellow-citizens, if this knowledge, or the publishing of it is treason or crime we refuse not to die. But be ye sure of this, that whether we live or die the words of the testimony of this proclamation which we now send unto you, shall all be fulfilled.

Heaven and earth shall pass away, but not one jot or tittle of his revealed word shall fail to be fulfilled. Therefore, again we say to all people, Repent, and be baptized in the name of Jesus Christ, for remission of sins; and you shall receive the Holy Spirit, and shall know the truth, and be numbered with the house of Israel.

And we once more invite all the kings, presidents, governors, rulers, judges, and people of the earth, to aid us, the Latter-day Saints; and also, the Jews, and all the remnants of Israel, by your influence and protection, and by your silver and gold, that we may build the cities of Zion and Jerusalem, and the temples and sanctuaries of our God; and may accomplish the great restoration of all things, and bring in the latter-day glory.

That knowledge, truth, light, love, peace, union, honor, glory, and power, may fill the earth with eternal life and joy.

That death, bondage, oppression, wars, mourning, sorrow, and pain, may be done away for ever, and all tears be wiped from every eye.

In fulfillment of the work assigned them, let the Saints throughout the world, and all others who feel an interest in the work of God, forward their gifts, tithes, and offerings, for the building of the temple of the Lord, which is now in progress in the city of Nauvoo, in the State of Illinois.

Let them also come with their gold and silver, and goods, and workmen, to establish manufactories and business of all kinds, for the building up of the city; and for the employment and support of the poor, and thus strengthen the hands of those who have borne the burden and heat of the day, and who have made great sacrifices in laying the foundation of the kingdom of God, and moving on the work thus far.

We also make a solemn and an earnest request of all Editors of newspapers, both in this country and other countries to publish this proclamation. It certainly contains news, such as is not met with at all times, and in every place, and cannot fail to interest the reading public, especially those who have prayed every day of their lives for the Lords kingdom to to come; and for his will to be done on the earth, as it is done in heaven.

President Wilford Woodruff, who superintends the publishing department of the Latter-day Saints, in Liverpool, England, is also requested to give this proclamation a wide circulation throughout England, Scotland, Ireland, and the Isle of Man.

Elder Jones, our minister to Wales, is hereby instructed to publish the same in the Welsh language, and circulate it widely through that country.

It should also be translated into German, by some of our German elders, and published both in this country, and on the continent of Europe. Also in Spanish and in French.

Our Norwegian elders in the branch at Norway, Illinois, should also translate and publish it in their language, both in this country and in Norway, in Europe.

Elder Addison Pratt, our missionary to the Sandwich Islands, should also translate and publish it there. We also rely on our friends, the Jews, throughout the world, to give it a wide circulation in all their tongues and languages.

And last, but not least, we would invite the Editor of the Cherokee Advocate, and others of the remnant of Joseph, to publish the same as extensively as possible in the Indian tongues.

We also will endeavor on our part, to publish at our office, No. 7 Spruce street, New York, one hundred thousand copies of this work, to circulate in this country, gratis. And will do our best endeavors to send them to all presidents, governors, legislators, judges, postmasters, rulers, and people, not forgetting the clergy.

All persons who wish to aid us in so doing, will please forward us contributions for that purpose, directed to our office, No. 7, Spruce street, New York.

All who wish a number of copies for distribution, will obtain them at the above-named office, at 50 cents per hundred.

The world are also informed, that further information can be had by applying to the following general publishing offices of the Latter-day Saints.-Mr. John Taylor, "Times and Seasons" office, Nauvoo, in the State of Illinois; Messrs. Pratt and Brannan, "Prophet" office, No. 7, Spruce street, New York; Mr. Wilford Woodruff "Millennial Star" office, No. 36, Chapel street Liverpool, England. Also, of our travelling elders, and in our religious meetings throughout the world. New York April 6, 1845.

1845-April 10-No available copy of this Message has been located. It is a letter from the Quorum of the Twelve to Parley P. Pratt. The letter is mentioned in DHC 7:395.

Come Follow Me Lesson 45
November 1-7
D&C 125-128

D&C 125

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, March 1841, concerning the saints in the Territory of Iowa. HC 4: 311–312.

1–4, The saints are to build cities and to gather to the stakes of Zion.

(In June 1839, shortly after land was purchased for the settlement of the Saints in Illinois, the Prophet Joseph Smith negotiated the purchase of land across the Mississippi River in Iowa Territory (Smith, *History of the Church*, 3:378). At the October 1839 general conference of the Church, a stake was appointed for the gathering of the Saints at Commerce (Nauvoo), Illinois. At that same time a stake was appointed on the "west side of the river, in Iowa Territory; over which Elder John Smith was appointed President" (Smith, *History of the Church*, 4:12). However, after the announcement that a temple was to be built in Nauvoo the question was raised about the propriety of those living in Iowa leaving their settlements there to gather to Nauvoo. "About this time I received a revelation," recorded the Prophet Joseph Smith, "given in the City of Nauvoo, in answer to the following interrogatory—'What is the will of the Lord, concerning the Saints in the Territory of Iowa?'" (*History of the Church*, 4:311). Revelations of the Restoration, 988)

1 WHAT is the will of the Lord concerning the saints in the Territory of Iowa?

2 Verily, thus saith the Lord, I say unto you, if those who ^acall themselves by my name and are essaying to be my saints, if they will do my will and keep my commandments concerning them, let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come.

3 Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of ^aZarahemla be named upon it. (About 326 people lived in the city of Zarahemla.)

4 And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritance in the same, as well as in the city of ^aNashville, or in the city of Nauvoo, and in all the ^bstakes which I have appointed, saith the Lord.

D&C 126

Revelation given through Joseph Smith the Prophet, in the house of Brigham Young, at Nauvoo, Illinois, July 9, 1841. HC 4: 382. At this time Brigham Young was president of the Quorum of the Twelve Apostles. (Brigham Young was born to teach the gospel. His missionary zeal and love of truth knew no bounds. Almost immediately after his baptism, he went on a mission to Canada, in company with his brother, Joseph, to declare the restored gospel. Shortly after his return he joined Zion's Camp in their march from Kirtland, Ohio to the Fishing River in Missouri. He and his brother were known as the "sweet singers" of the Camp, always cheerful and true. In February of 1835 he was named one of the first Apostles of this dispensation. Early in May of that year he commenced his first apostolic mission in the Eastern States. In 1836, after having attended the solemn assembly at Kirtland and receiving the promised endowment, he went on another mission to the Eastern States, traveling through New York, Vermont, Massachusetts, and Rhode Island, returning to Kirtland in the fall of the year. In 1840, Brigham Young, accompanied by Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, left New York for a mission to Great Britain, where he labored with great success. On

20 April, 1841, he set sail for New York on his return journey. While in the British mission field, he had been instrumental in performing a great work. Of that missionary experience he said, "Through the mercy of God we have gained many friends, established churches in almost every noted town and city in the Kingdom of Great Britain, baptized between seven and eight thousand souls, printed 5000 Books of Mormon, 3000 Hymn Books, 2500 volumes of the Millennial Star, and 50,000 tracts" (Young, "History," 1). It was shortly after his return to Nauvoo that Joseph Smith visited Brigham's humble log cabin where his family were in near destitute conditions to give Brigham Young the revelation recorded here. At a conference held at Nauvoo 16 August 1841, the Prophet Joseph, with this revelation in mind, said that "the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victoriously to the nations" (Smith, History of the Church, 4:403). The time had come for Brigham Young to stand more watchfully in the shadow of Joseph Smith that he might be fully prepared when the time came for him to bear the Prophet's mantle. Revelations of the Restoration, p. 990-91)

1—3, Brigham Young is commended for his labors and is relieved of future travel abroad. (George Q. Cannon: In the month of July, 1841, the Apostles began to return to Nauvoo from their missions to Europe, and their coming was a great comfort to the Prophet in his hour of affliction. At a special conference which was held at Nauvoo on the 16th of August, 1841, shortly after the return of the Twelve, Joseph stated to the people there assembled that the time had come when the Apostles must stand in their places next to the First Presidency. They had been faithful and had borne the burden and heat of the day, giving the gospel triumph in the nations of the earth, and it was right that they should now remain at home and perform the duty in Zion. (Life of Joseph Smith, 1907, p. 374.))

1 DEAR and well-beloved brother, ^aBrigham Young, verily thus saith the Lord unto you: My servant Brigham (Orson F. Whitney: Brigham Young was a man of undoubted genius,—a master mind, well balanced and powerful, thoroughly practical in thought and method, and of Napoleonic energy and intuition. . . . Brigham Young first saw the Book of Mormon in the spring of 1830, at the home of his brother Phineas in Mendon. It had been left there by Samuel H. Smith, brother to the Prophet. Two years later a party of Mormon Elders from Pennsylvania came preaching in that neighborhood. Being converted to the faith, Brigham was baptized by Eleazer Miller on the 14th of April, 1832. . . . Not long afterward Brigham . . . accompanied by Joseph Young, visited Kirtland and became acquainted with the Prophet. It was the summer or fall of 1832. This was the first meeting of Joseph Smith with the man who was destined to be his successor. It is said that Joseph predicted about this time that Brigham Young would yet preside over the Church. (History of Utah, 1882, p. 112.)), it is ^bno more required at your hand to leave your family as in times past, for your offering is acceptable to me. **(Brigham needed to stay close to home so he could more closely watch Joseph Smith so he would know how to act as president of the Church when it was his turn.)**

2 I have seen your ^alabor and toil in journeyings for my name. (Brigham Young: I came into this Church in the spring of 1832. Previous to my being baptized, I took a mission to Canada at my own expense; and from the time that I was baptized until the day of our sorrow and affliction, at the martyrdom of Joseph and Hyrum, no summer passed over my head but what I was traveling and preaching, and the only thing I ever received from the Church, during over twelve years, and the only means that were ever given me by the Prophet, that I now recollect, was in 1842, when brother Joseph sent me the half of a small pig that the brethren had brought to him. I did not ask him for it. . . . I have traveled and preached, and at the same time sustained my family by my labor and economy. If I borrowed one hundred dollars, or fifty or if I had five dollars, it almost universally went into the hands of brother Joseph, to pay lawyers' fees and to liberate him from the power of his enemies, so far as it would go. Hundreds and hundreds of dollars that I have managed to get, to borrow and trade for, I have handed over to Joseph

when I came home. That is the way I got help, and it was good for me; it learned [sic.] me a great deal, though I had learned, before I heard of "Mormonism," to take care of number one. For me to travel and preach without purse or scrip was never hard. . . . In company with several of the Twelve I was sent to England in 1839. We started from home without purse or scrip, and most of the Twelve were sick; and those who were not sick when they started were sick on the way to Ohio; brother [John] Taylor was left to die by the road-side, by old father Coltrin, though he did not die. I was not able to walk to the river, not so far as across this block, no, not more than half as far; I had to be helped to the river, in not even an overcoat; I took a small quilt from the trundle bed, and that served for my overcoat, while I was traveling to the State of New York, when I had a coarse sattinet overcoat given to me. Thus we went to England, to a strange land to sojourn among strangers. When we reached England we designed to start a paper, but we had not the first penny to do it with. I had enough to buy a hat and pay my passage to Preston, for from the time I left home, I had worn an old cap which my wife made out of a pair of old pantaloons; but the most of us were entirely destitute of means to buy even any necessary article. We went to Preston, and held our Conference and decided that we would publish a paper; brother Parley P. Pratt craved the privilege of editing it, and we granted him the privilege. We also decided to print three thousand hymn books, though we had not the first cent to begin with, and were strangers in a strange land. We appointed brother Woodruff to Herefordshire, and I accompanied him on his journey to that place. I wrote to brother Pratt for information about his plans, and he sent me his prospectus, which stated that when he had a sufficient number of subscribers and money enough in hand to justify his publishing the paper, he would proceed with it. How long we might have waited for that I know not, but I wrote to him to publish two thousand papers, and I would foot the bill. I borrowed two hundred and fifty pounds of sister Jane Benbow, one hundred of brother Thomas Kington, and returned to Manchester, where we printed three thousand Hymn Books, and five thousand Books of Mormon, and issued two thousand Millennial Stars monthly, and in the course of the summer printed and gave away rising of sixty thousand tracts. I also paid from five to ten dollars per week for my board, and hired a house for brother Willard Richards and his wife who came to Manchester, and sustained them; and gave sixty pounds to brother P. P. Pratt to bring his wife from New York. I also commenced the emigration in that year. I was there one year and sixteen days, with my brethren the Twelve and during that time I bought all my clothing, except one pair of pantaloons, which the sisters gave me in Liverpool soon after I arrived there and which I really needed. I told the brethren, in one of my discourses, that there was no need of their begging, for if they needed anything the sisters could understand that. The sisters took the hint, and the pantaloons were forthcoming. I paid three hundred and eighty dollars to get the work started in London, and when I arrived home, in Nauvoo, I owed no person one farthing. (JD, August 31, 1856, 4:34-35.))

3 I therefore command you to ^asend my word abroad, and take especial ^bcare of your family from this time, henceforth and forever. Amen.

D&C 127

An epistle from Joseph Smith the Prophet to the Latter-day Saints at Nauvoo, Illinois, containing directions on baptism for the dead; dated at Nauvoo, September 1, 1842. HC 5: 142-144. (Before the Prophet Joseph sent this revelation and D&C 128 to the Saints, an unknown person made a serious attempt on the life of former Governor Boggs of Missouri. Orrin Porter Rockwell, a Mormon, was accused of the crime, (Porter was arrested on these charges and spent nine months in prison. He was later acquitted and released.) and Joseph Smith was named as his accessory. Residents of Missouri tried to compel the governor of Illinois, Thomas Carlin, to extradite Joseph Smith to Missouri to answer these false charges. This was a conspiracy to get the Prophet back into the hands of the Missourian mobbers. Governor Carlin of Illinois had joined in this conspiracy contrary to every principle of correct law, as it was later shown in the trial which was held in Springfield [Illinois]... From his place of concealment the

Prophet wrote these two letters (Section 127 and 128). D&C Student Manual, p. 314. Willard Richards: President Joseph Smith has this day received a full and complete discharge from all his bonds and difficulties, touching the case of Missouri, in the case of Lilburn W. Bogg's attempted assassination, having undergone a patient and laborious investigation by the circuit court of the United States, now in session in this place, Judge Pope presiding. It was decided that all the proceedings against the Mormon Prophet were illegal, and that the case should never be revived again. Joseph is in good health and fine spirits, and are all rejoicing that righteousness has prevailed throughout all the deliberations of the court, consequently Joseph is again free and ready to attend to his Master's business. The Saints rejoice, and the heavens are glad, that truth has not entirely left the earth, and that the kingdom is at hand. Yours in the gospel, W. Richards (Letter to Millennial Star) (MS, March 1843, 3:190.) The first public discourse on the subject of baptism for the dead had been given on 15 August 1840 at the funeral of Seymour Brunson, who had been a member of the high council in Nauvoo. Simon Baker made an account of what Joseph Smith had said on that occasion. "He [the Prophet] read the greater part of the 15th chapter of Corinthians and remarked that the Gospel of Jesus Christ brought glad tidings of great joy, and then remarked that he saw a widow in that congregation that had a son who died without being baptized, and this widow in reading the sayings of Jesus 'except a man be born of water and of the spirit he cannot enter the kingdom of heaven,' and that not one jot nor tittle of the Savior's words should pass away, but all should be fulfilled. He then said that this widow should have glad tidings in that thing. He also said the apostle [Paul] was talking to a people who understood baptism for the dead, for it was practiced among them. He went on to say that people could now act for their friends who had departed this life, and that the plan of salvation was calculated to save all who were willing to obey the requirements of the law of God" (Ehat and Cook, Words of Joseph Smith, 49). Revelations of the Restoration, p. 1020-21)

1—4, Joseph Smith glories in persecution and tribulation; 5—12, Records must be kept relative to baptisms for the dead. (By the summer of 1842 persecution had grown to the point that the Prophet Joseph Smith was forced into hiding. This revelation was given while he was staying in the home of Brother Taylor, father of John Taylor. D&C Student Manual, p. 314)

1 FORASMUCH as the Lord has revealed unto me that my enemies, both in Missouri and this State, were again in the pursuit of me; and inasmuch as they pursue me without a ^acause, (Responding to the question as to why the Prophet was constantly subjected to such harassment, Brigham Young said, **"Why was he hunted from neighborhood to neighborhood, from city to city, from State to State, and at last suffered death? Because he received revelations from the Father, from the Son, and was ministered to by holy angels, and published to the world the direct will of the Lord concerning his children on the earth. Again, why was he persecuted? Because he revealed to all mankind a religion so plain and so easily understood, consistent with the Bible, and so true. It is now as it was in the days of the Savior; let people believe and practise these simple, Godlike truths and it will be as it was in the old world, they will say, if this man be let alone he will come and take away our peace and nation"** (Journal of Discourses, 18:231). Revelations of the Restoration, p. 1021) and have not the least shadow or coloring of justice or right on their side in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest dye, (Brigham Young observed that **"Joseph, our Prophet, was hunted and driven, arrested and persecuted, and although no law was ever made in these United States that would bear against him, for he never broke a law, yet to my certain knowledge he was defendant in forty-six lawsuits, and every time Mr. Priest was at the head of and led the band or mob who hunted and persecuted him. And when Joseph and Hyrum were slain in Carthage jail, the mob, painted like Indians, was led by a preacher"** (Journal of Discourses, 14:199). Revelations of the Restoration, p. 1021-22) I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my ^baffairs with agents

and clerks (Oliver K. Granger, William W. Phelps, William Clayton, Willard Richards, and James Sloan.) who will transact all business in a prompt and proper manner, and will see that all my debts are canceled in due time, by turning out property, or otherwise, as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

2 And as for the ^aperils which I am called to pass through, they seem but a small thing to me, as the ^benvy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ^cordained from before the foundation of the world ("Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was," declared the Prophet Joseph Smith, "I suppose I was ordained to this very office in that Grand Council" (Teachings of the Prophet Joseph Smith, 365).) for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God ^dknoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me; and I feel, like Paul, to glory in ^etribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, **I shall triumph over all my enemies, for the Lord God hath spoken it.**

3 Let all the saints rejoice, therefore, and be exceedingly glad; for Israel's ^aGod is their God, and he will mete out a just recompense of ^breward upon the heads of all their ^coppressors.

4 And again, verily thus saith the Lord: Let the work of my ^atemple, (Nauvoo) and all the works which I have appointed unto you, be continued on and not cease; and let your ^bdiligence, and your perseverance, and patience, and your works be redoubled, and you shall in nowise lose your reward, saith the Lord of Hosts. **(It can justly be said that the revelations received in Nauvoo and the ordinances performed in its temple rank among the most important events in earth's history. Events of such spiritual grandeur require a matching expression of faith. The building and completion of the Nauvoo Temple constituted evidence sufficient for all the hosts of heaven to know that the Lord had indeed raised up a people worthy of the endowment of power that he deigned to put upon them. In the labor of building that temple, the nation of Israel was born anew and the announcement made to all the world that the stone seen by Daniel had commenced to roll forth and that there was no power in heaven or on earth that could stop it.** Revelations of the Restoration, p. 1022-23) And if they ^cpersecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

5 And again, I give unto you a word in relation to the ^abaptism for your dead.

6 Verily, thus saith the Lord unto you concerning your dead: When any of you are ^abaptized for your dead, let there be a ^brecorder, (Joseph Smith: I have one remark to make respecting the baptism for the dead to suffice for the time being, until I have opportunity to discuss the subject at greater length—all persons baptized for the dead must have a recorder present, that he may be an eyewitness to record and testify of the truth and validity of his record. It will be necessary, in the Grand Council, that these things be testified to by competent witnesses. Therefore let the recording and witnessing of baptisms for the dead be carefully attended to from this time forth. [Sec. 128:2-5.] **If there is any lack, it may be at the expense of our friends; they may not come forth.** (HC 5:141, August 31, 1842.) and let him be eyewitness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; (Baptism is an ordinance of salvation by which men obtain entrance into the kingdom of heaven. Of necessity it must be performed by one having authority—one properly commissioned to act—and of equal necessity others sharing that same authority must act as witnesses of the event. They are also to see that proper records are kept. Such is the order of heaven. Revelations of the Restoration, p. 1023. Those qualified to be witnesses are priests in the Aaronic Priesthood and all holders of the Melchizedek Priesthood.)

7 That in all your recordings it may be ^arecorded in heaven; whatsoever you ^bbind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven; **(The responsibility of the**

Latter-day Saints is unique in the history of the world. Work for the dead had been done by the Saints of the meridian of time, but it falls to the Latter-day Saints to accomplish the bulk of this work. In these verses the Lord gives instructions so the work can be done in an orderly, verifiable way. D&C Student Manual, p. 315)

8 For I am about to ^arestore many things to the earth, pertaining to the ^bpriesthood, saith the Lord of Hosts. **(It was in Nauvoo that the fulness of the priesthood was restored. Here the keys of the kingdom were given to those who would succeed Joseph Smith in this great latter-day work. Here the Twelve received the rights of the priesthood and all the powers and blessing of the temple. Here thousands of Latter-day Saints were clothed in the blessings of the priesthood and endowed with power from on high. Those sensitive to the things of the Spirit cannot walk the streets where old Nauvoo stood without the sense that they walk on sacred ground, the staging place for great events of our dispensation.** Revelations of the Restoration, p. 1023)

9 And again, let all the ^arecords be had in order, that they may be put in the archives of my holy temple, to be held in remembrance from generation to generation, saith the Lord of Hosts. (Temple records contain the names and ordinance dates for all persons for whom temple work has been done in this dispensation. This important data is stored in computers for ease of retrieval. This kind of record keeping fulfills the Lord's requirement for "all the records [to] be had in order." D&C Student Manual, p. 315)

10 I will say to all the saints, that I desired, with exceedingly great desire, to have addressed them from the stand on the subject of baptism for the dead, on the following Sabbath. But inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it to you by mail, as well as many other things.

11 I now close my letter for the present, for the want of more time; for the enemy is on the alert, and as the Savior said, **the ^aprince of this world cometh, but he hath nothing in me.**

12 Behold, my prayer to God is that you all may be saved. And I subscribe myself your servant in the Lord, prophet and ^aseer of the Church of Jesus Christ of Latter-day Saints.

JOSEPH SMITH

D&C 128

An epistle from Joseph Smith the Prophet to The Church of Jesus Christ of Latter-day Saints, containing further directions on baptism for the dead; dated at Nauvoo, Illinois, September 6, 1842. HC 5: 148—153. ("Brother Joseph was hid up in my house from his enemies from Missouri," wrote Edward Hunter. "During that time, Joseph revealed the last part of the baptism for our dead. I was present with William Clayton" (Carter, Our Pioneer Heritage 6:323).)

1—5, Local and general recorders must certify to the fact of baptisms for the dead; 6—9, Their records are binding and recorded on earth and in heaven; 10—14, The baptismal font is a similitude of the grave; 15—17, Elijah restored power relative to baptism for the dead; 18—21, All of the keys, powers, and authorities of past dispensations have been restored; 22—25, Glad and glorious tidings acclaimed for the living and the dead.

1 AS I stated to you in my letter before I left my place, that I would write to you from time to time and give you information in relation to many subjects, I now resume the subject of the ^abaptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies. **(Certain things become more important in our lives than other things.)**

2 I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a ^arecorder, who should be eye-witness, and also to hear with his ears, that he might make a record of

a truth before the Lord.

3 Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in **each ward** of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, and so forth, and the history of the whole transaction; naming also some three individuals that are present, if there be any present, who can at any time when called upon certify to the same, that **in the mouth of two or three ^awitnesses every word may be established.** (This system is still used in the Church today.)

4 Then, let there be a general ^arecorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record they have made is true. Then the general church recorder can enter the record on the general church book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes and heard with his ears, and made a record of the same on the general church book. (Rudger Clawson: In the early days of the Church some baptisms for the dead that were not properly witnessed and recorded, were rejected of the Lord, and the work had to be done over again. We know that great care and attention is given to this matter today in our Temples and that efficient help must be secured to do this. . . . Truly it is a great and marvelous work, and not the least important thing about it is that these ordinances are all carefully recorded in the books and are filed away in the archives of the Temple, to be brought forth in due time. From these records the people who have gone to that house will be judged. Nothing that is done in that Temple will be accepted of the Lord, except it is properly witnessed and recorded. (CR, April 1900, pp. 43-44.))

5 **You may think this order of things to be very particular; but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the ^asalvation of the dead who should die without a ^bknowledge of the gospel.** (Joseph Smith: 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. 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; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled 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. 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; 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, for I, the Lord, will judge all men according to their works, according to the desire of their hearts. 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. (HC 2:380-81, January 21, 1836.) Parley P. Pratt: **In the world of spirits there are Apostles, Prophets, Elders, and members of the Church of the Saints, holding keys of Priesthood, and power to teach, comfort, instruct, and proclaim the Gospel to their fellow spirits, after the pattern of Jesus Christ. In the same world there are also the spirits of Catholics and Protestants of every sect, who have all need to be taught and to come to the knowledge of the true unchangeable Gospel in its fullness and simplicity, that they may be judged the same as if they had been privileged with the same in the flesh. [1 Peter 4:6.] There is also the Jew, the Mahomedan, the infidel, who did not believe in Christ while in the flesh. All these must be taught, must come to the knowledge of the crucified and risen Redeemer, and hear the glad**

tidings of the Gospel. There are also all the varieties of the heathen spirits; the noble and refined philosopher, poet, patriot or statesmen of Rome or Greece, the enlightened Socrates and Plato, and their like, together with every grade of spirits down to the most uncultivated of the savage world. All these must be taught, enlightened, and must bow the knee to the eternal King, for the decree hath gone forth that unto Him every knee shall bow and every tongue confess. [Sec. 76:110-11; 88:104.] O, what a field of labor, of benevolence, of missionary enterprise now opens to the Apostles and Elders of the Church of the Saints! As this field opens they will begin to realize more fully the extent of their divine mission, and the meaning of the great command to "preach the gospel to every creature." [Mark 16:15.] In this vast field of labor the Priesthood are, in a great measure, occupied during their sojourn in the world of spirits, while awaiting the resurrection of the body, and at the same time they themselves are edified, improved and greatly advanced and matured in the science of divine Theology. (Key to the Science of Theology, 1943, pp. 127-28.)

Joseph F. Smith: In relation to the deliverance of spirits from their prison house, of course, we believe that can only be done after the gospel has been preached to them in the spirit, and they have accepted the same, and the work necessary to their redemption by the living be done for them. That this work may be hastened so that all who believe, in the spirit world, may receive the benefit of deliverance, it is revealed that the great work of the Millennium shall be the work in the temples for the redemption of the dead; and then we hope to enjoy the benefits of revelation through the Urim and Thummim, or by such means as the Lord may reveal concerning those for whom the work shall be done, so that we may not work by chance, or by faith alone, without knowledge, but with the actual knowledge revealed unto us. It stands to reason that, while the gospel may be preached unto all, the good and the bad, or rather to those who would repent and to those who would not repent in the spirit world, the same as it is here, redemption will only come to those who repent and obey. There is, no doubt, great leniency given to people who are anxious to do the work for their dead, and in some instances, very unworthy people may have the work done for them; it does not follow, however, that they will receive any benefit therefrom, and the correct thing is to do the work only for these of whom we have the testimony that they will receive it. However, we are disposed to give benefit of the doubt to the dead, as it is better to do the work for many who are unworthy than to neglect one who is worthy. Now, we know in part and see in part, but steadfastly look forward to the time when that which is perfect will come. [1 Cor. 13:8-12.] We are left largely to our own agency here, to exercise our own intelligence and to receive all the light that is revealed, so far as we are capable of receiving it, and only those who seek the light, and desire it, are likely to find it. [Sec. 88:63-64; 46:8-9.] (IE, December 1901, 5:146-47.) Joseph Fielding Smith: **We are not going to do the temple work for everybody, because it doesn't pertain to them ["all of the ordinances of the Gospel, pertain to the celestial kingdom of God"] . We are going to do the temple work for those who are entitled, through their faith and their repentance, to enter into the celestial kingdom.** But somebody says, "How do we know? We search our records for hundreds of years and do the work for all of them." Of course we do, because we can't judge. I don't know whether one man is worthy and another isn't. The Lord has given us the privilege of doing the work for all of our kindred, with the hope of course that all of them will receive the truth, and since we are of the house of Israel our parents, generation by generation as they go back, also would be of the house of Israel, and hence they would be more likely to receive the Gospel than would those who are purely Gentiles. **Now if there are any in our lines we do work for in the temple who are unworthy or unwilling to receive the ordinances of the house of the Lord, then the Lord will be the judge. He will set that ordinance aside and it will not be accounted as done. That is in His hands. Our duty is to do the work the Lord has required at our hands for the salvation of our dead. Now in the justice of our Father in Heaven every soul on the face of the earth must have an opportunity to receive the Gospel.** I want to read a verse to you from the Doctrine and Covenants: For verily **the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.** And the rebellious shall be pierced with much sorrow; for their iniquities

shall be spoken upon the housetops, and their secret acts shall be revealed. (D&C 1:2-3.) Now reason teaches us that it is a physical impossibility for us to reach every soul upon the face of the earth with a knowledge of the Gospel. We have not done that. With all the means at our command they have been dying by the thousands, both in the days since the work began and before, without having heard the voice of a servant of the Son of God upon the earth; yet the time must come, in the justice of our Father in Heaven, when every soul must hear—every ear shall hear, every eye shall see, every heart shall be penetrated—and if it isn't done in this life by the preaching of the Gospel then it must be done among the dead, in the spirit world; but it must be done. (Utah Genealogical and Historical Magazine, October 1940, pp. 196-97.)

6 And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20:12—*And I saw the dead, small and great, stand before God; and the books were opened; (Scriptures) and another book was opened, which is the book of life;* (Bruce R. McConkie: "What is it? Figuratively, it is our own life, and being, the record of our acts transcribed in our souls, an account of our obedience or disobedience written in our bodies. Literally, it is the record kept in heaven of the names and righteous deeds of the faithful. What books? The Standard Works of the Church, the holy scriptures wherein the law of the Lord is recorded and the instruction given as to how men should walk in this mortal probation; also, the records of the Church wherein are recorded the faith and good works of the saints—the records of their baptism, celestial marriage, tithing, missionary service, and their acts of devotion and worship" (McConkie, Doctrinal New Testament Commentary, 3:578).) *and the dead were judged out of those things which were ^awritten in the books, according to their works.*

7 You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; (Heaven too keeps its record of all that we do. This record will stand as a second witness with the record kept on earth in the determination of our standing before God. Revelations of the Restoration, p. 1026) but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the ^arecords which are kept on the earth. And the book which was the ^bbook of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven.

8 Now, the nature of this ordinance consists in the ^apower of the priesthood, by the revelation of Jesus Christ, wherein it is granted that whatsoever you ^bbind on earth shall be bound in heaven, (Melvin J. Ballard: An evidence that those in the Spirit world know of the work we do here in the Temples, was related by President [Edward J.] Wood of the Alberta Temple. While sealing a group of children to their parents, in the midst of the ceremony he felt an impression to ask the mother who was present, "Sister, does this list contain the names of all your children?" She said, "Yes." He began again, but once more he stopped and asked if the list named all her children. She told him there were no more children. He attempted to proceed, but a third time was impelled to ask: "My sister, have you not lost a child whose name is not on this list?" Then she said: "Yes, I do remember now. We did lose a little baby. It was born alive and then died soon after. I had forgotten to put its name down." The name was given and then it, being the first born, was named first and all were sealed to the parents. Then President Wood said: "Everytime I started to seal the children, I heard a voice say: 'Mother, don't forget me,' and I could not go any farther." The appeal was made each time until the omission was discovered. Our loved ones who have departed are conscious of what is happening. They are often very near to us. Their hearts are turned to the work we are doing. We can make them happy and make ourselves happy. (Utah Genealogical and Historical Magazine, October 1932, 23:149.) and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves

have attended to the ^cordinances in their own *propria persona*, or by the means of their own agents, (by proxy) according to the ordinance (baptism and other ordinances for the dead) which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead

9 It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a ^adispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in ^bauthority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great ^cJehovah. This is a faithful saying. Who can hear it?

10 And again, for the precedent, Matthew 16:18, 19: *And I say also unto thee, That thou art Peter,* (The name Peter (petros) means "small rock"; Christ is using a subtle word play here. When he says "upon this rock" (petra), meaning bedrock, "I will build my church," he is telling Peter that he will be a revelator and that the Church will be founded upon the principle of revelation. At the time of their first meeting, Christ told Peter that he would be called "Cephas," which is by interpretation a "seer," or a "stone" (JST John 1:42). Revelations of the Restoration, p. 1027) *and upon this "rock I will build my church* (There is and can be only one true Church. Bruce R. McConkie: "What then is the principle upon which the Lord has built up his Church and established his kingdom in all ages?" asked Bruce R. McConkie. "Always, invariably, eternally, exclusively, Deity has and does operate upon the principle of revelation. By revelation his mind and will is made known and his kingdom established; without it he becomes an unknown God, an immaterial nothing; without it men substitute their own creeds and theories for his plans and purposes. Adam, Enoch, Noah, Abraham, Moses, the Brother of Jared, Nephi, Joseph Smith, and every prophet through whom the God of heaven set up his earthly kingdom, received their commission and direction by revelation. Where there is revelation, there is the kingdom of God on earth; where there is no revelation, there the kingdom of God is not" (Doctrinal New Testament Commentary, 1:386).); *and the gates of hell shall not prevail against it.* (We will be able to go into hell to preach the gospel and not be kept inside. As used in scripture, hell has reference to the place of departed spirits (Bible Dictionary, 699). In some passages, though certainly not all, it refers to the place of torment or the abiding place of wicked spirits. The point of this passage of scripture is that the keys being promised to Peter will have power to open such gates. A gate prevails when it keeps something in or out of a particular place. For keys to prevail is for them to either lock or unlock such a gate so that people can enter or leave the gated area. Those who obey the laws and ordinances of the gospel have the promise that the gates of hell shall not prevail against them (D&C 10:69; 17:8; 21:4-6; 98:22). **This is generally thought to mean that they are safe from the threat of ending up in the place of torment when they die. It is also generally supposed that in the context of the present text it is saying that hell or the devil will not prevail against Peter. In fact, what is being said is that Peter will have power to direct the ministering of the gospel in the world of the spirits and that he, and for that matter all faithful Saints acting under his direction, will have the power to move freely from one part of the spirit world to another.** Revelations of the Restoration, p. 1029) *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*

11 Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the ^apowers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a ^bknowledge of facts in relation to the ^csalvation of the children of men, both as well for the dead as for the living.

12 Herein is ^aglory and honor, and immortality and eternal life—The ordinance of baptism by water, to be ^bimmersed therein in order to answer to the likeness of the dead, that one principle might accord with the other; to be immersed in the water and come forth out of the water is in the likeness of the

resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

13 Consequently, the ^abaptismal font was instituted as a similitude of the grave, (Joseph Fielding Smith: The Lord has placed the baptismal font in our temples below the foundation, or the surface of the earth. This is symbolical, since the dead are in their graves, and we are working for the dead when we are baptized for them. Moreover, baptism is also symbolical of death and the resurrection, in fact, is virtually a resurrection from the life of sin, or from spiritual death, to the life of spiritual life. (See D&C 29:41-45.) Therefore when the dead have had this ordinance performed in their behalf they are considered to have been brought into the presence of God, just as this doctrine is applied to the living. Other ordinances of the endowment and sealings therefore do not have to be performed below the surface of the earth as in the case of baptism. (CHMR, 1950, 4:137-38.)) and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another—that which is earthly conforming to that which is ^bheavenly, as Paul hath declared, 1 Corinthians 15:46, 47, and 48:

14 *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (That which is natural will become spiritual, meaning immortal.) The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.* And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the ^asealing and binding power, and, in one sense of the word, the ^bkeys of the kingdom, which consist in the key of ^cknowledge.

15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their ^asalvation is necessary and essential to our salvation, as Paul (Joseph Smith: He [the apostle Paul] is about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; short face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man. (TPJS, January 5, 1841, p. 180.) Ruderger Clawson: **Some years ago, a brother approached me, and he said: "Brother Clawson, I am sixty-seven years of age; I have been a strong and active man in my life, and have done a great deal of hard work, but now I am somewhat feeble; I cannot engage in manual labor as heretofore. How shall I spend my time?" I said to him, "Go to the house of the Lord." "Thank you," he replied, "I will take your counsel." About eight years later, I met this brother again. He appeared to be very happy indeed; and there was an expression of joy in his countenance. "Brother Clawson," he said, "during the past eight years I have been working for my ancestors, in the house of the Lord. After that conversation with you, I went east and I gathered up eight hundred names of my relatives; and during the past eight years I have personally officiated for three hundred of my ancestors, and I propose to continue on with the good work; I am happy for the Lord has blessed me." He further said, "I saw in a vision, upon one occasion, my father and mother, who were not members of the Church, who had not received the Gospel in life, and I discovered that they were living separate and apart in the spirit world, and when I asked them how it was that they were so, my father said: 'This is an enforced separation, and you are the only individual that can bring us together; you can do this work; will you do it?'—meaning that he should go into the house of the Lord and there officiate for his parents who were dead, and by the ordinance of sealing bring them together and unite them in the family relation beyond the veil; and he informed me that he had attended to the work, and I rejoiced with him and congratulated him. (CR, October 1908, p. 74.)) says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made ^bperfect. (Joseph Smith: This doctrine [baptism for the dead] presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in**

heaven and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. (HC 4:426, October 2, 1841.) No one is saved separately and singly. Salvation is a community affair, and the covenant of salvation is made with the community of Saints rather than with people individually. The Lord had Moses lead the children of Israel to Sinai that he might make of them a holy nation. To Moses he said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Exodus 19:5-6). So it was that covenants were made between the generations long before we were born to do a work and labor for each other. Elder John A. Widtsoe explained: **"In our preexistent state . . . we made a certain agreement with the Almighty. The Lord proposed a plan. . . . We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but . . . saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation. "That places us in a very responsible attitude towards the human race. By that doctrine, with the Lord at the head, we become saviors on Mount Zion, all committed to the great plan of offering salvation to the untold numbers of spirits. To do this is the Lord's self-imposed duty, this great labor his highest glory. Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory"** ("Worth of Souls," 25:189). Illustrating the covenants made before we were born that exist between the generations, Wilford Woodruff bore the following testimony, "I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American Government and signed the Declaration of Independence were the best spirits the God of Heaven could find on the face of the earth. They were choice spirits, not wicked men. George Washington and all the men that labored for the purpose were inspired of the Lord. Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence with General Washington called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the house of God for them. Men are here, I believe, that know of this— Brothers J. D. T. McAllister, David H. Cannon and James C. Bleak. Brother McAllister baptized me for all these men, and I then told these brethren that it was their duty to go into the Temple and labor until they got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not. I bear this testimony because it is true. The spirit of God bore record to myself and the brethren while we were laboring in that way" (cited in Lundwall, Temples of the Most High, 82). To President Woodruff they said, "You have had the use of the Endowment House for a number of years and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God" (Journal of Discourses, 19:229). Revelations of the Restoration, p. 1031-32)

16 And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15:29: *Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?*

17 And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the ^arestoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: *Behold, I will send you ^bElijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite*

the earth with a curse. (Melvin J. Ballard: **The dead know where their records are, so you are to search until you have gone as far as you can. But, of course, there are hosts of men and women in the Spirit World whose records don't exist anywhere on the earth, but whose record is in the Spirit World. When you have done all you can do and have reached the limit, what will happen? As always in the past, man's extremity is God's opportunity. The Lord never helps us while we can help ourselves. This is our day. We don't expect Him to do miraculous things that we can do ourselves. When we have done our utmost, then will come God's opportunity.** Don't think for a moment that the temples will close. They will go on all through the Millennium. Great hosts of the dead in the Spirit World are waiting for this work. Should it not stir us to do everything to relieve them of their distress? It surely should. When we have done our utmost, then will come the day when the authorities that preside on the other side will come and make known all who have received the Gospel in the Spirit World, and everyone entitled to have their work done. That is the simplest thing in the world. When the Lord is ready, it will be very simple and very easy. We can speed that day by doing now the work that we can do.

18 I might have rendered a ^aplainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a ^bcurse unless there is a welding ^clink of some kind or other between the fathers and the ^dchildren, (Marriner F. Merrill: We may pass away any moment. I have known of many instances of this kind, where people have put off from time to time and from year to year, their work in behalf of some of their kindred dead, and have finally passed away themselves without doing this work. (CR, October 1899, pp. 64-65.)) upon some subject or other—and behold what is that subject? It is the ^ebaptism for the dead. **For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also;** for it is necessary in the ushering in of the dispensation of the ^ffulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the ^gfoundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto ^hbabes and sucklings in this, the dispensation of the fulness of times. (Orson F. Whitney: The dominant thought in the mind of the Prophet Joseph Smith during his last days on earth was expressed by him in the following forceful language: [Sec. 128:18, quoted.] Involved in this mighty scheme of bringing together all things that are Christ's, is the gathering of the scattered house of Israel, the children of Abraham, Isaac and Jacob, the chosen people, through whom God has worked from the beginning for the salvation and betterment of mankind; and Joseph Smith, a descendant of that Joseph who was sold into Egypt [2 Nephi 3:6-8, 14-15], was the divinely appointed instrument for lifting up the ensign for the gathering of Israel in the last days. And what is the object in view? Why all this stupendous labor and sacrifice? Why must the house of Israel be assembled? Why must the gospel dispensations—links of a mighty chain extending from the creation down to the end of time—be bound together in one? It is because God is coming down upon the earth, and the way must be prepared before him. Jesus Christ is coming to reign as King of Kings, to inaugurate the millennial era of universal freedom, righteousness and peace; and in order that his coming, which is designed as a blessing, may not prove a curse, a calamity, through the unpreparedness of His people and the world at large, he has set his hand in these days to perform the marvelous work and wonder that the Prophet Isaiah foretold. [Isa. 29:14.] (CR, April 1918, p. 74.) John Taylor: We talk sometimes about co-operation; but the plan of salvation, if you please, is a grand Co-operative Scheme, as expansive as the heavens and as wide as eternity; it penetrates through all time, extends through all ages, and reaches men in every position, living or dead; they who have lived, we who now live, and they who will live hereafter are all working together in this grand co-operative plan, and we cannot be made perfect without our progenitors, neither can they be perfected without us, and they are as much dependent upon us as we are dependent upon them. We can build temples, they cannot; it is not their

province to administer in them at present, but it is ours, and we are called upon to do so. They are interested in our welfare, they are our fathers, we are their children; they are laboring there, we here, for our mutual salvation and exaltation in the kingdom of God. . . . The living and the dead so-called in Christ are all working for the accomplishment of the same great objects and purposes. Don't you think that they, behind the veil, feel as much interested in the work as we do? Read the little glimpse given by John in Revelation, where he speaks about the souls of those before the altar; who prayed day and night that he would avenge them of their adversaries [Rev. 6:10] ; and again, when the time came when Babylon was cast down there was rejoicing among the angels in heaven. [Rev. 12:7-12.] This gives us some faint idea of the feelings entertained by those on the other side of the veil in relation to events here. (JD, April 8, 1875, 17:373-74.)

19 **Now, what do we hear in the gospel which we have received? A voice of ^agladness! A voice of mercy from heaven; and a voice of ^btruth out of the earth;** ("Truth" is the name by which the Nephite record known to us as the Book of Mormon was spoken of in prophecy. For instance, Enoch speaking for the Lord prophetically described the final gospel dispensation, saying, "And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City" (Moses 7:62; emphasis added). Drawing on this text, the psalmist wrote, "Truth shall spring out of the earth; and righteousness shall look down from heaven" (Psalm 85:11). Revelations of the Restoration, p. 1034) glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great ^cjoy. How beautiful upon the mountains are the ^dfeet of those that bring glad tidings of good things, (Though the coming forth of the Book of Mormon would certainly be a cause for rejoicing among those who faithfully compiled this record that it might in some future day come into the hands of their descendants (D&C 10:46-48), we would understand this text to mean that as the Book of Mormon is destined to gather Israel among the living so it is destined to be used in like manner among the dead. If they are to be judged according to men in the flesh (1 Peter 4:6; D&C 138:10), they too must be called upon to accept or reject the testimony of scripture. Revelations of the Restoration, p. 1034) and that say unto Zion: Behold, thy God reigneth! As the ^edews of Carmel, so shall the knowledge of God descend upon them!

20 And again, what do we hear? Glad tidings from ^aCumorah! ^bMoroni, an angel from heaven, declaring the fulfilment of the prophets (No subject was of greater interest to Israel's prophets than the latter-day gathering and redemption of Israel. This was a dominant theme with both the prophets of the Old Testament and the prophets of the Book of Mormon. The coming forth of the Book of Mormon signaled the beginning of these long-looked-for events. Revelations of the Restoration, p. 1034)—the ^cbook to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to ^dbear record of the book! The voice of ^eMichael on the banks of the Susquehanna, detecting the ^fdevil when he appeared as an angel of ^glight! **(No account has been preserved of the occasion when Michael, or Adam, appeared to aid the Prophet in detecting the devil when he appeared as an angel of light. Lehi, in his great discourse on the Atonement, refers to the fact that the devil attempted to deceive Adam and Eve in the same manner (2 Nephi 9:9). This may suggest that Adam by virtue of his own experience in such things came to aid the Prophet as a mentor on this occasion.** Revelations of the Restoration, p. 1035) The voice of ^hPeter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the ⁱkeys of the kingdom, and of the dispensation of the fulness of times! (Erastus Snow: "In due course of time, as we read in the history which he [Joseph] has left, Peter, James and John appeared to him— it was at a period when they were being pursued by their enemies and they had to travel all night, and in the dawn of the coming day when they were weary and worn, who should appear to them but Peter, James and John, for the purpose of conferring upon them the Apostleship, the keys of which they themselves had held while upon the earth,

which had been bestowed upon them by the Savior. This Priesthood conferred upon them by those three messengers embraces within it all offices of the Priesthood from the highest to the lowest" (Journal of Discourses, 23:183).)

21 And again, the voice of God in the chamber of old ^aFather Whitmer, in Fayette, Seneca county, (It was in the chamber or upper room of the Whitmer home that Joseph and Oliver labored on much of the translation of the Book of Mormon. It was here too that the revelation was given directing that they proceed with the organization of the Church. Revelations of the Restoration, p. 1036) and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of ^bGabriel, and of Raphael, **(The Prophet learned by revelation that Gabriel was Noah (Teachings of the Prophet Joseph Smith, 157). Raphael may have been Enoch. This conclusion is deduced by listing the six major gospel dispensations prior to our own—Adam's, Enoch's, Noah's, Abraham's, Moses', and the meridian of time, and then noting that we can identify someone coming to restore keys from each of them except Enoch's. Since we have both a name and a dispensation unaccounted for, the answer may be found in putting the two together.** Revelations of the Restoration, p. 1036) and of divers ^cangels, from Michael or ^dAdam down to the present time, all declaring their ^edispensation, their rights, their ^fkeys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, ^gprecept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our ^hhope!

22 **Brethren, shall we not go on in so great a cause? Go forward and not backward. ^aCourage, brethren; and on, on to the victory!** Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into ^bsinging. Let the ^cdead speak forth anthems of eternal praise to the ^dKing Immanuel, who hath ordained, before the world was, that which would enable us to ^eredeem them out of their ^fprison; for the prisoners shall go free. (In a marvelous Messianic prophecy, Isaiah spoke in behalf of the promised Messiah, saying, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn" (Isaiah 61:1-2; emphasis added). Some 750 years later, Jesus would quote these same words in the synagogue at Nazareth to identify himself as the promised Messiah and formally begin his ministry among men (Luke 4:16-21). Following his crucifixion, and while his body lay in the borrowed tomb of Joseph of Arimathea, Christ visited the spirits in prison to announce that through his resurrection all might eventually be freed from that prison. There he commissioned missionaries to teach the gospel to those bound by sin and ignorance that they too might be free to stand in the light of the gospel. Only with the restoration of the gospel is the true meaning of such text made known to us. Revelations of the Restoration, p. 1037)

23 Let the ^amountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid ^brocks weep for joy! And let the sun, moon, and the ^cmorning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and ^dimmortality, and eternal life; kingdoms, principalities, and powers!

24 Behold, the great ^aday of the Lord is at hand; and who can ^babide the day of his coming, and who can stand when he appeareth? For he is like a ^crefiner's ^dfire, and like fuller's soap; and he shall sit as a ^erefiner and purifier of silver, and he shall purify the sons of ^fLevi, and purge them as gold and silver, that they may offer unto the Lord an ^goffering in righteousness. Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; **(This verse is often misused and misunderstood. In its first sentence, it simply draws upon the language of Malachi relative to the role to be played by the literal sons of Levi in the last days. Joseph Smith identified**

this as animal sacrifice (Teachings of the Prophet Joseph Smith, 172-73). In the second sentence, the Prophet says that since the sons of Levi are going to make their offering, let us also make our offering. Our sacrifice is to center in the labor we do in behalf of our kindred dead in the house of the Lord. That is, if the sons of Levi are going to be true to their office and calling, let us in like manner be true to ours. Revelations of the Restoration, p. 1037. John A. Widtsoe: The "offering in righteousness" is here identified with temple work for the salvation of the dead, which encompasses all the principles of the plan of salvation. When, therefore, the sons of Levi accept Christ and His gospel, subject themselves to the ordinances of the Church, and become active in gospel requirements, they will offer the offering in righteousness of which has been spoken. (Evidences and Reconciliations, 1943, 1:196.)) and let us present in his holy temple, when it is finished, a book containing the ^hrecords of our dead, which shall be worthy of all acceptance.

25 Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time. I am, as ever, your humble servant and never deviating friend,
JOSEPH SMITH.

Come Follow Me Lesson 46
November 8-14
D&C 129-132

D&C 129

Instructions given by Joseph Smith the Prophet, at Nauvoo, Illinois, February 9, 1843, making known three grand keys by which the correct nature of ministering angels and spirits may be distinguished. HC 5: 267.

(True religion, according to the Prophet Joseph Smith, is one of individual participation. **If one man can dream dreams, see visions, entertain angels, or stand in the presence of God, so can all others by complying with the same principles.** Thus, it was necessary to educate the Saints that they not be deceived by counterfeit revelations or by the devil appearing as an angel of light. As previous revelations had been given to teach the Saints how to distinguish a true revelation from a false one, this revelation announced principles or keys by which the devil or one of his own could be discerned when posing as a messenger from God. When the Prophet first learned these principles is not known. We can be confident, however, that it was some time before this section was recorded. Given that all priesthood and keys restored in this dispensation were conferred upon the Prophet by angelic ministrants, and given Satan's insatiable desire to deceive, the keys of discernment must have been given to Joseph Smith quite early. As it is presently found in the Doctrine and Covenants, this section comes from the journal of William Clayton. He recorded it as the Prophet gave it in conversation with Parley P. Pratt, who had just returned from a mission in England. It was first included in the 1876 edition of the Doctrine and Covenants (Cook, *Revelations*, 286). Wilford Woodruff had recorded the following in his journal on 27 June 1839 as part of the instruction given to the Twelve by the Prophet prior to their departure for a mission to England: "**In order to detect the devel when he transforms himself nigh unto an angel of light. When an angel of God appears unto man face to face in personage & reaches out his hand unto the man & he takes hold of the angels hand & feels a substance the Same as one man would in shaking hands with another he may then know that it is an angel of God, & he should place all Confidence in him Such personages or angels are Saints with there resurrected Bodies, but if a personage appears unto man & offers him his hand & the man takes hold of it & he feels nothing or does not sens[e] any substance he may know it is the devel, for when a Saint whose body is not resurrected appears unto man in the flesh he will not offer him his hand for this is against the law given him**" (Ehat and Cook, *Words of Joseph Smith*, 6). On 2 July of the same year, the Prophet taught that "an angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil, he will flee from you; if of God, He will manifest Himself, or make it manifest" (*Teachings of the Prophet Joseph Smith*, 162). The version of the Prophet Joseph Smith's instructions contained in this section was given for the benefit of Elder Parley P. Pratt. The Prophet's earlier instructions to the Twelve in late June and early July 1839 concerning the keys to discern angels of God and angels of the devil had been given after Joseph and his fellow prisoners were set free from Liberty Jail but while Elder Pratt was still in the jail at Richmond, Missouri, so he missed this instruction. Following his return from England, where he had remained a year and a half longer than the other apostles, presiding over the Saints there and serving as editor of the Church publication, the *Millennial Star*, Elder Pratt and the Prophet Joseph visited for the better part of the afternoon. The following day, when these instructions were given, the Prophet Joseph Smith recorded in his journal: "Spent most of the day in conversation with Parley P. Pratt and others" (*History of the Church*, 5:267). As part of these instructions, **the Prophet told of a man who came to him "in**

Kirtland," saying he had seen an angel and described his dress. "I told him," the Prophet said, "he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street and commanded fire to come down out of heaven to consume me. I laughed at him, and said, You are one of Baal's prophets; your God does not hear you; jump up and cut yourself: and he commanded fire from heaven to consume my house" (Smith, *History of the Church*, 5:267-68). Even earlier than this the Prophet acknowledged, "There have also been ministering angels in the Church which were of Satan appearing as an angel of light. A sister in the state of New York had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy colored hair; he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return; whereas God had called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things that were false. How, it may be asked, was this known to be a bad angel? By the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation" (*Teachings of the Prophet Joseph Smith*, 214-15). The Prophet recorded that Michael (Adam) appeared to him "on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light!" (D&C 128:20). It would appear that this experience took place while Joseph was translating the Book of Mormon in Harmony, Pennsylvania. It was here that John the Baptist restored to the Prophet and Oliver Cowdery the "keys of the ministering of angels" (Joseph Smith- History 1:69; D&C 13:1). Thus, the right to receive the ministration of angels and the ability to discern true messengers of God from counterfeits came before the Church was organized. Perhaps it is of more than passing interest that we have ancient stories that have been preserved for us in what is known as the Book of Adam and Eve, or The Conflict of Adam and Eve with Satan, in which Satan constantly tries to deceive our first parents in order to obtain the garments they had received from the Lord in Eden. In one of those episodes, Satan "took the form of an angel, and with him two others" in order to imitate a threesome who had come to them from the presence of the Lord. In this story Adam and Eve were initially deceived by them "because, when they came to Adam the first time, there came upon him from them, peace and joy, through their bringing him good tokens; so Adam thought that they were come a second time to give him other tokens for him to rejoice withal. For he did not know it was Satan; therefore did he receive them with joy and companied with them" (*Lost Books of the Bible*, 49). It appears that the recording of the three revelations in our current edition of the Doctrine and Covenants (sections 128, 129, 132), along with the translation of the Book of Abraham, all took place in the Prophet's office on the upper floor of the Red Brick Store in Nauvoo. It was there that the ordinances of the temple were restored and first practiced in this dispensation (Launius and McKiernan, *Joseph Smith, Jr.'s Red Brick Store*, 26-29). These events appear to tie closely with the recording of this revelation. Speaking to the newly formed Relief Society on 28 April 1842, the Prophet said that the Church would not be fully organized until the temple was complete. He further spoke of the sisters receiving the "keys," or knowledge through the priesthood, by which they could "detect everything false" if they would sustain their husbands and those the Lord had called to lead his Church. The Prophet further promised the sisters that in the temple they would learn how to ask of God and how to receive answers. "If you live up to your privileges," the Prophet promised them, "the angels cannot be restrained from being your associates." Women, he added, "if they are pure and innocent, can come in the presence of God" (Smith, *History of the Church*, 4:603-7). Speaking to the Saints in the grove on Sunday, 1 May 1842, the Prophet said, "The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. . . . There are signs in heaven, earth and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition" (Smith, *History of the Church*, 4:608). This revelation was added to the

Doctrine and Covenants along with twenty-five other sections in 1876. Revelations of the Restoration, 1038-41)

1–3, *There are both resurrected and spirit bodies in heaven*; 4–9, *Keys are given whereby messengers from beyond the veil may be identified*.

1 **THERE** are two kinds of beings in ^aheaven, namely: ^bAngels, who are ^cresurrected personages, having ^dbodies of flesh and bones—

2 For instance, Jesus said: *Handle me and see, for a spirit hath not ^aflesh and bones, as ye see me have.*

3 Secondly: the ^aspirits of ^bjust men made ^cperfect, they who are not resurrected, but inherit the same glory. **(In stating that there are "two kinds of beings in heaven," which it names as resurrected beings and just men made perfect, this revelation seems to be suggesting that unembodied or premortal spirits are not sent to those of our dispensation. Translated beings who have remained upon the earth (and thus are not "in heaven") also continue to minister to us and can be discerned by the same keys as resurrected beings or just men made perfect. The righteous dead in paradise who in the resurrection will inherit the fulness of the Father are referred to as "just men made perfect." David Patten, one of the Twelve, had been killed in the Battle of Crooked River in Missouri in 1838. He is used here as an illustration of a "Just man made perfect." It had been stated at the funeral of Seymour Brunson in August of 1840 that Elder Patten was the spirit who came to escort him to his rightful place in the spirit world (Cook, *Revelations*, 345). Revelations of the Restoration, 1041)**

4 When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.

5 If he be an angel he will do so, and you will feel his hand.

6 If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—

7 Ask him to shake hands with you, but he will not move, because it is contrary to the ^aorder of heaven for a just man to ^bdeceive; but he will still deliver his message.

8 If it be the ^adevil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not ^bfeel anything; you may therefore detect him. **(Why would Satan or one of his angels extend his hand knowing that so doing would unveil his true identity? The answer is found in understanding the authority of God in establishing laws by which all things, including the devil and his angels, are governed (D&C 88:36-38, 42). As mortals we are bound by the law of gravity and find physical objects a hindrance. Angels know no such limitations, and yet they are not free to converse with mortals, save it be according to the order of heaven. Similarly, evil spirits have bounds beyond which they cannot pass (D&C 122:9). The laws given to the prince of darkness and his legions include the sign of the dove, which the Prophet tells us was "instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove" (*Teachings of the Prophet Joseph Smith*, 276). We know that it "is not given unto Satan to tempt little children, until they begin to become accountable" before the Lord (D&C 29:47). In like manner Nephi tells us that Satan cannot tempt translated beings and that he has no power over them (3 Nephi 28:39). Thus, God, who governs all things, has placed limits and bounds on the adversary as to what he can and cannot do. In the instance here cited, Satan, or those acting in his name, must either extend his hand or withdraw, and in either case he will be detected. William Clayton recorded the Prophet as saying in 1840 that "if an angel or spirit appears, offer him your hand; if he is a spirit from God, he will stand still and not offer you his hand. If from the Devil, he will either shrink back from you or offer his hand, which if he does you will feel nothing, but be deceived. Revelations of the Restoration, 1043-44)**

9 These are three grand ^akeys whereby you may know whether any administration is from God. (As found in Joseph Smith's diary, this revelation reads thus: "There are 3 administrater[s]: Angels, Spirits, [and] Devils. One [manner of] dress in heaven. Angels [are] the spirits of Just men made perfect. Innumerable co[mpany] of angels and spirits of Just men made perfect. [If] an Angel appears to you how will you prove him? Ask him to shake hands. If he has flesh and bones he is an angel. 'Spirit hath not flesh and bones.' Spirit of a Just man made perfect. Person[age] in its tabernacle could [not] hide its glory. If David Patten or the Devil come how would you determine? Should you take hold of his hand you would not feel it. If it were a false administrater he would not do it. True spirit will not give his hand. The Devil will. 3 keys" (Faulring, *American Prophet's Record*, 300). Revelations of the Restoration, 1043)

D&C 130

Items of instruction given by Joseph Smith the Prophet, at Ramus, Illinois, April 2, 1843. HC 5: 323–325.

(On 1 April 1843 Joseph Smith, Orson Hyde, and William Clayton traveled from Nauvoo to Ramus, twenty miles to the east, where they spent the evening with Benjamin F. Johnson. Of the events of the next day, Joseph Smith recorded the following: "Sunday, 2.—Wind N. E. Snow fell several inches, but melted more or less. "At ten a. m. went to meeting. Heard Elder Orson Hyde preach, comparing the sectarian preachers to crows living on carrion, as they were more fond of lies about the Saints than the truth. Alluding to the coming of the Savior, he said, 'When He shall appear, we shall be like Him, &c. He will appear on a white horse as a warrior, and maybe we shall have some of the same spirit. Our God is a warrior (John 14:23). It is our privilege to have the Father and Son dwelling in our hearts, &c.' "We dined with my sister Sophronia McCleary, when I told Elder Hyde that I was going to offer some corrections to his sermon this morning. He replied, 'They shall be thankfully received'" (*History of the Church*, 5:323). The following were among items of instruction given by the Prophet that day. Revelations of the Restoration, 1044)

1–3, The Father and the Son may appear personally to men; 4–7, Angels reside in a celestial sphere; 8–9, The celestial earth will be a great Urim and Thummim; 10–11, A white stone is given to all who enter the celestial world; 12–17, The time of the Second Coming is withheld from the Prophet; 18–19, Intelligence gained in this life rises with us in the resurrection; 20–21, All blessings come by obedience to law; 22–23, The Father and the Son have bodies of flesh and bones.

1 WHEN the Savior shall ^aappear we shall see him as he is. We shall see that he is a ^bman like ourselves. (When the resurrected Christ ascended into heaven, two angels stood by testifying to the Twelve who were with him, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). It was a man with "flesh and bones" who ascended from their sight that day, one whom they had embraced and felt the warmth of his body, one with whom they had taken meat, walked, talked, and shared the sociality known to them before his death upon the cross. "That which is without body, parts and passions is nothing," the Prophet declared. "There is no other God in heaven but that God who has flesh and bones" (*Teachings of the Prophet Joseph Smith*, 181). Revelations of the Restoration, 1045)

2 And that same ^asociality which exists among us here will exist among us there, only it will be coupled with ^beternal glory, which glory we do not now enjoy.

3 John 14:23—The ^aappearing of the Father and the Son, in that verse, is a personal ^bappearance; and the idea that the Father and the Son ^cdwell in a man's heart is an old sectarian notion, and is false. (This verse (John 14:23) is part of the discourse about two comforters that the Savior gave to the meridian

Twelve. "Now what is this other Comforter?" asked the Prophet Joseph Smith. "It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions— Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn" (*Teachings of the Prophet Joseph Smith*, 150-51). Revelations of the Restoration, 1045)

4 In answer to the question—Is not the reckoning of God's ^atime, angel's time, prophet's time, and man's time, according to the planet on which they reside? (Time is a relative measurement of duration that enables us to think and speak in terms of past, present, and future. Its meaning is subject to constant change. The period of time we measure as a year passes relatively slowly for children and quickly for adults. The same unit of time passes slowly when we are waiting, particularly when associated with anxiety, and quickly when we are busy or having an enjoyable experience. **The measurement of time as known to us in our premortal estate was very different than known to us in this mortal world. Eons, as we measure time, were involved in our preparation prior to coming to this earth. Abraham told us that "Kolob [the planet nearest to that upon which God resides] 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"** (Abraham 3:4). The present text suggests a difference in the spectrum of time between prophets and men. This would have to have reference to the measurement of time as seen by a prophet when giving prophetic descriptions of future events. For instance, Joseph Smith said, "Now it is called today until the coming of the Son of Man" (D&C 64:23) and in 1836 he said, "The great and dreadful day of the Lord is near, even at the doors" (D&C 110:16). Revelations of the Restoration, 1045-46)

5 I answer, Yes. But there are no ^aangels who ^bminister to this earth but those who do belong or have belonged to it. (It is interesting that, while only those who have lived or will live upon this earth can be ministering spirits to it, some from this earth will be permitted to minister to those on other planets. The Prophet said, "Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead" (*Teachings of the Prophet Joseph Smith*, 170). President Joseph F. Smith taught: "We are told by the Prophet Joseph Smith, that 'there are no angels who minister to this earth but those who do belong or have belonged to it.' Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants. The ancient prophets who died were those who came to visit their fellow creatures upon the earth. . . . In like manner our fathers and mothers, brothers, sisters, and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, or reproof and instruction, to those whom they had learned to love in the flesh" (Smith, *Gospel Doctrine*, 435-36). Revelations of the Restoration, 1046-47)

6 The angels do not reside on a planet like this earth;

7 But ^athey reside in the ^bpresence of God, on a globe ^clike a ^dsea of glass and ^efire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.

8 The place where God resides is a great ^aUrim and Thummim.

9 This ^aearth, in its ^bsanctified and ^cimmortal state, will be made like unto ^dcrystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be ^eChrist's. (Brigham Young said, "**This earth, when it becomes purified and sanctified, or celestialized, will become like a sea of glass; and a person, by looking into it, can know things past, present, and to come; though none but celestialized beings can enjoy this privilege. They will look into the earth, and the things they desire to know will be exhibited to them, the same as the face is seen by looking into a mirror**" (*Journal of Discourses*, 9:87). "**If the people could fully understand this matter,**" Brigham Young said, "**they would perceive that it is perfectly reasonable and has been the law to all worlds. And this world, so benighted at present, and so lightly esteemed by infidels, as observed by Brother Clements, when it becomes celestialized, it will be like the sun, and be prepared for the habitation of the Saints, and be brought back into the presence of the Father and the Son. It will not then be an opaque body as it now is, but it will be like the stars of the firmament, full of light and glory; it will be a body of light. John compared it, in its celestialized state, to a sea of glass**" (*Journal of Discourses*, 7:163). Revelations of the Restoration, 1047)

10 Then the white ^astone mentioned in Revelation 2:17, (The custom observed by judges in ancient times in announcing their decision as to guilt or innocence was to give the accused either a white or black stone. The white stone meant they had been pardoned or found innocent. The black stone meant guilt and condemnation. (Clarke, *Clarke's Commentary*, 3:979). One commentator described the white stone as "the imperishable token of acquittal, like . . . the pebble used in contemporary courts of justice in rendering a favorable verdict" (Alleman, *New Testament Commentary*, 687). Revelations of the Restoration, 1048) will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a ^bhigher order of kingdoms will be made known;

11 And a ^awhite stone is given to each of those who come into the celestial kingdom, whereon is a new ^bname written, which no man knoweth save he that receiveth it. The new name is the key word. (A new name implies entrance into a new life—the one receiving it is to enter into a higher stage of existence (Dummelow, *Commentary on the Bible*, 1075). Ancient tradition holds that possession of the "white stone" (viewed as an amulet having magical powers) could, by use of the name written on it, "secure entrance into heaven." One commentator notes that "the power of a secret name to open closed portals and to give the user supernatural powers was widespread" (Eiselen, et al., *Abingdon Bible Commentary*, 1374). Revelations of the Restoration, 1048)

12 I prophesy, in the name of the Lord God, that the commencement of the ^adifficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. (Not just the Civil War, but all wars since.)

13 It may probably arise through the slave question. (Not necessarily the slaves in America, but those in slavery in all countries.) This a ^avoice declared to me, while I was praying earnestly on the subject, December 25th, 1832.

14 I was once praying very earnestly to know the time of the ^acoming of the Son of Man, when I heard a voice repeat the following:

15 Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore ^alet this suffice, and trouble me no more on this matter.

16 I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face.

17 I believe the coming of the Son of Man will not be any sooner than that time. (In Matthew 24:36, the Savior is recorded as saying of the time of his own return, "But of that day and hour knoweth no man,

no, not the angels of heaven, but my Father only." Recording the same expression, Mark states that neither man or angels would know, not even "the Son," but only the Father (Mark 13:32). The Joseph Smith Translation rendering of this text deletes the words "neither the Son," suggesting that Christ and the Father know the time of his return. That no man was to know the time of his return was affirmed for the Prophet in a revelation given him in March of 1831. **Thus, it appears that the Prophet was knowingly asking for something for which he should not have asked. It also appears that the Lord was deliberately giving a response that the Prophet could not interpret.** Revelations of the Restoration, 1048)

SCRIPTURE MASTERY: 18 Whatever principle of ^aintelligence we attain unto in this life, it will rise with us in the ^bresurrection.

19 And if a person gains more ^aknowledge and intelligence in this life through his ^bdiligence and obedience than another, he will have so much the ^cadvantage in the world to come. **(It is not the knowledge obtained from textbooks that rises with us in the resurrection.** The learned professor will have no advantage over the unschooled Saint through his mastery of human knowledge. The intelligence that rises with us in the resurrection is equated in scripture with "light and truth" (D&C 93:36). Such knowledge is obtained only by obedience, and remains forever unknown to those who are impure (2 Timothy 3:7). Those who worship at the shrine of their own intellect have chosen a rather foolish god, one who has no authority to bestow blessings in the world to come. None have articulated the principles here involved better than Jacob who said, "O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God" (2 Nephi 9:28-29). To which Nephi added, "Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost" (2 Nephi 28:31). That intelligence that rises with us in the resurrection comes only when we forsake evil, come to the Lord, call on his name, obey his voice, and keep his commandments (D&C 93:1-2, 28, 37). This same intelligence is lost through disobedience and loyalty to false traditions (D&C 93:39). Revelations of the Restoration, 1049)

SCRIPTURE MASTERY: 20 There is a ^alaw, irrevocably decreed in ^bheaven before the foundations of this world, upon which all ^cblessings are predicated—

21 And when we obtain any ^ablessing from God, it is by ^bobedience to that law upon which it is predicated. **(The question is asked, What effect did our premortal life have on our position and condition in this life? To which the answer is, The same effect that what we do in this life will have on who and what we are in the world to come. If there is a God in heaven, it can be no other way. We begin each day where we left off the previous day. The principle is immutable. We cannot begin a journey from where we are not or from where we wish were. All journeys must begin from where we are; all that we learn is based upon what we already know; all that we can do will be the result of what we have previously done. So it was in our premortal life, so it is here, and so it will be in the worlds to come.** Revelations of the Restoration, 1049-50)

SCRIPTURE MASTERY: 22 The ^aFather has a ^bbody of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of ^cSpirit. Were it not so, the Holy Ghost could not ^ddwell in us. (The crowning revelation of the New Testament is the Fatherhood of God. In every recorded instance in which Christ addressed the God of heaven, he called him "Father." He used such expressions as "my Father," "our Father," and "the Father," but it was always the "Father" that he addressed. With the restoration of the gospel through the Prophet Joseph Smith comes the knowledge that in so doing Christ was not simply using a pleasant metaphor as believed in historical Christianity but rather had in mind the plain and simple meaning of the word. Our testimony to all the world is that "Jesus Christ is the Son of God in the most literal sense," said President Ezra Taft Benson. "The body in which He performed His mission in the flesh was sired by that same

Holy Being we worship as God, our Eternal Father. Jesus was not the son of Joseph, nor was He begotten by the Holy Ghost. He is the Son of the Eternal Father!" (*Come unto Christ*, 4). So it was that in every recorded instance in which the Father addressed the Savior in scripture, it was as "Son." Again, through the restoration of the gospel, we have come to know that what was intended in his so doing is found in the plain and simple meaning of the word. Christ is the Son of God in the same sense that we are the sons of our fathers. As we obtained tangible bodies through the process of mortal birth, so did he; and as he suffered death through the separation of the body and the spirit, so will we; and as his body and spirit were inseparably united in the Resurrection, so it will be with us. Joseph Smith testified that "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form— like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another" (*Teachings of the Prophet Joseph Smith*, 345). See commentary on King Follett Discourse 4:2, "God . . . is an exalted Man," page 1085. *The Holy Ghost . . . is a personage of Spirit*. The Holy Ghost is a spirit man, a spirit son of God the Father. Joseph Smith taught that an "everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages . . . are called God the first, the Creator; God the second, the Redeemer, and God the third, the witness or Testator" (*Teachings of the Prophet Joseph Smith*, 190). "The Holy Ghost as a personage does not inhabit the bodies of mortal men, but that member of the Godhead dwells in a man in the sense that his promptings, the whisperings of the Spirit, find lodgment in the human soul. When the Holy Spirit speaks to the spirit in man, the Holy Ghost is thereby dwelling in man, for the truths that man then gives forth are those which have come from the Holy Ghost" (McConkie, *Doctrinal New Testament Commentary*, 1:738). Those present when the prophet made this statement affirmed that he taught that the Holy Ghost, as a personage, cannot enter into a man's heart (Ehat and Cook, *Words of Joseph Smith*, 170). Revelations of the Restoration, 1050-51)

23 A man may receive the ^aHoly Ghost, and it may descend upon him and not ^btarry with him.

(Man can neither predict nor program the Spirit of the Lord. To suggest that a sequence of deeds or performances will always result in an unusual outpouring of the Spirit, or to teach that spiritual gifts may be had through following a carefully constructed list of steps, may be misleading. The Lord knows best our spiritual capacity and is thus able to decide perfectly what measure of spiritual experience we should receive. Although he grants to the children of men according to their desires and their works, he does so "in his own time, and in his own way, and according to his own will" (D&C 88:68). We simply cannot force spiritual things. Further, we cannot restrain the Spirit from determining the times of his comings and goings. "The presentation or 'gift' of the Holy Ghost," President Joseph F. Smith explained, "simply confers upon a man the right to receive at any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment" (*Gospel Doctrine*, 60-61). That is to say, the Holy Ghost "may be conferred upon men, and he may dwell with them for a while, or he may continue to dwell with them in accordance with their worthiness, and he may depart from them at his will" (Smith, *Gospel Doctrine*, 466). Revelations of the Restoration, 1051)

D&C 131

(Doctrine and Covenants 131 consists of three different doctrinal statements made by the Prophet Joseph Smith while visiting members of the Church in Ramus, Illinois. They were recorded by his personal scribe, William Clayton, who was among those who accompanied him. The History of the Church reads as follows: "Tuesday, 16.—At eleven o'clock, with George Miller, William Clayton, Eliza and Lydia Partridge and J. M. Smith, I started for Carthage where we tarried about half-an-hour

conversing with different individuals, when we started for Ramus; arrived about half-past three, p. m., and stayed at William G. Perkins for the evening; then went to Benjamin F. Johnson's with William Clayton to sleep. Before retiring, I gave Brother and Sister Johnson some instructions on the priesthood; and putting my hand on the knee of William Clayton, I said: Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose. "Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. **But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory.** The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. "The way I know in whom to confide—God tells me in whom I may place confidence" (Smith, History of the Church, 5:391-92). Then followed verses 1 through 4 as found in Doctrine and Covenants 131.)

Instructions by Joseph Smith the Prophet, given at Ramus, Illinois, May 16 and 17, 1843. HC 5: 392—393. ("Tuesday, 16.—At eleven o'clock, with George Miller, William Clayton, Eliza and Lydia Partridge and J. M. Smith, I started for Carthage where we tarried about half-an-hour conversing with different individuals, when we started for Ramus; arrived about half-past three, p. m., and stayed at William G. Perkins for the evening; then went to Benjamin F. Johnson's with William Clayton to sleep. Before retiring, I gave Brother and Sister Johnson some instructions on the priesthood; and putting my hand on the knee of William Clayton, I said: Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose. **"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory.** The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. "The way I know in whom to confide—God tells me in whom I may place confidence" (Smith, History of the Church, 5:391-92). Then followed verses 1 through 4 as found in Doctrine and Covenants 131.)

1—4, Celestial marriage is essential to exaltation in the highest heaven; 5—6, How men are sealed up unto eternal life; 7—8, All spirit is matter.

SCRIPTURE MASTERY: 1 **IN** the ^acelestial glory (Orson Pratt: The earth will have to pass away the same as our bodies do, and the dust thereof be mingled in a chaotic form. But that same being who organized the earth will again speak, and eternity will again hear his voice, and the materials of our earth will come together again, and when it unites them in one, and forms them into a world, it will be a glorious world, a habitation for immortal beings; for kings and for priests, and for those that have been faithful to the end. [Sec. 88:87-90.] (JD, March 9, 1879, 20:155.)) there are three ^bheavens or degrees; **(The Lord has not revealed to the Church who will live in two of the three degrees in the celestial kingdom. Any discussion on this topic is speculation.** Doctrine and Covenants Student Manual, p. 325)

2 And in order to obtain the ^ahighest, a man must enter into this ^border (patriarchal) of the ^cpriesthood (Joseph Smith explained that there are "**three grand orders of priesthood**" (not three priesthoods—but three orders of the priesthood); they are the Levitical order, the Melchizedek order, and the patriarchal order as spoken of in this verse (Teachings of the Prophet Joseph Smith, 322). "All priesthood," he said, "is Melchizedek" (Teachings of the Prophet Joseph Smith, 180). "What was the power of Melchizedek?" the Prophet inquired, "'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. "Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood" (Teachings of the Prophet Joseph Smith, 322-23). **As to what is involved in the patriarchal order of the priesthood, Elder Bruce R. McConkie observed, "Joseph Smith says that in the temple of God there is an order of priesthood that is patriarchal. 'Go to the temple,' he says, 'and find out about this order.' So I went to the temple, and I took my wife with me, and we kneeled at the altar. There on that occasion we entered, the two of us, into an 'order of the priesthood,' When we did it, we had sealed upon us, on a conditional basis, every blessing that God promised Father Abraham—the blessings of exaltation and eternal increase. The name of that order of priesthood, which is patriarchal in nature, because Abraham was a natural patriarch to his posterity, is the New and Everlasting Covenant of Marriage**" ("Eternal Family," 7). Revelations of the Restoration, p. 1053-54) [meaning the new and ^deverlasting covenant of ^emarriage] (George Q. Cannon: **We believe in the eternal nature of the marriage relation, that man and woman are destined, as husband and wife, to dwell together eternally. We believe that we are organized as we are, with all these affections, with all this love for each other, for a definite purpose, something far more lasting than to be extinguished when death shall overtake us. We believe that when a man and woman are united as husband and wife, and they love each other, their hearts and feelings are one, that that love is as enduring as eternity itself, and that when death overtakes them it will neither extinguish nor cool that love, but that it will brighten and kindle it to a purer flame, and that it will endure through eternity; and that if we have offspring they will be with us and our mutual associations will be one of the chief joys of the heaven to which we are hastening. . . . God has restored the everlasting priesthood, by which ties can be formed, consecrated and consummated, which shall be as enduring as we ourselves are enduring, that is, as our spiritual nature; and husbands and wives will be united together, and they and their children will dwell and associate together eternally, and this, as I have said, will constitute one of the chief joys of heaven; and we look forward to it with delightful anticipations.** (JD, December 3, 1871, 14:320-21.));

3 And if he does not, he cannot obtain it. (Exaltation is obtained only by couples, not singly.)

4 He may enter into the other, but that is the end of his kingdom; he cannot have an ^aincrease. ("Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection" (Teachings of the Prophet Joseph Smith, 300-301). Melvin J. Ballard: What do we mean by endless or eternal increase? We mean that through the righteousness and faithfulness of men and women who keep the commandments of God they will come forth with celestial bodies, fitted and prepared to enter into their great, high and eternal glory in the celestial kingdom of God; and unto them, through their preparation, there will come children, who will be spirit children. **I don't think that is very difficult to comprehend and understand. The nature of the offspring is determined by the nature of the substance that flows in the veins of the being. When blood flows in the veins of the being, the offspring will be what blood produces, which is tangible flesh and bone, but when that which flows in the veins is spirit matter, a substance which**

is more refined and pure and glorious than blood, the offspring of such beings will be spirit children. By that I mean they will be in the image of the parents. They will have a spirit body and have a spark of the eternal or divine that always did exist in them. (Sermons and Missionary Services of Melvin J. Ballard, 1949, pp. 239-40.)

5 (May 17th, 1843.) The more sure word of ^aprophecy means a man's knowing (We won't be left to wonder if we have received our calling and election made sure. We will know.) that he is ^bsealed up unto ^ceternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. ("After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter" (Teachings of the Prophet Joseph Smith, 151). For a man to receive the other Comforter is to have Christ appear to him and to see the visions of eternity. Revelations of the Restoration, p. 1054-55. Marion G. Romney: This gift of eternal life in the world to come [Sec. 59:23] may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance. **The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation.** [Sec. 59:23.] So taught the Prophet in explanation of the words of Peter. Although that apostle had heard the voice of God declare, when he was with the Savior on the holy mount, "This is my beloved Son, in whom I am well pleased" [Matt. 17:5], he nevertheless wrote to the Saints, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." . . . (2 Peter 1:19.) Explaining this statement the Prophet said: Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens, and had the promise of eternal life in the kingdom of God. **Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation.** (HC 5:388-89.) These fruits of the gospel—assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come—are within the reach of all of us. . . . We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case. . . . **I conceive the blessings of the gospel to be of such inestimable worth that the price of them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to The Church of Jesus Christ of Latter-day Saints. Speaking to this point, the Prophet taught ". . . that those who keep the commandments of the Lord and walk in his statutes to the end, are the only individuals" who shall receive the blessings. . . . We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal**

life in the world to come. Then we shall have peace in this world. (CR, September 1949, pp. 41-44.))

6 It is impossible for a man to be ^asaved in ^bignorance. (Though it is certainly true that there is no salvation in ignorance, meaning ignorance of the saving truths of the gospel of Jesus Christ, contextually this statement is an extension of the previous verse and as such means that there is no salvation independent of participation in the necessary ordinances of salvation. Revelations of the Restoration, p. 1055 First Presidency. Brigham Young, Heber C. Kimball, Willard Richards): If man would be great in goodness, they must be intelligent, for no man can do good unless he knows how; therefore, seek after knowledge, all knowledge, and especially that which is from above, which is wisdom to direct in all things, and if you find anything that God does not know, you need not learn that thing; but strive to know what God knows, and use that knowledge as God uses it, and then you will be like him; will see as you are seen, and know as you are known; and have charity, love one another, and do each other good continually, and for ever, even as for yourselves. But if a man have all knowledge, and does not use it for good, it will prove a curse instead of a blessing as it did to Lucifer, the Son of the Morning. If a sinner is advised to repent, and be baptized for remission of his sins, and does it not, it will prove to his condemnation instead of a blessing, and he cannot receive the laying on of the hands of the Elders for the reception of the Holy Ghost. (MS, January 15, 1852, 14:17-25.) James E. Talmage: Not all knowledge is of equal worth. The knowledge that constitutes the wisdom of the heavens is all embraced in the Gospel as taught by Jesus Christ; and wilful ignorance of this, the highest type of knowledge, will regulate its victim to the inferior order of intelligences. Another latter-day scripture may be cited as an inspired generalization embodying an eternal truth relating to our subject: [Sec. 131:6, quoted.] Can it be otherwise? If a man be ignorant of the terms on which salvation is predicated he is unable to comply therewith, and consequently gain. The ignorance that thus condemns is responsible ignorance, involving wilful and sinful neglect. Lack of the saving knowledge that one has had no opportunity to acquire is but a temporary deficiency; for Eternal Justice provides means of education beyond the grave. Every one of us will be judged according to the measure of light and truth we have had opportunity to acquire. [Alma 12:9-11.] (The Vitality of Mormonism, 1919, p. 278.))

7 There is no such thing as immaterial matter. All ^aspirit is matter, but it is more fine or pure, and can only be discerned by ^bpurer eyes;

8 We cannot ^asee it; but when our bodies are purified we shall see that it is all ^bmatter.

D&C 132

(The principles here recorded, though not committed to writing until 12 July 1843, were revealed to Joseph Smith in 1831 while he was working on his inspired translation of the Bible. The question as to how the Old Testament patriarchs were justified in having many wives would naturally arise during that labor, and it would be natural that Joseph Smith would inquire about it at that time. It will be profitable for the student of this revelation to give careful consideration to the way the Lord answered the Prophet when he asked this question. The Lord first establishes himself as a God of law and order who deals with men by way of covenant. Thus his people have always been a covenant people. All such covenants, we are told, were decreed before the world was and are neither to be added to or taken from in this mortal sphere. Further, all such covenants must be performed by the authority of the priesthood, by someone holding the appropriate keys or presidency, and must be sealed by the Holy Spirit of Promise to be of efficacy, virtue, or force after men are dead. **The composite of all the covenants of salvation is identified as the "new and everlasting covenant."** The Lord then takes the principle of marriage to illustrate what he is teaching. Marriage was ordained in the councils of heaven to be eternal but will be such only if it complies with the order there established. Again, it must be performed by the authority of the priesthood, it must be done by someone holding the proper keys, and it must be ratified or sealed by the Holy Spirit of promise, which is to say that the Holy Ghost must affirm that both the man and the woman have abided by

the terms of their covenant. To ensure that this is understood, the Lord uses three case studies: first, a marriage which was not intended to be binding in the world to come (vv. 15-17); second, a marriage in which the hope of an eternal union was expressed though the marriage was performed without the authority of the priesthood, or having been performed by the priesthood was not ratified by the Holy Ghost (v. 18); and third, a marriage that complies with the order established in this revelation with a description of the blessings that will attend it (v. 19). A brief discussion of exaltation and the doctrine of eternal lives (meaning the endless continuation of seed) follows (vv. 20-25). Then comes a warning of the depths of suffering that will come to those who have received such sacred covenants and promises and then turned against them (vv. 25-27). Having taught the principles here announced, the Lord tells Joseph Smith that he is going to give him "the law of my Holy Priesthood" (v. 28), which law is the promise of exaltation and eternal increase. In teaching this law, the Lord takes Abraham as his illustration. The revelation then identifies Joseph Smith as a descendant of Abraham and thus an heir of the promises made to Abraham relative to his posterity (vv. 30-31). If, however, he is to receive these promises, he must do the "works of Abraham" (v. 32), that is, he must comply with the same law given to our ancient father (v. 33). After these principles have been established, the Lord begins, in verse 34, to answer the question with which the revelation began: Why did some of the faithful in ages past have plural wives? The temple of our understanding has now been "fitly framed" by an understanding of the law of the Holy Priesthood. We now see that the plurality of wives—as with all the principles that come from the throne of heaven—is governed by law, and is acceptable to God only according to that law and those covenants agreed upon before the foundations of the earth. The plurality of wives, which practice was discontinued by Wilford Woodruff in 1890, is an appendage to the greater principle of eternal marriage. The principle of eternal marriage, being a law of heaven, is inseparably associated with the holy priesthood—thus, where there is no holiness, the other principles will not be found either. The exaltation of the man and the woman consists in the eternal preservation of the roles unique to their gender. It is in fatherhood and motherhood that the glories of eternity are found. Only in the sacred institution of marriage can we find exaltation. Revelations of the Restoration, 1057-58)

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. HC 5: 501—507. Although the revelation was recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831. (Joseph had been translating the Bible and wondered how the patriarchs were justified in having plural wives. This revelation was dictated to William Clayton.)

1—6, Exaltation is gained through the new and everlasting covenant; 7—14, The terms and conditions of that covenant are set forth; 15—20, Celestial marriage and a continuation of the family unit enable men to become gods; 21—25, The strait and narrow way that leads to eternal lives; 26—27, Law given relative to blasphemy against the Holy Ghost; 28—39, Promises of eternal increase and exaltation made to prophets and saints in all ages; 40—47, Joseph Smith is given the power to bind and seal on earth and in heaven; 48—50, The Lord seals upon him his exaltation; 51—57, Emma Smith is counseled to be faithful and true; 58—66, Laws governing the plurality of wives are set forth.

1 VERILY, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many ^awives and ^bconcubines—

2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

3 Therefore, ^aprepare thy heart to receive and ^bobey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. (Since you've asked, be prepared to obey. It will take Joseph many years to finally live this law.)

4 For behold, I reveal unto you a new and an everlasting ^acovenant; (What is the "new and everlasting covenant?" Joseph Fielding Smith: Each ordinance of the Gospel is a covenant which is new and everlasting. It is new and everlasting because it is divine truth and never grows old. . . . This was said of baptism, and the Lord calls it "a new and an everlasting covenant, even that which was from the beginning." (Sec. 22:1.) It is so with all the covenants and obligations in the Gospel which pertain to salvation and exaltation of man. . . . President Brigham Young has said, that "All Latter-day Saints enter the new and everlasting covenant when they enter the Church. . . ." (Discourses of Brigham Young, pp. 247-248.) **There are some members of the Church who seem to think that the new and everlasting covenant is the covenant of celestial marriage, or marriage for eternity, but this is not so. Marriage for eternity is an everlasting covenant, and like the Lord said of baptism, we may say of marriage, it is a new as well as an everlasting covenant because it was from the beginning.** It will be, if properly performed according to the law of the Lord, eternal. In the opening verses of Section 132, the Lord draws a distinction between a new and everlasting covenant and the new and everlasting covenant. While the definition is given in the negative form, it is plainly discernible that **the new and everlasting covenant is the fulness of the Gospel.** In the words of the Lord, [Sec. 132:7, quoted] . (CHMR, 1948, 2:157-58.) **Marriage, when performed by the authority of God, is here announced to be "a" new and "an" everlasting covenant. In like manner, baptism is "a" new and "an" everlasting covenant (D&C 22:1) as are all other "covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" intended to be of "efficacy, virtue, or force in and after the resurrection" (v. 7). The composite or sum of these individual covenants is "the" new and everlasting covenant.** Revelations of the Restoration, p. 1059) and if ye abide not that covenant, then are ye ^bdammned; for no one can ^creject this covenant and be permitted to enter into my glory. (Spencer W. Kimball: **I am aware of some young men and women who seemingly have not been successful in total fulfillment. Some have been on missions; some have completed their education. And yet they have passed the period of their greatest opportunity for marriage. The time has passed, and while still attractive and desirable and efficient, they find themselves alone. To you we say this: You are making a great contribution to the world as you serve your families and the Church and the world. You must remember that the Lord loves you and the Church loves you. To you women, we can only say we have no control over the heartbeats or the affections of men, but pray that you may find fulfillment. And in the meantime, we promise you that insofar as eternity is concerned, no soul will be deprived of rich and high and eternal blessings for anything which that person could not help, that the Lord never fails in his promises, and that every righteous person will receive eventually all to which the person is entitled and which he or she has not forfeited through any fault of his or her own. We encourage both men and women to keep themselves well-groomed, well-dressed, abreast of the times, attractive mentally, spiritually, physically, and especially morally, and then they can lean heavily upon the Lord's promises for these heavenly blessings.** Ensign, Oct, 1979, p. 5)

5 For all who will have a ^ablessing at my hands shall abide the ^blaw which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. ("There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (D&C 130:20-21). "The law" to which reference is made in this revelation is the law of the holy priesthood (v. 38), or eternal marriage. Revelations of the Restoration, p. 1059. Referring to our premortal life, President Spencer W. Kimball said, "We committed ourselves to our Heavenly Father, that if He would send us to the earth and give us bodies and give to us the priceless opportunities that earth life afforded, we would keep our lives clean and would marry in the holy temple and would rear a

family and teach them righteousness. This was a solemn oath, a solemn promise" ("Be Ye Therefore Perfect," 2).)

6 And as pertaining to the new and ^aeverlasting covenant, it was instituted for the fulness of my ^bglory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, (stopped in one's progress) saith the Lord God. (It is in and through the new and everlasting covenant that we obtain the fulness of God's glory. There is no salvation independent of such a covenant (v. 31). Revelations of the Restoration, p. 1060)

7 And verily I say unto you, that the ^aconditions of this law are these: All covenants, contracts, bonds, obligations, ^boaths, ^cvows, performances, connections, associations, or expectations, that are not made and entered into and ^dsealed by the Holy Spirit of promise, (It is not enough to receive an ordinance. For any ordinance to be valid, it must be ratified by the Holy Ghost, making it of efficacy, virtue, or force in and after the resurrection. For an ordinance and its promised blessings to stand approved in the eternal world it must pass a threefold test. First, it must have a divine origin—it must be of God's making, not of man's; second, it must be performed by one in authority, under the direction of the keys or presidency of the appropriate priesthood; third, it must receive the seal of the Holy Spirit of promise. **That is, the Holy Ghost—who cannot be deceived—must attest that the one seeking the promised blessing lived in compliance with the terms of the covenant he or she made.** "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" that we desire to have in a future world must be approved by the Holy Ghost (D&C 132:7). This principle assures that there will be no unearned blessings in the heavenly realms. One might deceive a bishop or other ecclesiastical leader and thereby obtain the promise to a blessing in mortality for which he or she is not worthy (for instance, baptism, priesthood, the endowment, temple marriage), but no one will deceive the Holy Ghost. The promises given to those unworthy to receive them will have no effect on the other side of the veil, for the performance involved will not bear the approving seal of the Holy Ghost. On the other hand, those who have received all the ordinances of salvation—each of them bearing the seal of the Holy Spirit of promise— have the sure promise of salvation. The Holy Ghost may place his approving seal on the various ordinances of salvation as we enter into them; then when we have received all the ordinances of salvation and have received the seal on all those ordinances, we have essentially received the sure promise of exaltation. Revelations of the Restoration, p. 528-29. Bruce R. McConkie: One of the functions assigned and delegated to the Holy spirit is to seal, and the following expressions are identical in thought content: To be sealed by the Holy Spirit of Promise; To be justified by the Spirit; To be approved by the Lord; and To be ratified by the Holy Ghost. Accordingly, any act which is sealed by the Holy Spirit of Promise is one which is justified by the Spirit, one which is approved by the Lord, one which is ratified by the Holy Ghost. One of Paul's great concerns was that the saints in his day should be justified by faith, through grace, because of the shedding of the blood of Christ. (Commentary II, pp. 224-240.) In other words, he sought to perfect the lives of those souls put into his care and custody so that, as a result of good works, all their acts would have divine approval and be sealed by the Holy Spirit of Promise. As revealed to Joseph Smith, the Lord's law in this respect is: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D. & C. 132:7.) By way of illustration, this means that baptism, partaking of the sacrament, administering to the sick, marriage, and every covenant that man ever makes with the Lord—plus all other "contracts, bonds, obligations, oaths, vows, performances, associations, or expectations"—must be performed in righteousness by and for people who are worthy to receive

whatever blessing is involved, otherwise whatever is done has no binding and sealing effect in eternity. Since "the Comforter knoweth all things" (D. & C. 42:17), it follows that it is not possible "to lie to the Holy Ghost" and thereby gain an unearned or undeserved blessing, as Ananias and Sapphira found out to their sorrow. (Acts 5:1-11.) And so this provision that all things must be sealed by the Holy Spirit of Promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead" (D. & C. 132:7), is the Lord's system for dealing with absolute impartiality with all men, and for giving all men exactly what they merit, neither adding to nor diminishing from. See Commentary II, pp. 493-495.

DNTC, 3:333-35) of him who is ^eanointed, both as well for time and for all eternity, and that too most holy, by ^frevelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this ^gpower (and I have appointed unto my servant Joseph to hold this ^hpower in the last days, and **there is never but one on the earth at a time on whom this power and the ⁱkeys of this priesthood are conferred**), (This refers to Joseph Smith and, by implication, his rightful successors in the office of president of the high priesthood, or president of the Church. Though the First Presidency and the Quorum of the Twelve all hold the keys of the kingdom, they can exercise those keys only under the direction of their president, who is referred to repeatedly in this revelation as "him who is anointed." Revelations of the Restoration, p. 1060) are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

8 Behold, mine house is a house of ^aorder, saith the Lord God, and not a house of confusion.

9 Will I ^aaccept of an offering, saith the Lord, that is not made in my name?

10 Or will I receive at your hands that which I have not ^aappointed?

11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ^aordained unto you, before the world was? (Having announced that his house is one of order, the Lord here asks three questions to illustrate the point. "Will I," he asks, "accept of an offering that is not made in my name?" Were he to do so, he would negate the purpose of priesthood authority. Priesthood authority is either necessary or it is not, we cannot have it both ways. If everyone had the right to act in the name of the Lord, then salvation would simply be an individual matter. There could be no collective salvation, or kingdom of God, in the worlds to come, for there would be no universal standard as to who could be admitted and who must be excluded. There could be neither good nor evil, right nor wrong. The idea denies the very existence of God for, as Lehi explained, "If ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away" (2 Nephi 2:13). In the second of his three questions, the Lord asks, "Will I receive that . . . which I have not appointed?" To respond in the affirmative would be to liken the system of salvation to a flea market where we barter and trade for the blessings of salvation. The price of such blessings would be subject to inflation or deflation; one man could pay for them with his life, while another might obtain them for simply saying, "Praise the Lord, I believe." The third question emphasizes the eternal nature of the gospel. The Lord asks, "Will I appoint unto you anything that did not accord with the laws and ordinances of the gospel as they have existed since before the world was created?" If God were at liberty to change the terms that constitute the covenant of salvation as he may choose, we would be without any sure knowledge that the course we were following was approved by him. The example of one man would be of no value to another in such a circumstance, nor would there be any particular value in scripture, for the word of the Lord may prove to be of no more worth than that of a scheming scoundrel. Only the knowledge that God is constant, that he changes not, that all principles that flow from him are everlastingly the same, enables us to exercise faith in him. If God is not a God of order, he is no God at all. Revelations of the Restoration, p. 1060-61)

12 I am the Lord thy God; and I give unto you this commandment—that no man shall ^acome unto the Father but by me or by my word, which is my law, saith the Lord.

13 And everything that is in the world, whether it be ordained of men, by ^athrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall ^bnot remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

14 For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

15 (Case 1: 15-17) Therefore, if a ^aman marry him a wife **in the world**, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. (Harold B. Lee: The one officiating by authority of the law of the land pronounced you legally and lawfully husband and wife "Until death do you part." There they stand clearly before you—Death and Separation. You who are parties to a civil ceremony are to be married only during the period of your mortal lives. At death your marriage contract is to be dissolved and you are to be permanently separated or divorced from each other in the next life. Not only must this thought be a startling consideration, but if there be children and family life that too must end with death. According to the Lord's revelation, all manmade "covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations . . . are of no efficacy, virtue or force in and after the resurrection from the dead . . . and have an end when men are dead." (D&C 132:7.) D&C 132 15Even though the legal officer or minister had declared you to be husband and wife for "time and all eternity," unless he had the authority so to speak, then that promise or contract would "not be valid, neither of force when they are out of the world." (Ibid., 132:18.) The Master told Peter and the other apostles of a power beyond that of man which he called the "keys to the kingdom of heaven," and by this power he said, "Whatsoever thou shalt bind on earth shall be bound in heaven." (Matt. 16:19.) That power and authority, by which holy ordinances are administered, is known as the holy priesthood and is always to be found in the Church of Jesus Christ in every dispensation of the gospel upon the earth. (Youth and the Church, 1945, pp. 125-26.))

16 Therefore, when they are out of the world they neither marry nor are given in ^amarriage; but are appointed angels in ^bheaven, which angels are ministering ^cservants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. (Orson Pratt: **You will clearly perceive, from the revelation which God has given, that you can never obtain a fulness of glory, without being married to a righteous man for time and for all eternity. If you marry a man who receives not the gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even children which you may be favored with in this life, will not be entrusted to your charge in eternity, but you will be left in that world without a husband, without a family, without a kingdom, without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, provided that your conduct should be such as to secure this measure of glory. [Sec. 131:1-4.] Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this Church? It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God; they are not in the way of salvation, they cannot save themselves, you cannot be justified, for one moment, in keeping their company.** (MS, September 3, 1853, 15:584.) Wilford Woodruff: A man has married a woman, and they have a family of children. The man lays [sic.] down in death without ever hearing the Gospel. His wife afterwards hears the Gospel and embraces it. She comes to the temple and she wants to be sealed to her husband, who was a good man. . . . Why deprive a woman of being sealed to her husband because he never heard the Gospel? What do any of us know with regard to him? Will he not hear the Gospel and embrace it in the spirit world? Now, suppose that any of these [Joseph Smith's relatives] had died before

they had the opportunity of entering into the covenant with the Lord through the Gospel, as his brother Alvin did; they would have been in the same position as Alvin, concerning whom the Lord, when Joseph saw him in the celestial kingdom, said: "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; 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; for I, the Lord, will judge all men according to their works, according to the desire of their hearts." [Joseph Smith—Vision 7-9.] **So it will be with your fathers. There will be very few, if any, who will not accept the Gospel.** (MS, March 5, 1894, 56:339-40.))

17 For these angels did not abide my law; therefore, they cannot (They are limited by their own choices.) be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are ^aangels of God forever and ever.

18 (Case 2:) And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that ^acovenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God. (Le Grand Richards: The following statement by Jesus has been very much misunderstood: The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven: For they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. **For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.** (Matt. 22:23-30.) The late Dr. James E. Talmage of the Quorum of the Twelve Apostles, explained the Savior's answer to the question of the Sadducees, who deny there is any resurrection: The Lord's meaning was clear, that in the resurrected state there can be no question among the seven brothers as to whose wife for eternity the woman shall be, since all except the first had married her for the duration of mortal life only, and primarily for the purpose of perpetuating in mortality the name and family of the brother who first died. Luke records the Lord's words as follows in part: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection." **In the resurrection there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity.** (James E. Talmage, Jesus the Christ, p. 548.) To this explanation add the Lord's own words in a revelation to the Prophet Joseph Smith at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant of marriage: [Sec. 132:15-18, quoted.] Jesus must have had this very thought in mind when he answered the Sadducees who did not believe in the resurrection and whose marriage vows were for this world only. (A Marvelous Work and a Wonder, 1950, pp. 172-73.) Spencer W. Kimball: How final! How frightening! Since we know well that mortal death does not terminate our existence, since we know that we live on and on, how devastating to realize that marriage and family life, so sweet and happy in so many homes, will end with death because we fail to follow God's instructions or because we reject his word when we understand it. It is clear in the Lord's announcement that righteous men and women will receive the due rewards of their deeds. They will not be damned in the commonly accepted terminology but will suffer many limitations and deprivations and fail to reach the highest kingdom, if they do not comply. They become ministering servants to those who complied with all laws

and lived all commandments. He then continues concerning these excellent people who lived worthily but failed to make their contracts binding: “For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.” (D&C 132:17.) How conclusive! How bounded! How limiting! And we come to realize again as it bears heavily upon us that this time, this life, this mortality is the time to prepare to meet God. How lonely and barren will be the so-called single blessedness throughout eternity! How sad to be separate and single and apart through countless ages when one could, by meeting requirements, have happy marriage for eternity in the temple by proper authority and continue on in ever-increasing joy and happiness, growth and development toward godhood. Are you willing to jeopardize your eternities, your great continuing happiness, your privilege to see God and dwell in his presence? For the want of investigation and study and contemplation; because of prejudice, misunderstanding, or lack of knowledge, are you willing to forego these great blessings and privileges? Are you willing to make yourself a widow for eternity or a widower for endless ages—a single, separate individual to live alone and serve others? Are you willing to give up your children when they die or when you expire, and make them orphans? Are you willing to go through eternity alone and solitary when all of the greatest joys you have ever experienced in life could be “added upon” and accentuated, multiplied, and eternalized? Are you willing, with the Sadducees, to ignore and reject these great truths? I sincerely pray you stop today and weigh and measure and then prayerfully proceed to make your happy marriage an eternal one. Our friends, please do not ignore this call. I beg of you, open your eyes and see; unstop your ears and hear. Ensign, Aug 1974, p. 6)

19 (Case 3:) And again, verily I say unto you, **if a man ^amarry a wife** (We don’t have to live in plural marriage to be exalted. This says that *a* man is married to *a* wife.) by my word, which is my law, and by the new and ^beverlasting covenant, (Bruce R. McConkie: Baptism is the gate to the celestial kingdom; celestial marriage is the gate to an exaltation in the highest heaven within the celestial world. (D. & C. 131:1-4.) To gain salvation after baptism it is necessary to keep the commandments of God and endure to the end (2 Ne. 31:17-21); to gain exaltation after celestial marriage the same continued devotion and righteousness is required. Those who have been married in the temples for eternity know that the ceremony itself expressly conditions the receipt of all promised blessings upon the subsequent faithfulness of the husband and wife. Making one’s calling and election sure is in addition to celestial marriage and results from undeviating and perfect devotion to the cause of righteousness. Those married in the temple can never under any circumstances gain exaltation unless they keep the commandments of God and abide in the covenant of marriage which they have taken upon themselves. Mormon Doctrine, p. 118) and it is ^csealed unto them by the Holy Spirit of ^dpromise, by him who is anointed, unto whom I have appointed this power and the ^ekeys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit ^fthrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb’s ^gBook of Life, that he shall commit no ^hmurder whereby to shed innocent ⁱblood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their ^jexaltation and glory in all things (**"Your endowment is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell"** (Journal of Discourses, 2:31).), as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the ^kseeds (The explanation of this text as it applies to faithful women was given by President Joseph F. Smith: **"Some of you will understand when I tell you that some of these good**

women who have passed beyond have actually been anointed queens and priestesses unto God and unto their husbands, to continue their work and to be the mothers of spirits in the world to come. The world does not understand this—they cannot receive it—they do not know what it means, and it is sometimes hard for those who ought to be thoroughly imbued with the spirit of the gospel—even for some of us, to comprehend, but it is true" (Gospel Doctrine, 461.) Revelations of the Restoration, p. 1063) **forever and ever.** (Elder Bruce R. McConkie referred to verses 19 and 26 as the "most difficult and least understood" verses among all the revelations of the Restoration. These verses speak simultaneously of eternal marriage and having one's calling and election made sure. The promised blessings require both. The chain of thought is as follows: a man and woman must be married according to the law of the Lord, meaning they must enter into the eternal covenant of marriage. They must then go forth and so live that they can receive the promise through the Lord's anointed that they will come forth in the first resurrection to inherit thrones and kingdoms. Having received that promise, which is certainly not given to them at the time of their marriage, their salvation is sure, unless they so transgress that they become perdition (v. 26). With that promise, they have received all that is necessary to their exaltation as long as they do not commit the unpardonable sin (v. 26). Revelations of the Restoration, p. 1062)

20 Then shall they be gods, because they have no end; therefore shall they be from ^aeverlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be ^bgods, because they have ^call power, and the angels are subject unto them. (Brigham Young: **After men have got their exaltations and their crowns—have become Gods, even the sons of God—are made King of kings and Lord of Lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles.** (JD, August 28, 1852, 6:275.))

21 Verily, verily, I say unto you, except ye abide my ^alaw ye cannot attain to this glory. (Since the law of celestial marriage is Christ's law, then He was married in an eternal marriage, too.)

22 For ^astrait is the gate, and narrow the ^bway that leadeth unto the exaltation and continuation of the ^clives, (eternal increase) and few there be that find it, because ye receive me not in the world neither do ye know me.

23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that ^awhere I am ye shall be also.

24 This is ^aeternal lives—to ^bknow the only wise and true God, and Jesus Christ, whom he hath ^csent. I am he. Receive ye, therefore, my law. (By obedience to the law we come to know Christ.)

25 ^aBroad is the gate, and wide the way that leadeth to the ^bdeaths; and many there are that go in thereat, because they ^creceive me not, neither do they abide in my law.

26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the ^aHoly Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, (This verse is a brief restatement of what was said in verse 19. A superficial reading of the verse has led some to suppose that it is saying that those who have entered into the eternal covenant of marriage are assured salvation as long as they do not commit murder wherein they shed innocent blood. This simply is not the case. The promises here given apply exclusively to those who, having been married for time and eternity, advance to that station wherein they have had their calling and election made sure. On this matter, President Joseph Fielding Smith observed, "Verse 26, in section 132, is the most abused passage in any scripture. The Lord has never promised any soul that he may be taken into exaltation without the spirit of repentance. While repentance is not stated in this passage, yet it is, and must be, implied. It is strange to me that everyone knows about verse 26, but it seems that they have never read or heard of Matthew 12:31-32, where the Lord tells us the same thing in substance as we find in verse 26, section 132" (Doctrines of Salvation, 2:95). "The Lord said by his own mouth: And he that endureth not unto the end, the same is he that is

also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father. And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words. And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. "So we must conclude that those spoken of in verse 26 are those who, having sinned, have fully repented and are willing to pay the price of their sinning, else the blessings of exaltation will not follow. Repentance is absolutely necessary for the forgiveness, and the person having sinned must be cleansed" (Smith, Doctrines of Salvation, 2:95-96). Revelations of the Restoration, p. 1064-65) and all manner of blasphemies, and if they ^bcommit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, (Joseph Fielding Smith: "To be 'destroyed in the flesh' means exactly that. We cannot destroy men in the flesh, because we do not control the lives of men and do not have power to pass sentences upon them which involve capital punishment. In the days when there was a theocracy on the earth, then this decree was enforced. What the Lord will do in lieu of this, because we cannot destroy in the flesh, I am unable to say, but it will have to be made up in some other way" (Smith, Doctrines of Salvation, 2:96-97).) and shall be ^cdelivered unto the buffetings of ^dSatan (Bruce R. McConkie: **"To be turned over to the buffetings of Satan is to be given into his hands; it is to be turned over to him with all the protective power of the priesthood, of righteousness, and of godliness removed, so that Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone. The damned in hell so suffer"** (McConkie, Mormon Doctrine, 108). Commenting on this verse, Joseph Fielding Smith said, "Here is something which those who contend that the Lord has granted immunity from their sins to some [the claim is made by some who have been married in the temple], if they have received certain sealings by the Holy Spirit of promise, have overlooked in this passage. I call attention to these two things. If covenants are broken and enormous sins are committed, but not unto death, there are certain punishments to be inflicted. The mere confession is not enough; the sinners are: 1—to 'be destroyed in the flesh'; and 2—to 'be delivered unto the buffetings of Satan unto the day of redemption.'" "Who in the world is so foolish as to wish to sin with the hope of forgiveness, if such a penalty is to be inflicted? No one but a fool! . . . "Who wishes to endure such torment? No one but a fool! I have seen their anguish. I have heard their pleadings for relief and their pitiful cries that they cannot endure the torment. This was in this life. Add to that, the torment in the spirit world before the redemption comes—all of this, mark you, coming after severe and humble repentance!" (Doctrines of Salvation, 2:96-97).) unto the day of ^eredemption, (**resurrection**) saith the Lord God.

27 The ^ablasphemy against the Holy Ghost, which shall ^bnot be ^cforgiven in the world nor out of the world, is in that ye commit ^dmurder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be ^edamned, saith the Lord. (What is "blasphemy against the Holy Ghost"? Having quoted this verse, Elder Bruce R. McConkie said: "The unpardonable sin consists in denying Christ, in fighting the truth, in joining hands with those who crucified him, knowing full well, and with a perfect knowledge, that he is the Son of God; it means pursuing this course after gaining a perfect knowledge, given of the Holy Ghost, that he is Lord of all. The innocent blood thus shed is his blood; those who so sin become murderers by assenting unto his death, an assent that is given with a full and perfect knowledge of his divinity. "Paul tells us that these rebellious ones who choose to become sons of perdition (or angels of the devil) cannot repent. 'It is impossible for those who were once enlightened,' he says, 'and [who] have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh,

and put him to an open shame' (Hebrews 6:4-6). And also: 'If we sin willfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?' (Hebrews 10:26-29)" (New Witness, 232-33). Not being in a position to crucify Christ, those of this spirit seek the blood of those upon whom he has placed his name, that is, his anointed servants. Revelations of the Restoration, p. 1067))

28 I am the Lord thy God, and will give unto thee the ^alaw of my Holy Priesthood, as was ordained by me and my Father before the world was. (The law of the priesthood centers in the promise that a man and his wife are to be sealed together for time and eternity and that they have claim upon the promise of eternal increase. From the days of Adam, this has been the order of things among all who possessed the holy priesthood. The question is often asked, Did the prophets and Saints in the Book of Mormon have eternal marriage? To suppose that they had the holy priesthood without eternal marriage would be akin to supposing that someone could have the gospel without faith, repentance, and baptism, or without the knowledge and testimony of Christ. Affirming this conclusion, the heading given to these verses in the chapter summary at the beginning of the revelation reads, "Promises of eternal increase and exaltation made to prophets and saints in all ages." No other explanation can be given to explain the concern of the Book of Mormon prophets for their posterity, generations unborn to whom they wrote and with whom they had undoubtedly made covenants in the premortal councils. So it was that Samuel prophesied that unless the Nephites repented, their descendants some four hundred years later would be smitten with "the sword and with famine and with pestilence" (Helaman 13:9). Unless there was some understanding of the importance of the family unit, it would sound strange to be warned by a prophet that unless they repented their children's children, some four hundred years removed, would be destroyed. Revelations of the Restoration, p. 1067)

29 ^aAbraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

30 ^aAbraham received promises concerning his seed, and of the fruit of his loins—from whose ^bloins ye are, namely, my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the ^cstars; or, if ye were to count the sand upon the seashore ye could not number them.

31 This promise is yours also, because ye are of ^aAbraham, (The promises to Abraham apply to us so long as we remain worthy of them.) and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. (At this point in the revelation, the Lord turns Joseph Smith's attention to the covenant or promises that He made anciently with Abraham. Given that all "covenants, contracts, bonds, obligations, oaths, vows," are part of the new and everlasting covenant, it naturally follows that the new and everlasting covenant embraces the covenant made with Abraham. The Abrahamic covenant, or "dispensation of the gospel of Abraham" as it was described when it was restored to the Prophet (D&C 110:12), centers in the principle of eternal marriage and the endless continuation of the family unit. The Lord, in effect, says to Joseph Smith, I appeared to you because you are a descendant of Abraham and as such are a rightful heir of the priesthood and promises given to that ancient patriarch. The two great witnesses of Christ for this dispensation are Joseph Smith and the Book of Mormon. Christ appeared to Joseph Smith, and he appeared to the peoples in the Book of Mormon. Joseph Smith is the source through which the purity of the gospel of Christ has been restored to us, and so is the Book of Mormon. Joseph Smith received these privileges because he was a descendant of Abraham, and those privileges were accorded the peoples of the Book of Mormon because they were Abraham's seed. When Christ appeared among the Nephites, he said, "Ye

are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed. The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant" (3 Nephi 20:25-26). Earlier he had explained that they were those of whom he said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice" (John 10:16). In the Old World, he said, they had supposed that he was making reference to the Gentiles, but "The Gentiles," he explained, "should not at any time hear my voice— that I should not manifest myself unto them save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me" (3 Nephi 15:23-24). As the seed of Abraham, Joseph Smith was a rightful heir to the blessings of the priesthood and the manifestations of heaven. This heirship, is eternal, meaning that it cannot be dissolved by death. Those unable to lay claim to its blessings in this life will have the opportunity to do so in the world to come, for, as the revelation states, these promises continue "both in the world and out of the world." Revelations of the Restoration, p.1068-69)

32 Go ye, therefore, and do the ^aworks of Abraham; enter ye into my law and ye shall be saved.

33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham. (The law referred to was referred to earlier as "the law of my Holy Priesthood" (v. 28).

It is the new and everlasting covenant of marriage. No reference has been made to this point in the revelation to the plurality of wives. It would be to seriously misunderstand all that has been said in the first thirty-three verses of this revelation to impose on them something they have not said. The purpose of the revelation to this point is to declare as plainly and as emphatically as it possibly can be done that a man and his wife can only receive the promise of eternal life in and through the ordinance of marriage. The cultist idea that such a promise can only be obtained in plural marriage finds no justification in the text. Revelations of the Restoration, p. 1069)

34 God ^acommanded Abraham, and Sarah gave ^bHagar to Abraham to wife. And why did she do it?

Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. (The patriarchal practice of having more than one wife was in keeping with customs that were widespread in Abraham's day. A variety of ancient texts indicate that it was an accepted practice for a man to have a second wife if his first wife could not give him children. Thus, the command of the Lord to Abraham and Sarah was in accordance with the custom or law of the day. For instance, in the *Laws of Hammurabi* (1792 to 1750 B.C.), king of Old Babylon, we read, "If a man marries a *nadītu*, and she does not provide him with children, and that man then decides to marry a *šugītu*, that man may marry the *šugītu* and bring her to his house: that *šugītu* should not aspire to equal status with the *nadītu* " (Roth, *Law Collections*, 109). Contrary to the impression given in Genesis 16:2-3 that Sarah instructed her husband of her own accord, the Lord commanded Abraham to take Hagar to wife after instructing Sarah. She consented out of reverence for the law of the Lord and loyalty and obedience to God and his priesthood representative. Revelations of the Restoration, 1070)

35 Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, ^acommanded it.

36 Abraham was ^acommanded to offer his son Isaac; nevertheless, it was written: Thou shalt not ^bkill. Abraham, however, did not refuse, and it was accounted unto him for ^crighteousness.

37 Abraham received ^aconcubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also (The Old Testament, as we presently have it, makes no reference to Isaac having taken any wives but Rebekah (Genesis 25:20). This text seems to suggest that he, like his father Abraham and his son Jacob, also took plural wives. Revelations of the Restoration, 1070) and ^bJacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded,

they have entered into their ^cexaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

38 David also received ^amany wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me. (There can be no sin in doing that which God has commanded. Thus, David and Solomon committed no sin in taking to themselves those wives the Lord had given them. To do other than that would clearly be sin, which is what both of the men here involved committed. In the book of Kings we read the following: "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; "Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. "For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. "And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father" (1 Kings 11:1-6). Our text tells us that Solomon had a thousand wives and that the Lord was offended with what he had done. In Deuteronomy we read: "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. "But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. "Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold" (Deuteronomy 17:14-17). What Solomon had done was clearly wrong. He had married outside the covenant, or the Church, and he had taken a great host of wives that he should not have taken. What he had done was simply absurd and represented gross apostasy. The book of Jacob describes what David and Solomon had done as "abominable" in the sight of the Lord (Jacob 2:23-24). This, however, has nothing to do with the law of plural marriage as revealed to these men by the Lord. Revelations of the Restoration, 1070-71)

39 ^aDavid's wives and concubines were ^bgiven unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the ^ckeys of this power; and in none of these things did he ^dsin against me save in the case of ^eUriah and his wife; and, therefore he ^fhath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I ^ggave them unto another, saith the Lord. **(Here we are told that Nathan and other prophets of the day had the same authority to perform eternal marriages as known to the Church today. This is a marvelous addition to our understanding of the gospel as known to the Saints of the Old Testament.** In addition to this, we learn that David's sin centered not in the plurality of wives but in committing adultery and then in allowing Uriah to be killed so that David could take Bathsheba to himself. *He hath fallen from his exaltation.* David is perhaps the most loved of all the men in the Old Testament. Nevertheless, the laws of God are as applicable to him as they are to any other man. "As to the fact that the sealing power cannot seal a man up unto eternal life if he thereafter commits murder and thereby sheds innocent blood (not in this case the blood of Christ, but the blood of any person slain unlawfully and with malice) the Prophet says: 'A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell; he got a promise that his soul should not be left in hell. "'Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the priesthood; and the priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the

name of David in the last days, raised up out of his lineage' (*Teachings of the Prophet Joseph Smith*, 339). Thus, even though a man's calling and election has been made sure, if he then commits murder, all of the promises are of no effect, and he goes to a telestial kingdom (Revelation 21:8; D&C 76:103), because when he was sealed up unto eternal life, it was with a reservation. The sealing was not to apply in the case of murder" (McConkie, *New Testament Commentary*, 3:347). Revelations of the Restoration, 1071-72)

40 I am the Lord thy God, and I gave unto thee, my servant Joseph, an ^aappointment, **(It is with this language that the Lord charges the Prophet Joseph Smith to use the priesthood and keys that he has been given to authorize and perform plural marriages.** Revelations of the Restoration, 1072) and restore all things. **(The restoration of all things must of necessity include the new and everlasting covenant of marriage as known to all gospel dispensations and the plurality of wives as practiced when the Saints were so directed by the Lord.** Revelations of the Restoration, 1072) Ask what ye will, and it shall be given unto you according to my word. (Such was the trust that Christ had in the Twelve in his day, that he promised them that "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13-14). Similarly, we read that the Lord told Nephi, son of Helaman, that because of his "unwearyingness" in his service he would make him "mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will. Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people. Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people" (Helaman 10:5-7). The same promise is given here to the Prophet Joseph Smith, in whom the Lord had the same trust that he had in the noble and great ones of past dispensations. Revelations of the Restoration, 1072-73)

41 And as ye have asked concerning adultery, verily, verily, I say unto you, if a man ^areceiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy ^banointing, she hath committed ^cadultery and shall be destroyed.

42 If she be not in the new and everlasting covenant, and she be with another man, she has ^acommitted adultery.

43 And if her husband be with another woman, and he was under a ^avow, he hath broken his vow and hath committed adultery.

44 And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and ^agive her unto him that hath not committed ^badultery but hath been ^cfaithful; for he shall be made ruler over many. (In these verses the Lord returns to the question with which the revelation began: the question as to the justification of the early patriarchs in having a plurality of wives. Plural marriage performed by or under the direction of the man standing at the head of the Church of Jesus Christ of Latter-day Saints—which authority was rescinded through President Wilford Woodruff in 1890—was not adultery. To violate the marriage covenant is to commit that sin, the penalty being destruction (vv. 41, 52), but it is for God himself to execute that judgment (v. 54). Revelations of the Restoration, 1073)

45 For I have conferred upon you the ^akeys and power of the priesthood, wherein I ^brestore all things, and make known unto you all things in due time. (In September 1830 Joseph Smith was told that he held "the keys of the mysteries, and the revelations which are sealed," with the obvious idea that through him and his office they would be revealed (D&C 28:7). In December of that year, the Lord said, "I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him; and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the

time of my coming" (D&C 35:17-18). We are also told that "for him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living" (D&C 128:11). Thus, by revelation the "keys of the kingdom" are also designated as the "key of knowledge" (D&C 128:14) or the "keys of access to God" (Ehat and Cook, *Words of Joseph Smith*, 54). In Nauvoo, when Joseph Smith received revelation and direction relative to the ordinances of the temple, he began to refer to the keys of the kingdom in still a third sense. In a talk to the Relief Society given 28 April 1842, he spoke of their receiving "the keys of the Priesthood" or the "keys of the kingdom" with their husbands and of their learning how to ask the Lord questions and receive answers. The following Sunday, 1 May 1842, speaking to the assembled Saints in the grove, the Prophet referred to the keys of the kingdom as "certain signs and words by which false spirits and personages may be detected." These keys, he said, could not be revealed to the elders until the temple was completed and they had been endowed (Ehat and Cook, *Words of Joseph Smith*, 119). Perhaps his crowning discourse on this subject was given on 10 March 1844, when he referred to the "power of Elijah and the keys of the kingdom of Jehovah" (*Teachings of the Prophet Joseph Smith*, 338). The symbolism associated with the keys of the kingdom is threefold. As it pertains to the government of the Church, the priesthood embraces the power and authority to lock or unlock, to open or close, to bind or loose—that is, to grant promises and blessings or to preclude the same. It is the authority that disciplines and marshals the priesthood. As to doctrinal matters, the keys of the mysteries of the kingdom constitute the authority by which the heavens are opened and the channel through which God's revelations flow. Finally, in a combination of the two previous definitions, the keys embrace that authority restored by the prophet Elijah whereby men and women are sealed up to eternal life and receive the fulness of the priesthood. *Revelations of the Restoration, 1073-74*)

46 And verily, verily, I say unto you, that whatsoever you ^aseal on earth shall be sealed in heaven; and whatsoever you ^bbind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you ^cremit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

47 And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will ^acurse, saith the Lord; for I, the Lord, am thy God.

48 And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you ^agive any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

49 For I am the Lord thy God, and will be ^awith thee even unto the ^bend of the world, and through all eternity; for verily I ^cseal upon you your ^dexaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your ^efather. **(Calling and election made sure.** We do not speak metaphorically when we say that Abraham is the father of the faithful. The great majority of people who are baptized into the Church are direct descendents of Abraham, as affirmed by their patriarchal blessings. Those not naturally of the blood of the ancient patriarch are adopted into his family, in which process, the Prophet told us, there was an "actual" change in their blood so that they too become his "actual" or "literal" seed (*Teachings of the Prophet Joseph Smith*, 149-50; Abraham 2:9-11). We speak advisedly, knowing that such a statement finds no support in the world of science, but neither does the idea that a drop of consecrated oil on the head of the sick has a healing effect or that looking upon a snake raised on a brazen pole could heal. *Revelations of the Restoration, 1075*)

50 Behold, I have seen your ^asacrifices, and will forgive all your sins; I have seen your ^bsacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I ^caccepted the offering of Abraham of his son Isaac. (An example of one such escape is here recorded. "Early in the spring of 1844, the Prophet was apprised by two young men, Denison L. Harris and Robert Scott, the latter living in the family of William Law, of a secret movement then on foot to take his life, and the lives of several other leading men of the church; among them the Prophet's brother, Hyrum. These

young men were invited to the secret meetings by the conspirators, but before going conferred with the Prophet, who told them to go, but to take no part in the proceedings of these wicked men against himself. They carried out his instructions, and at the risk of their lives attended the secret meetings three times, and brought to President Smith a report of what they had witnessed—the hatching of plots to take the life of the Prophet and his brother Hyrum" (Roberts, *Comprehensive History of the Church*, 2:223-24.)

51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to ^aprove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

52 And let mine handmaid, Emma Smith, ^areceive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.

53 For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been ^afaithful over a few things, and from henceforth I will strengthen him.

54 And I command mine handmaid, Emma Smith, to abide and ^acleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be ^bdestroyed, (or in other words, cut off from my people who are of the covenant.) saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law.

55 But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an ^ahundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of ^beternal lives in the eternal worlds.

56 And again, verily I say, let mine handmaid ^aforgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to ^brejoice.

57 And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for ^aSatan ^bseeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his ^cexaltation and glory.

58 Now, as touching the law of the ^apriesthood, (law of marriage) there are many things pertaining thereunto.

59 Verily, if a man be called of my Father, as was ^aAaron, by mine own voice, and by the voice of him that ^bsent me, and I have endowed him with the ^ckeys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit ^dsin, and I will justify him.

60 Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

61 And again, as pertaining to the law of the priesthood (law of marriage)—if any man espouse a virgin, and desire to espouse ^aanother, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.

62 And if he have ^aten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.

63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to ^amultiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be ^bglorified.

64 And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

65 Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take ^aHagar to wife. (In the context of the principles announced in the previous verses, it is lawful, if a wife does not receive this law, for her husband to receive all things that God chooses to give him. In that case his wife would be the transgressor, and thus her husband is exempt from the law of Sarah who gave heed to Abraham when the Lord commanded him to take Hagar to wife. The principle is certain: Those who follow the commandments of the Lord and keep their covenants will be blessed; those who refuse to do so will not share those blessings. A woman can still lay claim to the blessings of the sealing power given to her in the temple even if her husband chooses to pursue a path that leaves him unworthy of them. Similarly, if a man or woman dies without having had the opportunity to enter into a particular covenant in this life but was worthy to do so, that privilege and blessing will be granted to that person in the world to come (*Teachings of Lorenzo Snow*, 138). Revelations of the Restoration, 1076-77)

66 And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

Come Follow Me Lesson 47
November 15-21
D&C 133-134

D&C 133

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831. HC 1: 229—234. Prefacing this revelation the Prophet wrote: “At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation.” This section was first added to the book of Doctrine and Covenants as an appendix, and was subsequently assigned a section number.

(On 1 November 1831, a year and a half after the Church was organized, a special conference of the Church was held at Hiram, Ohio. Many revelations had been received from the Lord prior to that time, and the compiling of these revelations for publication was one of the principal subjects passed on at the conference (see Historical Background to D&C 1). The compilation was to be entitled the *Book of Commandments*; however, all but a few copies of the Book of Commandments were destroyed by the mobs in Jackson County (see Historical Background for D&C 98). Since additional revelations were subsequently received, a new collection was published in Ohio and called the Doctrine and Covenants. The Prophet Joseph Smith recorded: “It had been decided by the conference that Elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by—or, if possible, before—the 15th of the month [November]. At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation, which has since been added to the book of Doctrine and Covenants, and called the Appendix: [D&C 133].” (*History of the Church*, 1:229.) Elder John A. Widtsoe explained that “the ‘Appendix’ [D&C 133], supplements the introduction [D&C 1]. The two sections together encompass the contents of the book in a condensed form. An appendix is something which the writer thinks should be added to amplify that which is in the book, to emphasize it, to make it stronger or to explain the contents a little more completely.” (*Message of the Doctrine and Covenants*, p. 17.) Some of the major themes presented by the Lord in this revelation are summarized in the tenth article of faith.)

1—6, The saints are commanded to prepare for the Second Coming; 7—16, All men are commanded to flee from Babylon, come to Zion, and prepare for the great day of the Lord; 17—35, He shall stand on Mount Zion, the continents shall become one land, and the lost tribes of Israel shall return; 36—40, The gospel was restored through Joseph Smith to be preached in all the world; 41—51, The Lord shall come down in vengeance upon the wicked; 52—56, It shall be the year of his redeemed; 57—74, The gospel is to be sent forth to save the saints and for the destruction of the wicked. (Doctrine and Covenants 133 is the companion revelation to section 1, the preface to the compilation of revelations that were to be published in the Book of Commandments, and it was given at the same conference. Though the press for the Book of Commandments was destroyed before Doctrine and Covenants 133 was printed, it was included in the 1835 edition of the Doctrine and Covenants as the Appendix. This revelation deals with the return of Christ and those events that will precede that great and glorious day. It weaves together scores of Bible prophecies, either announcing their fulfillment or shining greater light on them. It was given, Joseph Smith said, because the Elders "desired to

know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high" (History of the Church, 1:229). Revelations of the Restoration, p. 1106. Section 133 contains an unusual number of such concepts that presuppose a knowledge of other scriptures. If one is not familiar with such principles as the Lord coming to His temple (see D&C 133:2), Babylon (see vv. 4–7, 14), the parable of the ten virgins (see v. 10), the story of Lot's wife (see v. 15), the Lamb standing on Mount Zion (see v. 18), or the time when Jesus will stand on the Mount of Olives (see v. 20), one will miss significant insights into what the Lord says in this section. The commentary on this section will focus on the background of these key scriptures. Institute Manual, 335)

1 HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you— (This revelation is given to the whole world.)

2 The Lord who shall suddenly ^acome to his temple (This revelation was given before the dedication of the Kirtland temple where the Lord appeared. However, the appearance mentioned here is to be more fully fulfilled when He appears in the temple in Jackson County, Missouri shortly before the Second Coming.); the Lord who shall come down upon the world with a curse to ^bjudgment; yea, upon all the nations that ^cforget God, and upon all the ungodly among you.

3 For he shall make ^abare his holy arm (Often the Lord's arm has reference to a leader or prophet called to do the Lord's will.) in the eyes of all the nations, and all the ends of the earth shall see the ^bsalvation of their God.

4 Wherefore, ^aprepare ye, prepare ye, O my people; ^bsanctify yourselves (This refers to the endowment to be received in the house of the Lord.); ^cgather ye together (The gathering of the Lord's people is to build temples.), O ye people of my church, ^dupon the land of Zion, all you that have not been commanded to ^etarry.

5 Go ye out from ^aBabylon. (Worldly wickedness, Satan's influence.) ^bBe ye ^cclean that bear the vessels of the Lord (This means priesthood holders).

6 Call your ^asolemn assemblies, and ^bspeak often one to another. And let every man call upon the name of the Lord.

7 Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; ^agather ye out from among the nations, from the ^bfour winds, from one end of heaven to the other.

8 Send forth the elders of my church unto the ^anations which are afar off; unto the ^bislands of the sea; send forth unto foreign lands; call upon all nations, first upon the ^cGentiles, and then upon the Jews.

9 And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her ^astakes may be strengthened, and that ^bZion may go forth unto the regions round about. (Prior to the 1950s, members of the Church were encouraged to move to America to strengthen the Church in Zion. With the building of Temples in foreign countries the Saints have been told to stay where they are and build Zion in their own stakes.)

10 Yea, let the cry go forth among all people: Awake and arise and go forth to meet the ^aBridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the ^bgreat day of the Lord. (Harold B. Lee: Now, I have asked myself, this being the time to prepare for the millennial reign, how shall we set about to prepare a people to receive the coming of the Lord? . . . This preparation demands first that a people, to receive the coming of the Lord, must be taught the personality and the nature of God and his Son, Jesus Christ. Someone has said this: the demand of our modern age is not "for a God who once was, but for a God who now is." As I read that, I thought how can one meet a person whose identity is unknown? How can one be prepared to meet a person about whom he has no knowledge? How can one be prepared to meet a being whose personality he cannot comprehend? . . . To my thinking, another requisite of that preparation to receive the Lord at the beginning of his millennial

reign demands that the people be taught to accept the divinity of the mission of Jesus as the Savior of the world. Why was the Savior sent into the world? The Master himself answered that question during his ministry when he said: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17.) . . . Saved from what? Redeemed from what? Well, first, saved from mortal death through the resurrection of the dead. But in another sense we are saved likewise by his atoning sacrifice. We are saved from sin. . . . The last declaration of the Prophet Alma [Alma 11:40, points still another requirement, as I see it, for a people to be prepared to receive the Savior's coming. We must be cleansed and purified and sanctified to be made worthy to receive and abide that holy presence. The Prophet Mormon put it this way: "Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell." (Mormon 9:4.) How can this cleansing take place? The answer is: through holy ordinances which the Lord has established for that purpose. We are saved by grace, yes, through the atonement of the Master, but Nephi taught this other principle: ". . . for we know that it is by grace that we are saved, after all we can do." (2 Nephi 25:23.) Now the nature of that ordinance by which salvation can be obtained is explained clearly also by the Prophet Nephi: Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel. . . . And I heard a voice from the Father, saying: Yea, the words of my beloved are true and faithful. He that endureth to the end, the same shall be saved. (Ibid., 31:13-15.) And now, finally, there is still one more thing that is necessary, to my thinking, before that preparation is made for the millennial reign. We must accept the divine mission of the Prophet Joseph Smith as the instrumentality through which the restoration of the gospel and the organization of the Church of Jesus Christ was accomplished. Each member of the Church, to be prepared for the millennial reign, must receive a testimony, each for himself, of the divinity of the work established by Joseph Smith. It was this that was taught plainly by the Saints after the advent of the Savior upon the earth, and one of the leaders in our day has said it again, when he declared, I suppose with reference to the parable of the five foolish and five wise virgins in the Master's parable, "The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself." (Life of Heber C. Kimball, pp. 449-50.) (CR, October 1956, pp. 61-62.))

11 ^aWatch, therefore, for ye ^bknow neither the day nor the hour. (But we will know the season)

12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion.

13 And let them who be of ^aJudah flee unto ^bJerusalem (Joseph Fielding Smith: Jerusalem of old after the Jews have been cleansed and sanctified from all their sins, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem—shall be built, and from it the law of God shall also go forth. [Sec. 45:66-67; 84:2.] There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. **Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred "the richer blessings."** [Sec. 133:34.] (IE, July 1919, 22:815-16.)), unto the ^cmountains of the Lord's ^dhouse. (Mountains are nature's temples. They served so frequently as the meeting place between God and man that in ancient times they were thought of as temples. Here two temples are spoken of, both in a prophetic sense: the temple yet to be built in the Jerusalem of old and the temple to be built in the New Jerusalem. In our day the call is no longer to flee Babylon for Zion but rather to establish Zion among all the nations of the earth. Ours is a day in which those of the house of faith are charged to enlarge the tent of Israel and

stretch the curtains of the Lord's habitations (meaning the number of his temples) among all peoples so that they too can gather to the covenant and receive in full measure the blessings of salvation.

Revelations of the Restoration, p. 1109-10. President Gordon B. Hinckley: **As I contemplate this marvelous structure, adjacent to the temple, there comes to mind the great prophetic utterance of Isaiah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. ... O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2:2-3, 5). I believe that prophecy applies to the historic and wonderful Salt Lake Temple. But I believe also that it is related to this magnificent hall. For it is from this pulpit that the law of God shall go forth, together with the word and testimony of the Lord.** CR, Oct 2000, p. 89)

14 Go ye ^aout from among the nations, even from ^bBabylon, from the midst of ^cwickedness, which is spiritual Babylon.

15 But verily, thus saith the Lord, let not your flight be in ^ahaste, but let all things be prepared before you; and he that goeth, let him ^bnot look back lest sudden destruction shall come upon him. (Don't try to keep a summer home in Babylon while trying to get out of Babylon. Get out all the way.)

16 Hearken and hear, O ye inhabitants of the earth. ^aListen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to ^brepent.

17 For behold, the Lord God hath ^asent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his ^bcoming is nigh— (Bruce R. McConkie: Now, as to the actual work of restoration—what angel performed this mighty deed, this work which involves the salvation of all men on earth in these latter-days? Who restored the everlasting gospel? Was it one angel or many? It is traditional (and true!) to reply: '**Moroni**, son of Mormon, the now resurrected Nephite prophet, who holds the keys of "the stick of Ephraim" (D. & C. 27:5), the one through whose ministry the Book of Mormon was again brought to light.' The reasoning is that the Book of Mormon contains "the fulness of the everlasting gospel" (D. & C. 135:3); that therein is God's message of salvation for all of earth's inhabitants; and that this gospel message is now being taken by the Lord's witnesses to one nation, and kindred, and tongue, and people after another. But other angels were yet to come—**Moses, Elias, Elijah, Gabriel, Raphael**, and "divers angels, (**John the Baptist, Peter, James and John**)—all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little." (D. & C. 128:21.) Thus the angel Moroni brought the message, that is, the word; but other angels brought the keys and priesthood, the power. And in the final analysis the fulness of the everlasting gospel consists of all of the truths and powers needed to enable men to gain a fulness of salvation in the celestial heaven. DCNT, 3:528-30)

18 When the ^aLamb shall stand upon ^bMount Zion, and with him a ^chundred and forty-four thousand, (Orson Pratt: Then again, after the six thousand years have ended, before the Lord shall come while these trumpets are sounding, or about that time, we find that there is to be a great work among the nations—which will probably take place in the morning of the seventh thousand years. The ten tribes will have to come forth and come to this land, to be crowned with glory in the midst of Zion by the hands of the servants of God, even the Children of Ephraim; and twelve thousand High Priests will be elected from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the first-born. JD, 16:325) having his Father's name written on their foreheads.

19 Wherefore, prepare ye for the ^acoming of the Bridegroom; go ye, go ye out to meet him. (Kent Jackson: In addition to the Lord's appearance in glory to the world as a whole, in which all will be made

aware of his coming (JS-M 26; D&C 133:20-21), he will make an appearance to the faithful in a great gathering of Saints and priesthood leaders from all generations of the earth's history. This is the topic of section 116. The ancient prophet Daniel foresaw this event and recorded his vision of it in Daniel 7. Daniel told how the kingdoms of the world would lose their dominions, to be replaced ultimately by the kingdom of God. Then a great gathering would convene in which Christ (the Son of Man) and Adam (the Ancient of Days) would be the major participants. Daniel wrote: I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. . . . Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7:9-10, 13-14). Commenting on this passage in 1839, the Prophet Joseph Smith said: Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. . . . The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. This great meeting will take place at a location called Adam-ondi-Ahman, in what is now Daviess County in northwestern Missouri. In it, all who have held keys will make an accounting of their service and deliver their keys to Adam, who serves under Christ as the presiding priesthood leader of the human family (D&C 78:16; 107:54-55). Elder Bruce R. McConkie asked concerning those who will be in attendance, "Are they not the ones who are called to report their stewardships and to give an accounting of how and in what manner they have exercised the keys of the kingdom in their days? Will not every steward be called upon to tell what he has done with the talents with which he was endowed? Truly, it shall be so; and those who minister unto the Ancient of Days are indeed the ministers of Christ reporting their labors to their immediate superiors, even back to Adam." With the keys of the ministries of all men in the hands of their patriarch, the crowning event of the great gathering will then take place. The Lord Jesus Christ will appear, and Adam, in his capacity as president and representative of all the human race, will make our collective accounting to the Lord, returning to him all keys, powers, and glories that had been entrusted to the hands of mortal men. Thus in the fullest sense it will be such that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). The time when this event will happen has not been made known in the scriptures. Perhaps it will take place after the Lord has already returned in glory to cleanse the earth. But it is not unreasonable to suggest that this great gathering, in which the Lord will be acknowledged formally as king by his Saints—in which the keys of the kingdom held by his servants will be accounted for and returned to their rightful owner—will be the final event that will take place before the Lord will appear in royal glory and majesty to the world to be acknowledged by all people as "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16). *Studies in Scripture*, 1:193-95)

20 For behold, he shall ^astand upon the mount of Olivet (The second coming of Christ to the world will be preceded by a host of other comings. These preparatory comings will be to his servants charged to make his paths straight; these will be those worthy to stand in his presence and bear his name. The number of these comings and the places where he will appear suggest the numerical strength the Church will enjoy in that day. This text lists the Mount of Olives, the mighty ocean, the islands of the sea, and the land of Zion. To these we can add visits to his temples which will dot the earth and the great meeting yet to be held in Adam-ondi-Ahman. *Revelations of the Restoration*, p. 1110-11), and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. (Orson Pratt: Zion . . . will still remain upon the Western Hemisphere, and she will be crowned with glory as well as

old Jerusalem, and, as the Psalmist David says, she will become the joy of the whole earth. . . . Zion will be caught up when Jesus comes, to meet him. Jesus will descend not only upon the Mount of Olives, but he will descend and stand upon Mount Zion. But before he stands upon it, it will be caught up to meet him in the air. Will the buildings of Zion be caught up? Yes. And its land? Yes. And Jesus will stand upon Mount Zion, according to the prediction of John the Revelator, and he will reign over his people during a thousand years; and his associates will be the resurrected righteous of all former dispensations, those, among others, who dwelt on this continent before the flood. (JD, July 25, 1875, 18:68-69.)

21 And he shall ^autter his voice out of ^bZion, and he shall speak from Jerusalem, (Bible commentators assume that the Zion spoken of here is one and the same with the Jerusalem of old. From the context of the Restoration, it is clear that Isaiah saw two great capitals—the Old and New Jerusalems—administering the affairs of the Lord. The events here described are millennial, for only then will Christ rule and give direction to the whole earth. At that time church and state will be one, nevertheless laws, order, and government will be necessary; the Lord will establish both a political and an ecclesiastical kingdom. "But even then, as we suppose, administrative affairs will be departmentalized, for the law will go forth from Zion (in Jackson County), and the word of the Lord from Jerusalem (in Palestine). But, nonetheless, once again the government of the earth will be theocratic. God will govern. This time he will do it personally as he reigns over all the earth. And all of this presupposes the fall of Babylon, and the death of false religions, and the fall of all earthly governments and nations. And these things, as we are aware, shall surely come to pass" (McConkie, Millennial Messiah, 596). Revelations of the Restoration, p. 1111) and his ^cvoice shall be heard among all people;

22 And it shall be a voice as the ^avoice of many waters, and as the voice of a great ^bthunder, which shall ^cbreak down the mountains, and the valleys shall not be found.

23 He shall command the great deep, and it shall be driven back into the north countries, and the ^aislands shall become one land; (Joseph Fielding Smith: **If, however, the earth is to be restored as it was in the beginning, then all the land surface will again be in one place as it was before the days of Peleg, when this great division was accomplished. Europe, Africa, and the islands of the sea including Australia, New Zealand, and other places in the Pacific must be brought back and joined together as they were in the beginning.** Answers to Gospel Questions, 5:74)

24 And the ^aland of Jerusalem and the land of ^bZion shall be turned back into their own place, and the ^cearth shall be like as it was in the days before it was ^ddivided. (Bruce R. McConkie: "Knowing as we do from latter-day revelation that the islands and continents were once joined in one landmass and will yet again be joined, we find new meaning in allusions and comments found in the ancient scriptures. As part of a description of the Second Coming, John tells us: 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.' (Rev. 6:14). In connection with the greatest earthquake of the ages, John says: 'And every island fled away, and the mountains were not found.' (Rev. 16:20). Also in a Second Coming setting John speaks of the voice of the Lord 'as the voice of many waters, and as the voice of a great thunder.' (Rev. 14:2). This is the identical language used by the Lord in telling Joseph Smith that the mountains and valleys shall not be found, that the great deep (apparently the Atlantic Ocean) will be driven back into the north countries, 'and the islands shall become one land.' (D&C 133:22-23). The voice of many waters and of a great thunder could well be the thunderous surging of a whole ocean moving half an earth's distance from where it now is. And all of this gives deep meaning to John's account, which says: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' (Rev. 21:1). **The apparent meaning of this is that the sea, or ocean, that separates the continents will cease to be, for their great landmasses will be joined together again**" (Millennial Messiah, 623-24).)

25 And the Lord, even the Savior, shall ^astand in the midst of his people, and shall ^breign over all flesh.

26 And they who are in the ^anorth countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall ^bsmite the rocks, and

the ice shall flow down at their presence. (The Lord's people always have been and always will be led by prophets. Confusion has been associated with this passage because of the idea that somehow the lost tribes are together as a group with their prophets at their head waiting for the call to return. This notion is fraught with serious difficulties, including the following: First, a host of scriptural passages attest that the tribes of Israel have been scattered among all the nations of the earth. We cite but one classic illustration from 3 Nephi: "As surely as the Lord liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth. And as he hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them. And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed; yea, as the Lord liveth so shall it be. Amen" (5:24-26). No other statement in all of holy writ begins and ends with the announcement that if what is being written is not so, then God no longer lives! More emphatic language is simply not possible. The text then assures us that the tribes of Israel have been scattered to the four quarters of the earth and that they will remain in their scattered condition until they come to the knowledge of the covenant that God made with their fathers and the knowledge that Jesus is the Christ and the Son of God. Now, we would ask, How is it possible for a people to have prophets at their head and yet not have heard of the covenant of salvation or that Jesus is the Christ and the Son of God? Second, Why would God send Moses to Joseph Smith to give him the keys by which Israel was to be gathered if some other prophets had already accomplished the task? Third, Why would John the Baptist, and then Peter, James and John restore priesthood to Joseph Smith and Oliver Cowdery if that priesthood and its keys were already on the earth? Fourth, What of the statements the Lord made to Joseph Smith stating that he stood at the head of "the only true and living church upon the face of the whole earth" (D&C 1:30). If priesthood, prophets, and covenants were already to be found upon the earth what truth can be found in such a statement? Fifth, If we are to accept the standard established in the revelations of the Restoration, we must maintain that none have the right to act in the name of the Lord (and surely that would include leading the tribes of Israel) save they have been "ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church" (D&C 42:11). The Doctrine and Covenants accepts none as prophets save those who have been called, ordained, and received the sustaining vote of the Church. The Lord's house is and always has been a house of order. Is it not wholly harmonious with the revelations and all we know about the Lord's system of governing his people to suppose that the prophets called to lead the tribes of Israel back to the lands of their inheritance will be elders of Israel who trace their priesthood to Joseph Smith and Oliver Cowdery and through them to Peter, James, and John? Revelations of the Restoration, p. 1112-13)

27 And an ^ahighway shall be cast up in the midst of the great deep.

28 Their enemies shall become a prey unto them,

29 And in the ^abarren deserts there shall come forth pools of ^bliving water; and the parched ground shall no longer be a thirsty land.

30 And they shall bring forth their rich ^atreasures unto the children of Ephraim, my servants. (We have frequently heard it said that the rich treasures spoken of in this verse were scriptural records. There are a number of serious difficulties associated with such an interpretation. The priesthood is the ordained channel through which the revelations of heaven are to come. The very reason the scattered remnants of Israel are being gathered is to return them to the priesthood and its blessings. We do not expect to receive our scripture or revelations from those who have been lost and have not known where the truths of salvation are to be found. The time will come when we will have scriptural records from the various tribes of Israel, but they must come to us through the channels the Lord has ordained. The Lamanites did not bring the Book of Mormon with them, rather, we took it to them. Indeed, the Book of Mormon was

ordained in the councils of heaven for the very purpose of gathering the lost tribes of Israel. If the prophecies are to be fulfilled, the stick of Judah and the stick of Joseph will be the books that actuate the gathering (Ezekiel 37:15-21). Then, at the appropriate time, other scripture will be given to those of the house of faith. Such scripture will come to us from he whom we sustain as prophet, seer, and revelator. Revelations of the Restoration, p. 1114)

31 And the boundaries of the everlasting ^ahills shall tremble at their presence.

32 And there shall they fall down and be ^acrowned with glory (It is for the blessings of the temple that the tribes of Israel return to Zion. It is there that they will be crowned with glory by the children of Ephraim. Revelations of the Restoration, p. 1115), even in Zion, by the hands of the servants of the Lord, even the children of ^bEphraim. (The tribe of Ephraim holds the keys of the priesthood in our day. The President of the Church of Jesus Christ of Latter-day Saints holds the priesthood keys and is blessing all of the other tribes of Israel.)

33 And they shall be filled with ^asongs of everlasting joy.

34 Behold, this is the ^ablessing of the ^beverlasting God upon the ^ctribes of ^dIsrael, and the richer blessing (Ephraim has the inheritance and therefore is responsible to take care of the rest of Israel. Most members of the Church have patriarchal blessings which indicate they are of Ephraim.) upon the head of ^eEphraim and his fellows. (Hyrum G. Smith: It is my testimony that "today" is the day of Ephraim. It is the day which the Lord has set to fulfil his promises made in the times of the Ancient Patriarchs, when he said that he would scatter Israel to the four corners of the world, and that Ephraim should be scattered in all the nations, and then in the "last days" be gathered out again. [Jer. 30:3; 1 Nephi 19:15-16; 3 Nephi 5:24.] Many are being gathered out by our missionaries, as "one of a family and two of a city" [Jer. 3:14] and they are found here, gathered into a gathering place appointed of the Lord, and they are receiving his blessings. This is why so many of us are declared to be of Ephraim. There have been discovered also, a few of the house of Israel who belong to the tribe of Levi,—an ancient priest. There are also a few of some other tribes of Israel, but very few except those of the house of Jacob, as represented by Ephraim in the great multitudes who are enjoying the blessings of the Church, and these who are of Manasseh—the great multitudes of Indians in North and South America. (CR, April 1929, pp. 122-23.))

35 And they also of the tribe of ^aJudah, after their pain, shall be ^bsanctified in ^choliness before the Lord, to dwell in his ^dpresence day and night, forever and ever. (Brigham Young: When the Savior visits Jerusalem, and the Jews look upon him, and see the wounds in his hands and in his side and in his feet, they will then know that they have persecuted and put to death the true Messiah, and then they will acknowledge him, but not till then. [Sec. 45:47-53.] They have confounded his first and second coming, expecting his first coming to be as a mighty prince instead of as a servant. They will go back by and by to Jerusalem and own their Lord and Master. [Sec. 109:62-64; 110:11.] We have no feelings against them. (JD, December 23, 1866, 11:279.))

36 And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine ^aangel flying through the midst of heaven, having the everlasting ^bgospel, who hath appeared unto some and hath committed it unto man, who shall appear unto ^cmany that dwell on the earth.

37 And this ^agospel shall be ^bpreached unto ^cevery nation, and kindred, and tongue, and people.

38 And the ^aservants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

39 And ^aworship him that made heaven, and earth, and the sea, and the ^bfountains of waters—

40 Calling upon the name of the Lord day and night, saying: O that thou wouldst ^arend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

41 And it shall be answered upon their heads; for the presence of the Lord shall be ^aas the melting fire that burneth, and as the fire which causeth the waters to boil.

42 O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence—

43 When thou doest ^aterrible things, things they look not for;

44 Yea, when thou comest down, and the mountains flow down at thy presence, thou shalt ^ameet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways.

45 For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast ^aprepared for him that ^bwaiteth for thee.

46 And it shall be said: ^aWho is this that cometh down from God in heaven with dyed ^bgarments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?

47 And he shall say: ^aI am he who spake in ^brighteousness, mighty to save.

48 **And the Lord shall be ^ared in his apparel, and his garments like him that treadeth in the wine-vat.** (Joseph Fielding Smith: Isaiah has pictured this great day when the Lord shall come with his garments, or apparel, red and glorious to take vengeance on the ungodly. (Isa. 64:1-6.) This will be a day of mourning to the wicked, but a day of gladness to all who have kept his commandments. Do not let any one think that this is merely figurative language, it is literal, and as surely as we live that day of wrath will come when the cup of iniquity is full. We have received a great many warnings. The great day of the millennium will come in; the wicked will be consumed and peace and righteousness will dwell upon all the face of the earth, for one thousand years. Church History and Modern Revelation, 1:191-92)

49 And so great shall be the glory of his presence that the ^asun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places.

50 And his ^avoice shall be heard: I have ^btrodden the wine-press alone, and have brought judgment upon all people; and none were with me;

51 And I have ^atrampled them in my fury, and I did tread upon them in mine anger, and their blood have I ^bsprinkled upon my garments, and stained all my raiment; for this was the ^cday of vengeance which was in my heart.

52 And now the year of my ^aredeemed **(The time of Christ's return)** is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his ^bgoodness, and according to his loving kindness, forever and ever.

53 In all their ^aafflictions he was afflicted. And the angel of his presence saved them; and in his ^blove, and in his pity, he ^credeemed them, and bore them, and carried them all the days of old;

54 Yea, and ^aEnoch also, and they who were with him; the prophets who were before him; and ^bNoah also, and they who were before him; and ^cMoses also, and they who were before him;

55 And from ^aMoses to Elijah, and from Elijah to John, who were with Christ in his ^bresurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

56 And the ^agraves of the ^bsaints shall be ^copened; (As all who were in the graves who were worthy of a celestial resurrection were called forth to meet Christ following his resurrection, so once again at the time of his return those worthy of a celestial resurrection will be called forth to join him (D&C 88:97-98). It appears from this text that those in Mount Zion, or the Jerusalem of old, will be called forth first and then those in the New Jerusalem, each when he makes his appearance to them (verses 20-21). Revelations of the Restoration, p. 1119) and they shall come forth and stand on the ^dright hand of the Lamb, when he shall stand upon ^eMount Zion, and upon the holy city, the New Jerusalem; and they shall ^fsing the ^gsong of the ^hLamb, day and night forever and ever.

57 And for this cause, that men might be made ^apartakers of the ^bglories which were to be revealed, the Lord sent forth the fulness of his ^cgospel, his everlasting covenant, reasoning in plainness and simplicity—

58 To ^aprepare the ^bweak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall ^cconfound the ^dwise, and the little one **(The Church)** become a ^estrong ^fnation (Early in the Kirtland period of Church history, Wilford Woodruff attended a meeting in a log cabin above the Morley farm. Of that occasion he recalled the following: "On Sunday night the Prophet called on all who held the Priesthood to gather into the little log school house they had there. It was a small

house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland. . . . When we got together . . . the Prophet said, 'Brethren I have been very much edified and instructed in your testimonies here tonight. But I want to say to you before the Lord, that you know no more concerning the destines of this Church and kingdom than a babe upon its mother's lap. You don't comprehend it.' I was rather surprised. He said, 'It is only a little handfull of Priesthood you see here tonight, but this Church will fill North and South America—it will fill the world'" (Conference Report, April 1898, 57). Revelations of the Restoration, p. 1120), and two shall put their tens of thousands to ^sflight.

59 **And by the weak things of the earth the Lord shall ^athrash the nations by the power of his Spirit.**

60 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 ^ago forth unto ^ball flesh— (Should any question exist in the mind of anyone relative to the place the revelations in the Doctrine and Covenants (the successor to the Book of Commandments) are to play in our declaring the message of the Restoration to the world it is answered here—they are to "go forth unto all flesh." Revelations of the Restoration, p. 1121)

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

62 And unto him that repenteth and ^asanctifieth himself before the Lord shall be given eternal life.

63 And upon them that ^ahearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be ^bcut off from among the people.

64 And also that which was written by the prophet ^aMalachi: For, behold, the ^bday cometh that shall ^cburn as an oven, and all the proud, yea, and all that do ^dwickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch (Without family ties).

65 Wherefore, this shall be the answer of the Lord unto them:

66 In that day when I came unto mine own, no man among you ^areceived me, and you were driven out.

67 When I called again there was none of you to answer; yet my ^aarm was not shortened at all that I could not redeem, neither my ^bpower to deliver.

68 Behold, at my rebuke I ^adry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst.

69 I clothe the heavens with blackness, and make sackcloth their covering.

70 And ^athis shall ye have of my hand—ye shall lie down in sorrow.

71 Behold, and lo, there are none to deliver you; for ye ^aobeyed not my voice when I called to you out of the heavens; ye ^bbelieved not my servants, and when they were ^csent unto you ye received them not.

72 Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto ^adarkness.

73 These shall go away into outer darkness (Bruce R. McConkie: "So complete is the darkness prevailing in the minds of these spirits [those rejecting the gospel message], so wholly has gospel light been shut out of their consciences, that they know little or nothing of the plan of salvation, and have little hope within themselves of advancement and progression through the saving grace of Christ. Hell is literally a place of outer darkness, darkness that hates light, buries truth, and revels in iniquity" (McConkie, Mormon Doctrine, 551-52).), where there is ^aweeping, and wailing, and gnashing of teeth.

74 Behold the Lord your God hath spoken it. Amen.

D&C 134

Participating in government. Obeying the laws of the land. Strengthening the community.

(The Church is politically neutral. It does not endorse political parties, platforms, or candidates.

Candidates should not imply that they are endorsed by the Church or its leaders. Church leaders and

members should avoid any statements or conduct that might be interpreted as Church endorsement of political parties or candidates. Members should do their civic duty by supporting measures that strengthen society morally, economically, and culturally. Members are urged to be actively engaged in worthy causes to improve their communities and make them wholesome places in which to live and rear families. Church Handbook of Instructions, Book 2;325)

(The First Presidency has said: We strongly urge men and women to be willing to serve on school boards, city and county councils and commissions, state legislatures, and other high offices of either election or appointment. Letter of 15 Jan. 1998.)

(Elder M. Russell Ballard: In the Church, we often state the couplet, "Be in the world but not of the world."... Perhaps we should state the couplet... as two separate admonitions. First, "Be in the world." Be involved; be informed. Try to be understanding and tolerant and to appreciate diversity. Make meaningful contributions to society through service and involvement. Second, "Be not of the world." Do not follow wrong paths or bend to accommodate or accept what is not right... Members of the Church need to influence more than we are influenced. We should work to stem the tide of sin and evil instead of passively being swept along by it. We each need to help solve the problem rather than avoid or ignore it. CR, Apr 1989, p. 100-01) With this principle in mind of trying to solve the problem, what is the Church's position on home schooling? Should we take our children out of the public school system or try to help make the public school system better? **Thomas S. Monson: "The Church has always had a vital interest in public education and encourages its members to participate in parent-teacher activities and other events designed to improve the education of our youth." [Precious Children, a Gift from God," Ensign, June 2000, p, 2. In a letter from the Church Educational System (CES) dated 16 November 2000: The Church is neutral regarding home schooling. The manner of education of children is considered to be the parents' decision.]**

(President Gordon B. Hinckley: **It is amazing what courtesy will accomplish. It is tragic what a lack of courtesy can bring. We see it every day as we move in the traffic of the cities in which we live. A moment spent in letting someone else get into the line does good for the one who is helped, and it also does good for the one who helps. Something happens inside of us when we are courteous and deferential toward others. It is all part of a refining process which, if persisted in, will change our very natures.** CR, Apr 1996, p. 70)

SECTION 58: 21 **Let no man break the ^alaws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.** (It is expected that Latter-day Saints will be obedient to the laws of the land. However, they are to hold forth the law received from Christ as an example to the governments of men. Hopefully, in this manner, they may influence the laws of respective nations to align more closely with the laws of God. Members of the Church are also encouraged to be actively involved in political processes, especially in areas where moral issues are concerned. "If this people live to the principles they have embraced," declared Brigham Young, "they will be capable of counseling the nations; for we build upon a just foundation, and our principles are truth, righteousness, and holiness. Let us stand by those principles until they crush out folly, . . . and we become teachers of wisdom to the nations" (Journal of Discourses, 7:66). Revelations of the Restoration, p. 422)

22 Wherefore, be ^asubject to the powers that be, ^buntil he reigns whose right it is to reign, and subdues all enemies under his feet.

26 For behold, it is not meet that I should command in all things; for he that is ^acompelled in all things, the same is a ^bslothful and not a wise servant; wherefore he receiveth no reward.

27 Verily I say, men should be ^aanxiously engaged in a good cause, and do many things of their own

free will, and bring to pass much righteousness;

28 For the power is in them, wherein they are ^aagents unto themselves. (As an agent unto yourself, you have the power of self-action. That is, you determine how you are going to act or what you are going to do. In the dictionary of Joseph Smith's day, agency was defined as "exerting power" or the "state of being in action." An "agent" was defined as one "entrusted with the concerns of another." The dictionary cited as examples an attorney or a minister (Webster, Dictionary, 1828, s.v. "agent"). There is no hint or intimation that the word has anything to do with choosing or the freedom of choice. Teaching this principle, Joseph Fielding Smith said: "I have heard people say, and members of the Church too, 'I have a right to do as I please.' My answer is: No, you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is— when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us, in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious" (Conference Report, April 1967, 120-21). Revelations of the Restoration, p. 424) And inasmuch as men do good they shall in nowise lose their ^breward.

SECTION 98: 4 And now, verily I say unto you concerning the ^alaws of the land, it is my will that my people should observe to do all things whatsoever I command them. (Regarding the relationship of the Church and the state, none have stated the matter better than James E. Talmage, who wrote: "In the case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law, which of these authorities would the members of the Church be bound to obey? In answer, the words of Christ may be applied—it is the duty of the people to render unto Caesar the things that are Caesar's and unto God the things that are God's. At the present time the kingdom of heaven as an earthly power, with a reigning King exercising direct and personal authority in temporal matters, has not been established upon the earth. The branches of the Church as such, and the members composing the same, are subjects of the several governments within whose separate realms the Church organizations exist. In this day of comparative enlightenment and freedom there is small cause for expecting any direct interference with the rights of private worship and individual devotion; in all civilized nations the people are accorded the right to pray, and this right is assured by what may be properly called a common law of humankind. No earnest soul is cut off from communion with his God; and with such an open channel of communication, relief from burdensome laws and redress for grievances may be sought from the power that holds control of nations. "Pending the overruling by Providence in favor of religious liberty, it is the duty of the saints to submit themselves to the laws of their country. Nevertheless, they should use every proper method, as citizens or subjects of their several governments, to secure for themselves and for all men the boon of freedom in religious service. It is not required of them to suffer without protest imposition by lawless persecutors, or through the operation of unjust laws; but their protests should be offered in legal and proper order. The saints have practically demonstrated their acceptance of the doctrine that it is better to suffer evil than to do wrong by purely human opposition to unjust authority. And if by thus submitting themselves to the laws of the land, in the event of such laws being unjust and subversive of human freedom, the people be prevented from doing the work appointed them of God, they are not to be held accountable for the failure to act under the higher law" (Articles of Faith, 422-23). While imprisoned at Liberty Jail, the Prophet Joseph Smith wrote: "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun" (Teachings of the Prophet Joseph Smith, 147). Revelations

of the Restoration, p. 708-09)

5 And that ^alaw of the land which is ^bconstitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (Joseph Smith: **"It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one that liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on the earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights"** (Teachings of the Prophet Joseph Smith, 326).)

6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the ^aconstitutional law of the land;

7 And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

8 I, the Lord God, make you ^afree, (Without freedom there can be no salvation. To compel choice is to deny choice. Agency, which is the power to act on choices that have been freely made, was the gift of God to each of his spirit children at the time of their spirit birth (Moses 4:3) and is the God-given right of every soul born into this world (2 Nephi 2:26-27). It can be set down as an eternal principle that that which enhances the freedom of choice comes from God and that which enslaves and limits the power of action comes from the prince of darkness. Revelations of the Restoration, p. 709-10) therefore ye are free indeed; and the law also maketh you free. (Every law that has come from God and every wise and just law found in the governments of men has been established to preserve and protect the freedom of those for whom it was given. Revelations of the Restoration, p. 710)

9 Nevertheless, when the ^awicked ^brule the people mourn.

10 Wherefore, ^ahonest 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. (As a book cannot exceed the wisdom and spirit of its writer, so will the system of government given a particular people never rise above the character of those chosen to lead. This principal was emphasized by King Mosiah when he related that monarchy is a good form of government if the king is righteous: "Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people—I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you" (Mosiah 29:13). On the other hand, he also emphasized the power of a wicked king: "He enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he causeth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness" (Mosiah 29:23). In an official statement of the First Presidency, issued January 1928, President Heber J. Grant and his counselors proclaimed: "Laws which are enacted for the protection of society have no value except when they are administered in righteousness and justice, and they cannot be so administrated if dishonest men occupy administrative offices. "The Lord says: 'When the wicked rule, the people mourn.' Wise men, good men, patriotic men are to be found in all communities, in all political parties, among all creeds. None but such men should be chosen. "Without beneficent laws, righteously administered, the foundations of civilization crumble, anarchy reigns, decay and dissolution follow. "We call upon all members of The Church of Jesus Christ of Latter-day Saints throughout the world to honor the laws of God, and obey and uphold the law of the land; and we appeal to good men and women everywhere, regardless of creed, party affiliation, race or condition, to join with us in an effort to put into operation the words of Lincoln, the great emancipator, that our country may continue to be a light to the world, a loyal, law-abiding, God-fearing Nation" (Clark, Messages, 5:258). Revelations of the Restoration, p. 710-11)

A declaration of belief regarding governments and laws in general, adopted by unanimous vote at a general assembly of the Church held at Kirtland, Ohio, August 17, 1835. HC 2: 247—249. The occasion was a meeting of Church leaders, brought together to consider the proposed contents of the first edition of the Doctrine and Covenants. At that time this declaration was given the following preamble: “That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same.” (On 17 August 1835, a conference of the Church was held in Kirtland, Ohio, to examine and approve the compilation of revelations that had been prepared for publication in the Doctrine and Covenants of the Church. After the priesthood quorums and the congregation had voted unanimously to accept these revelations for publication, W. W. Phelps arose and read an article on marriage. This was voted on and ordered to be published with the revelations. Then Oliver Cowdery arose and read the article on laws and governments that constitutes this section. It too was accepted for publication in the Doctrine and Covenants. Neither article was accepted as a revelation or thought to be other than a general expression of belief. **Oliver Cowdery was the author** of both articles. Joseph Smith was not present at this conference. He and Frederick G. Williams were on a short mission to Michigan. He did not learn about the inclusion of these two articles until his return. **He did not approve of either action but chose to respect the vote of the conference** (Smith, *Doctrines of Salvation*, 3:195). The article "Marriage," which was written before the revelation known to us as Doctrine and Covenants 132 was committed to writing, was dropped from the Doctrine and Covenants in the 1876 edition. Section 132, which contains the Lord's law of eternal marriage, was added at that time. Revelations of the Restoration, p. 1122. The reason for the article on "Government and Laws in General," is explained in the fact that the Latter-day Saints had been accused by their bitter enemies, both in Missouri and in other places, as being opposed to law and order. They had been portrayed as setting up laws in conflict with the laws of the country. Smith, CHMR, 2:30-31. **It should be noted that in the minutes, and also in the introduction to this article on government, the brethren were careful to state that this declaration was accepted as the belief, or "opinion" of the officers of the Church, and not as a revelation, and therefore does not hold the same place in the doctrines of the Church as do the revelations.** Smith and Sjodahl, *Commentary*, p. 852)

1—4, Governments should preserve freedom of conscience and worship; 5—8, All men should uphold their governments, and owe respect and deference to the law; 9—10, Religious societies should not exercise civil powers; 11—12, Men are justified in defending themselves and their property.

What are the purposes of government? See items 1 through 9 below.

1 WE believe that ^agovernments were instituted of God (**The supposition that all governments—as this statement implies—“were instituted of God for the benefit of man” is simply not defensible. Certainly we believe that the government known to Adam was given of God, as was that given on Sinai to Moses. We believe that the Founding Fathers of the government of the United States of America were inspired in what they did, but in the context of world history, such governments constitute precious few among countless governments formed by uninspired and conspiring men. Although the principles of righteous government were instituted of God, those principles are not often found in the many forms of government instituted by mankind.** Revelations of the Restoration, p. 1122-23. Joseph Fielding Smith: Taking this article [Section 134] in its entirety we are willing to accept it, for it contains sound principles that are acceptable today, and will be approved by the Church until that day comes when the Rightful Ruler of the earth shall come to set up his perfect government. [Sec. 38:21-22.] One statement in this article, we could modify and give a better meaning. "We believe that governments were instituted of God for the benefit of man," might be more nearly correct if stated: "A perfect government was instituted of God for the benefit of man." The statement that governments, if

this is interpreted to mean all governments, were instituted of God, may be questioned. Yet it is true that he holds men accountable for their acts in relation to the governments which man has set up, and which are not approved of God. (CHMR, 1948, 2:63-64.) for the benefit of man; and that he holds men ^baccountable for their acts in relation to them, both in making laws and administering them, for the **(1)** good and safety of society. (The Lord in the very beginning revealed to Adam a perfect form of government, and this was "instituted of God for the benefit of man;" but we do not hold that all governments, or any man-made government, was instituted of God although the Lord holds a controlling hand over them. It was not long after the Lord established His government with Adam, and had commanded him to teach correct principles to his children, that men began to rebel and turn away. From that time forth the authority to rule was usurped by men and, with few exceptions ever since, the governments in the earth have been and are the governments of men, and the guiding hand of the Lord by revelation and authority vested in his servants has been ignored. The day is to come, and is near at hand, when the Lord will come in his power and make an end of all man-made governments and take His rightful place as King of kings, and Lord of lords. Smith and Sjodahl, p. 852-53 Erastus Snow: Anarchy—shall I say, is the worst of all governments? No: Anarchy is the absence of all government; it is the antipodes [opposite] of order; it is the acme of confusion; it is the result of unbridled license, the antipodes of true liberty. The Apostle Paul says truly: "For there is no power but of God: the powers that be are ordained of God." At first this is a startling statement. Even the monopoly of the one-man power as in Russia, or the Monopoly of the aristocracy as in other parts of Europe, or the imbecility and sometimes stupidity of a republic like our own, **is far better than no government at all.** And for this reason, says the Apostle Paul, "The powers are ordained of God," not that they are always the best forms of government for the people, or that they afford liberty and freedom to mankind, but that **any and all forms of government are better than none at all,** having a tendency as they do to restrain the passions of human nature and to curb them, and to establish and maintain order to a greater or less degree. **One monopoly is better than many; and the oppression of a king is tolerable, but the oppression of a mob, where every man is a law to himself and his own right arm, is his power to enforce his own will, is the worse form of government.** JD, 22:151)

2 We believe that no government can exist in ^apeace, except such laws are framed and held inviolate as will secure to each individual the ^bfree exercise of ^cconscience, the right and control of property, and the ^dprotection of life.

3 We believe that all governments necessarily require ^acivil ^bofficers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

4 **We believe that religion is instituted of God;** (If this statement is taken at face value there would have been no need for Joseph Smith and the Restoration. We could simply join the great chorus of voices that tell us that as all roads in the ancient world led to Rome, so all faiths are capable of leading us to salvation. **Again, true religion and true worship were instituted by God in the beginning, while man-made philosophies masquerading as religion are not the work of God.** Revelations of the Restoration, p. 1123) **and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of ^aworship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish ^bguilt, but never suppress the freedom of the soul.**

5 **We believe that all men are bound to ^asustain and uphold the respective ^bgovernments in which they reside,** (First Presidency (Brigham Young, Heber C. Kimball, Willard Richards): Sustain the government of the nation wherever you are, and speak well of it, for this is right, and the government has a right to expect it of you so long as that government sustains you in your civil and religious liberty, in those rights which inherently belong to every person born on the earth; and if you are persecuted in your native land, and denied the privilege of worshipping the true God in spirit and in truth, flee to the

land of Zion, to America—to the United States, where constitutional rights and freedom are not surpassed by any nation—where God saw fit, in these last days, to renew the dispensation of salvation, by revelations from the heavens, and where all, by the Constitution and laws of the land, when executed in righteousness, are protected in all the civil and religious freedom that man is capable of enjoying on earth; and our national institutions will never fail, unless it be through the wickedness of the people, and the designs of evil men in brief authority; for those rights were ordained of God on this land, for the establishment of the principles of truth on the earth; and our national organization originated in the heavens. (MS, July 17, 1852; 14:321-26.) while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, (N. Eldon Tanner: There are many who question the constitutionality of certain acts passed by their respective governments, even though such laws have been established by the highest courts in the land as being constitutional, and they feel to defy and disobey the law. Abraham Lincoln once observed: “Bad laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed.” This is the attitude of the Church in regard to law observance. We agree with the author of the following statement: “In reality the man who defies or flouts the law is like the proverbial fool who saws away the plank on which he sits, and a disrespect or disregard for law is always the first sign of a disintegrating society. Respect for law is the most fundamental of all social virtues, for the alternative to the rule of law is that of violence and anarchy.” (Case and Comment, March/April issue, 1965, p. 20.) There is no reason or justification for men to disregard or break the law or try to take it into their own hands. Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked him if it were lawful to give tribute money unto Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar’s, he said: “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” (Matt. 22:21.) It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live. CR, Oct 1975, p. 126) and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience. (President Joseph F. Smith taught that **as long as governments serve their citizens in righteousness, those citizens should support their government: The law of the land, which all have no need to break, is that law which is the constitutional law of the land, and that is as God himself has defined it. . . . Now it seems to me that this makes this matter so clear that it is not possible for any man who professes to be a member of the Church of Jesus Christ of Latter-day Saints to make any mistake, or to be in doubt as to the course he should pursue under the command of God in relation to the observance of the laws of the land. . . . The Lord Almighty requires this people to observe the laws of the land, to be subject to "the powers that be," so far as they abide by the fundamental principles of good government, but He will hold them responsible if they will pass unconstitutional measures and frame unjust and proscriptive laws. . . . If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution, where is the law, human or divine, which binds me, as an individual, to outwardly and openly proclaim my acceptance of their acts? JD 23: 70-71)**

6 We believe that every man should be ^ahonored in his station, rulers and magistrates as such, being placed for the (2) protection of the innocent and the (3) punishment of the guilty; and that to the ^blaws all men show ^crespect and deference, as without them (4) peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of (5) regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, (6) prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7 We believe that rulers, states, and governments have a right, and are bound to enact laws for the (7) protection of all ^acitizens in the free exercise of their religious ^bbelief; but we do not believe that they

have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy. (Wilford Woodruff: **God will bless no king, no emperor and no president who will not give unto his subjects the rights and privileges in their relationship to God which the Father Himself has given unto them. Whenever these subjects are deprived of their rights, those who preside over them are held responsible.** Deseret Weekly News, 19 Apr 1890, p. 561)

8 We believe that the commission of crime should be ^apunished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the (8) public ^bpeace and tranquility all men should step forward and use their ability in bringing ^coffenders against good laws to punishment.

9 We do not believe it just to ^amingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied. (First Presidency (Joseph F. Smith, John R. Winder, Anthon H. Lund): The Church of Jesus Christ of Latter-day Saints holds to the doctrine of the separation of church and state; the non-interference of church authority in political matters; and the absolute freedom and independence of the individual in the performance of his political duties. If, at any time, there has been conduct at variance with this doctrine, it has been in violation of the well settled principles and the policy of the Church. We declare that from principle and policy, we favor: The absolute separation of church and state; No domination of the state by the church; No church interference with the functions of the state; No state interference with the functions of the church, or with the free exercise of religion; The absolute freedom of the individual from the domination of ecclesiastical authority in political affairs; The equality of all churches before the law. (CR, April 1907, p. 14.) Ezra Taft Benson: **I support the doctrine of separation of church and state as traditionally interpreted to prohibit the establishment of an official national religion. But I am opposed to the doctrine of separation of church and state as currently interpreted to divorce government from any formal recognition of God.** The current trend strikes a potentially fatal blow at the concept of the divine origin of our rights and unlocks the door for an easy entry of future tyranny. If Americans should ever come to believe that their rights and freedoms are instituted among men by politicians and bureaucrats, then they will no longer carry the proud inheritance of their forefathers, but will grovel before their masters seeking favors and dispensations—a throwback to the feudal system of the Dark Ages. God, Family, Country, p. 283-84. It is obvious to perceptive observers of the political scene both today and in past times that a strong spiritual influence from the Almighty is an absolute necessity for effective secular government. As President J. Reuben Clark said, "where any matter touched by the State has to do with our spiritual welfare, our religion, the Church (meaning all churches) not only may but must be concerned." (Church News, 16 June 1945) The separation between church and state, as required by the U.S. Constitution and by the fundamental laws of many nations, must therefore not lead to a separation of law and gospel. All men should strive to promote sound principles of government that are built on the doctrines taught by the Lord. Studies in Scripture, 1: 533)

10 We believe that all religious societies have a right to deal with their members for disorderly conduct, ^aaccording to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has ^bauthority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship. (John A. Widtsoe: There are really only three kinds of offenses of which the Church takes cognizance. First and most serious is the breaking of the moral law in any of its division. Second, deliberate disobedience to the regulations of the Church, which renders a person liable to such punishment as the Church can properly mete out to its members. Third, the incorrect interpretation of doctrine, coupled with an unwillingness to accept the correct view after proper

explanations of the doctrine have been made. The first two types of violation are of conduct, the third of belief. All imply non-conformity to the practices or non-acceptance of the teachings of the Church. (Program of the Church, 1938, p. 164.))

11 We believe that men should appeal to the civil law for ⁽⁹⁾ redress of all ^awrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in ^bdefending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded. (John Taylor: We shall abide all constitutional law, as we always have done; but while we are God-fearing and law-abiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend inch by inch, legally and constitutionally, for our rights as American citizens. (The Life of John Taylor, 1882, p. 363.))

12 We believe it just to ^apreach the gospel to the nations of the earth, and warn the righteous to save themselves (Joseph Smith: Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. [Sec. 10:62-63.] Remember that "it is a day of warning, and not a day of many words." [Sec. 63:58.] If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel. (HC 1:468, December 19, 1833.)) from the corruption of the world; but we do not believe it right to interfere with ^bbond-servants, **(In the spring of 1844, in order to give the Saints a candidate for whom they could vote in good conscience, the Prophet announced his candidacy for the presidency of the United States. In so doing he also announced a most enlightened platform which included a provision for Congress to pay slaveholders a reasonable price for their slaves with money obtained from the sale of public lands, and from deduction of pay from the members of Congress. The idea, which was ignored, received wide public acclaim eleven years later when it was proposed by Ralph Waldo Emerson. The Prophet continued, "The southern people are hospitable and noble. They will help to rid so free a country of every vestige of slavery whenever they are assured of an equivalent for their property"** (Smith, History of the Church, 6:207). Revelations of the Restoration p. 1124. Although the Church teaches that slavery is wrong and counter to the fundamental rights of an individual, the Prophet Joseph Smith taught that when slavery is tolerated by a government, it is not the Church's position to try to overthrow that established order: Joseph Smith: It should be the duty of an Elder, when he enters into a house, to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house; but if he gain not his consent, let him not go unto his slaves, or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof, and the guilt of that house is no longer upon his skirts, he is free; therefore, let him shake off the dust of his feet, and go his way. But if the master of that house give consent, the Elder may preach to his family, his wife, his children and his servants, his man-servants, or his maid-servants, or his slaves; then it should be the duty of the Elder to stand up boldly for the cause of Christ, and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness, to be kindly affectionate one toward another, that the fathers should be kind to their children, husbands to their wives, masters to their slaves or servants, children obedient to their parents, wives to their husbands, and slaves or servants to their masters. (HC 2:263-64, September 1, 1835.)) neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in ^cservitude.

Article of Faith 12: We believe in being ^asubject to ^bkings, presidents, rulers, and magistrates, in ^cobeying, honoring, and sustaining the ^dlaw. (David O. McKay: The three significant words used in the 12th Article of Faith express the proper attitude of the membership of the Church toward law. These words are obey, honor and sustain. The Article does not say we believe in submission to the law. Obedience implies a higher attitude than mere submission, for obedience has its root in good intent; submission may spring from selfishness or meanness of spirit. Though obedience and submission both imply restraint on one's own will, we are obedient only from a sense of right; submissive from a sense of necessity. Honor expresses an act or attitude of an inferior towards a superior. When applied to things it is taken in the sense of holding in honor. Thus, in honoring the law, we look upon it as something which is above selfish desires or indulgences. To sustain signifies to hold up; to keep from falling. To sustain the law, therefore, is to refrain from saying or doing anything which will weaken it or make it ineffective. We obey law from a sense of right. We honor law because of its necessity and strength to society. We sustain law by keeping it in good repute. CR, Apr 1937, p. 28 James E. Talmage: A question has many times been asked of the Church and of its individual members, to this effect: In the case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law, which of these authorities would the members of the Church be bound to obey? In answer, the words of Christ may be applied—it is the duty of the people to render unto Caesar the things that are Caesar's, and unto God the things that are God's. At the present time the kingdom of heaven as an earthly power, with a reigning King exercising direct and personal authority in temporal matters, has not been established upon the earth. The branches of the Church as such, and the members composing the same, are subjects of the several governments within whose separate realms the Church organizations exist. In this day of comparative enlightenment and freedom there is small cause for expecting any direct interference with the rights of private worship and individual devotion; in all civilized nations the people are accorded the right to pray, and this right is assured by what may be properly called a common law of humankind. No earnest soul is cut off from communion with his God; and with such an open channel of communication, relief from burdensome laws and redress for grievances may be sought from the power that holds control of nations. Articles of Faith, p. 422-23)

Our Heritage, pages 133-34: While he was serving as a member of the Quorum of the Twelve, Ezra Taft Benson had an unusual opportunity to be an example of gospel living. In 1952, with the encouragement of President David O. McKay, he accepted an appointment as the Secretary of Agriculture under Dwight D. Eisenhower, president of the United States. This was the only time in the history of the Church that a member of the Quorum of the Twelve served in a United States president's cabinet. During his eight years of service, he gained widespread respect at home and abroad for his integrity and for his expertise in guiding and carrying out the agricultural policies of the United States government. He came into contact with leaders of nations and opened doors to representatives of the Church throughout the world.

(In his first general conference address after becoming Secretary of Agriculture he said: I have been happy in the privilege to serve, in a small way at least, this great country and the government under which we live. I am grateful to the First Presidency and my brethren that they have been willing, not only to give consent, but also to give me their blessing as I responded to the call of the chief executive. CR, Apr 1953, p. 40)

In the month of May 1843. Several miles east of Nauvoo. The Nauvoo Legion was on parade and review. At the close of which Joseph Smith made some remarks upon our condition as a people and upon our future prospects contrasting our present condition with our past trials and persecutions by the hands of our enemies. Also upon the constitution and government of the United States stating that the

time would come when the Constitution and Government would hang [sic] by a brittle thread and would be ready to fall into other hands but this people the Latter-day Saints will step forth and save it.

General Scott and part of his staff on the American Army was [sic] present on the occasion.

I James Burgess was present and testify to the above. (WJS 279; from James Burgess Notebook, LDS Church Archives)

I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. (TPJS 302-03)

Will the Constitution be destroyed? No: it will be held inviolate by this people; and, as Joseph Smith said, "The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction." It will be so. (JD 7:15; quoted by Brigham Young)

It is said that brother Joseph in his lifetime declared that the Elders of this Church should step forth at a particular time when the Constitution should be in danger, and rescue it, and save it. This may be so; but I do not recollect that he said exactly so. I believe he [Joseph] said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he, If the Constitution be saved at all, it will be by the Elders of this Church. I believe this is about the language, as nearly as I can recollect it. (JD 6:152; quoted by Orson Hyde)

My sisters, My remarks in conclusion will be brief. I heard the prophet Joseph Smith say if the people rose up and mobbed us and the authorities countenanced it, they would have mobs to their hearts' content. I heard him say that the time would come when this nation would so far depart from its original purity, its glory, and its love for freedom and its protection of civil rights and religious rights, that the Constitution of our country would hang as it were by a thread. He said, also, that this people, the sons of Zion, would rise up and save the Constitution and bear it off triumphantly. (Snow, Eliza R. 556)

President John Taylor said: "**When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men**" (JD 21:8).

Come Follow Me Lesson 48
November 22-28
D&C 135-136

D&C 135

(Even when he began his ministry, the Prophet Joseph Smith knew he might have to die for his religion. While Joseph was translating the Book of Mormon the Lord promised him eternal life if he was “firm in keeping the commandments... even if you should be slain” D&C 5:22. A month later the Lord again spoke of possible violent death. “And even if they do unto you even as they have done unto me, blessed are ye, for you shall dwell with me in glory” D&C 6:30. The Prophet also received some important assurances, however, regarding his earthly mission. Several years later in Liberty Jail the Lord promised him: “Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever” D&C 122:9. In 1840 his father’s dying blessing promised him, “You shall even live to finish your work.” At this Joseph cried out, weeping, “Oh! My father, shall I?” “Yes” said his father, “you shall live to lay out the plan of all the work which God has given you to do.” Joseph Smith, heeding the Spirit’s promptings, valiantly completed his mission, suffered martyrdom, and qualified for a glorious reward; thus these prophecies were fulfilled. Church History in the Fulness of Times, p. 273)

(This is a historical account of the martyrdom of the Prophet Joseph Smith and his brother Hyrum. It was penned by John Taylor who, with Willard Richards, survived that event. Joseph Smith, who stood at the head of the Church and kingdom of God, and his brother Hyrum, who held the office of assistant or associate president of the Church, both holding all the keys of the kingdom, sealed their testimonies with their blood. **Two men sealed their testimonies with their lives, and two men—all ordained apostles of the Lord—survived to tell the story. In the providence of the Lord, the ancient law of witnesses had been complied with perfectly.** The martyrdom took place in the jail at Carthage, Illinois, on 27 June 1844. This document is a testimony of the Prophet and his brother and a brief commentary on the greatness of their lives. Written by the spirit of revelation, it will ever stir the souls of all who are of the household of faith. Briefly, the events leading to the martyrdom were as follows: Monday, 24 June 1844: "Joseph and Hyrum Smith, accompanied by seventeen friends, started for Carthage, to submit to another trial, under pledge of protection from Gov. Thos. Ford. On the way they received a demand from the governor to surrender the State arms in possession of the Nauvoo Legion; Joseph returned and complied with the request, and then proceeded to Carthage." Tuesday, 25 June: "Joseph Smith and his brethren surrendered themselves to a constable at Carthage and submitted to a trial, after which they were, contrary to law, remanded to prison." Wednesday, 26 June: "Gov. Thos. Ford had a long interview with the prisoners in Carthage jail. He renewed his promises of protection and said, if he went to Nauvoo, he would take them with him." Thursday, 27 June: "Gov. Thos. Ford went to Nauvoo, leaving the prisoners in jail to be guarded by their most bitter enemies, the 'Carthage Greys.' About 5:20 p. m. an armed mob with blackened faces surrounded and entered the jail, and murdered Joseph and Hyrum Smith in cold blood; Apostle John Taylor was severely wounded, while Apostle Willard Richards only received a slight wound on his ear" (Jenson, Church Chronology, 25-26). Revelations of the Restoration, p. 1125)

(Orson F. Whitney: "Two Minutes in Jail")

"A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps.

"While Generals Joseph and Hyrum Smith, Mr. Taylor and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no catch that was useable.

"The door is a common panel, and as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

"General Joseph Smith, Mr. Taylor and myself, sprang back to the front part of the room, and General Hyrum Smith retreated two-thirds across the chamber, in front of and facing the door.

"A ball was sent through the door, which hit Hyrum on the side of the nose, when he fell backwards, extended at length, without moving his feet.

"From the holes in his vest (the day was warm, and none had their coats on but myself), pantaloons, drawers and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side, and passing through lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands, and mashing the whole body of the watch. At the same time the ball from the door entered his nose.

"As he struck the floor he exclaimed emphatically, 'I'm a dead man.' Joseph looked towards him and responded, 'Oh, dear, Brother Hyrum!' and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast and entering his throat passed into his head, while the other muskets were aimed at him, and some balls hit him.

"Joseph continued snapping his revolver round the casing of the door into the space as before, three barrels of which missed fire; while Mr. Taylor, with a walking stick stood, by his side, and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzles of the guns.

"When the revolver failed, we had no more firearms, and expected an immediate rush of the mob, and the doorway full of muskets half way in the room, and no hope but instant death from within.

"Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket, near the left breast, and smashed it into 'pie,' leaving the hands standing at 5 o'clock, 16 minutes and 26 seconds; the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down muzzles with a stick, while they continued to reach their guns into the room, probably left-handed, and aimed their discharges so far round as almost to reach us in the corner of the room, to where we retreated and dodged, and then I recommenced the attack with my stick.

"Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered the right breast from without, and he fell outward, exclaiming, 'O Lord, my God!' As his feet went out of the window, my head went in, the balls whistling all around. He fell on his left side, a dead man.

"At this instant the cry was raised, 'He's leaped the window!' and the mob on the stairs and in the entry ran out.

Inserted here is the account from George Q. Cannon: Joseph saw that there was no longer safety in the room; and thinking that he would save the life of Willard Richards if he himself should spring from the room, he turned immediately from the door, dropped his pistol and leaped into the window. Instantly two bullets pierced him from the door, and one entered his right breast from without, and he fell outward into the hands of his murderers exclaiming: "Oh, Lord, my God!" When his body struck the ground he rolled instantly upon his face—dead. As he lay there, one of the mob, barefooted and bareheaded, wearing no coat, with his trousers rolled above his knees and his shirt sleeves above his elbows, seized the body of the murdered Prophet and set it against the south side of the well curb. Colonel Levi Williams then ordered four men to shoot Joseph. Standing about eight feet from his body they fired simultaneously. The body slightly cringed as the bullets entered it, and once more Joseph fell upon his face. He had smiled with sweet compassion in his countenance as he gazed upon his murderers in the last moment of his life; and this was the expression when his face was set in death. (Life of Joseph Smith, 1907, pp. 517, 524 ff.)

"I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around General Smith's body.

"Not satisfied with this I again reached my head out of the window, and watched some seconds to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body and more coming round the corner of the jail, and expecting a return to our room, I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.

"When near the entry, Mr. Taylor cried out, 'Take me.' I pressed my way until I found all the doors unbarred; returning instantly, I caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor and covered him with a bed in such a manner as not likely to be perceived, expecting an immediate return of the mob.

"I said to Mr. Taylor, 'This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story.' I expected to be shot the next moment, and stood before the door awaiting the onset."

Nothing is said here of "warding off the bullets with a consecrated wand." Willard Richards never made such a statement, nor did any friend of his ever make it in his behalf. It is a fair sample of anti-Mormon unfairness; one of the hearsays adopted by Mr. Hay as a fact; one of the fictions with which his narrative is filled.

What Dr. Richards expected and awaited almost happened. While the heroically cool and self-possessed man was caring for his wounded friend in the inner part of the prison, a portion of the mob again rushed up stairs to finish the fiendish work already more than half done. Finding only the dead body of Hyrum Smith in the front apartment, and supposing the other prisoners to have escaped, they were again descending the stairs when a loud cry was heard, 'The Mormons are coming!' Thinking the inhabitants of Nauvoo were upon them to avenge the murder of the Prophet, the whole band of assassins broke and fled, seeking refuge in the neighboring forest. Their grotesque fear was shared by the people of Carthage in general, who abandoned their homes and fled pell mell, terrified by the vain thought of a wrathful visitation from the City of the Saints.

Equally groundless with the assertion relative to Dr. Richards, is the one attributing "terror and despair" to the betrayed and stricken community at Nauvoo. There was no terror; there was no despair. It was a God-fearing people, possessing their souls with characteristic patience and resignation, leaving vengeance to Him who has said, "I will repay." Had the Mormons wanted blood for blood, - though a hecatomb of such lives as had robbed them of their Prophet and their Patriarch would have been no compensation, - the murderous wretches would have bit the dust, though it had taken the whole power of the dreaded Legion to bring them low. Had there been any "Danites," they would have done their destructive work then and there. If the Mormons had been the "bad neighbors," turbulent and troublesome, that they were falsely represented as being, all Hancock County would have been devastated by them in a reckless fury of retaliation. But as Mr. Hay says, "nothing of the kind took place. The appalling disaster that had fallen upon the Church gave rise to no spirit of revenge." And there is nothing that so successfully confutes the lying stories of the rascally banditti who slandered the Church and its leaders in order to make more easy the horrid murder they had planned, than the god-like self-control exhibited by the Latter-day Saints in that supreme hour of trial.

Just here will be a good place to insert another paragraph from Ford's History of Illinois, in which the author speaks of the cunning tactics of the villainous conspirators, who found it necessary to blacken the fair fame of the Mormon people, as a prelude to the assassination of their Prophet.

"A system of excitement and agitation was artfully planned and executed with tact. It consisted in spreading reports and rumors of the most fearful character. As examples: - On the morning before my arrival at Carthage, I was awakened at an early hour by the frightful report, which was asserted with confidence and apparent consternation, that the Mormons had already commenced the work of burning, destruction and murder; and that every man capable of bearing arms was instantly wanted at Carthage, for the protection of the county. We lost no time in starting; but when we arrived at Carthage we could hear no more concerning this story. Again: During the few days that the militia were encamped at Carthage, frequent applications were made to me to send a force here and a force there, and a force all about the country, to prevent murders, robberies, and larcenies, which, it was said, were threatened by the Mormons. No such forces were sent; nor were any such offenses committed at that time, except the stealing of some provisions, and there was never the least proof that this was done by a Mormon. Again: On my late visit to Hancock County, I was informed by some of their violent enemies, that the larcenies of the Mormons had become unusually numerous and insufferable. They indeed admitted that but little had been done in this way in their immediate vicinity. But they insisted that sixteen horses had been stolen by the Mormons in one night, near Lima, in the County of Adams. At the close of the expedition, I called at this same town of Lima, and upon inquiry was told that no horses had been stolen in that neighborhood, but that sixteen horses had been stolen in one night in Hancock County. This last informant, being told of the Hancock story, again changed the venue to another distant settlement, in the northern edge of Adams." History of the Church, 6:619-20. Mormon Prophet's Tragedy.)

Martyrdom of Joseph Smith the Prophet and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27, 1844. HC 6: 629—631. This document was written by Elder John Taylor of the Council of the Twelve, who was a witness to the events.

1—2, Joseph and Hyrum martyred in Carthage Jail; 3, Preeminent position of the Prophet acclaimed; 4—7, Their innocent blood testifies of the truth and divinity of the work.

1 TO seal the testimony (No man complied more perfectly with the law of witnesses than did the Prophet Joseph Smith. He gave us the Book of Mormon to stand as a second witness of the Bible. He gave us a modern volume of scripture to stand as a second witness of the truths taught by

ancient prophets. As they entertained angels, he entertained angels. As they performed miracles, he performed miracles. As they saw visions and penned revelations, he saw visions and penned revelations. As they spoke in the name of the Lord and performed the ordinances of salvation, so he spoke in the name of the Lord and performed the ordinances of salvation. As they sealed their testimonies with their blood, so he sealed his testimony with his blood. Revelations of the Restoration, p. 1127) of this book (The Doctrine and Covenants) and the Book of Mormon, we announce the ^amartyrdom (The word martyr comes from a Greek word meaning "to bear witness," "to be a witness," or "to testify." In a theological sense, it is generally held to mean one who voluntarily submits to death for the Christian faith, but in a broader sense it is used to describe one who has experienced great suffering or death on account of loyalty to the gospel. Critics of the Church like to argue that Joseph Smith was not a martyr because he made an effort to defend himself when he was killed. The purpose of the argument is to avoid giving credence, honor, or respect to the Prophet, who willingly submitted himself to arrest on false charges and went to Carthage knowing he would die there (v. 4). The idea that a true martyr cannot resist an attempt to take his or her life grows out of the false zeal associated with the early Christian era. Many of the so-called martyrs of that day sought death. Their efforts grew out of the apostate notion that the body was to be eschewed, that it was a prison in which the spirit had been confined by the fall of Adam, and that to rid themselves of it was a matchless good. Latter-day Saints reject such theological travesty while granting the title of martyr to those who have experienced great suffering and dangers associated with being true to the faith and who have eventually lost their lives in that cause. Revelations of the Restoration, p. 1127-28) of Joseph Smith the Prophet, and Hyrum Smith the Patriarch (Hyrum was assistant president or associate president. He took the position after Oliver Cowdery apostatized from the Church. There has not been an assistant president of the Church since Hyrum. If Oliver still had been associate president, he probably would have died with Joseph and not Hyrum. In compliance with the divine law of witnesses, it was necessary for the two men who jointly held all of the keys of the kingdom and who stood at the head of the Church to seal their testimonies with their blood. Joseph was the prophet, seer, and revelator and stood at the head. Hyrum stood next to him as the assistant or associate president of the Church. Had the wisdom of God called for Hyrum to survive Carthage, the presidency of the Church would have rested with him. Explaining these principles, President Joseph Fielding Smith taught: "The Prophet Joseph Smith conferred upon Hyrum Smith all the keys, authority and gifts of the priesthood which he, the Prophet, held, and which were formerly held by Oliver Cowdery. The Lord also revealed to Hyrum Smith all that was necessary to make him completely and to the full degree, a witness with his brother Joseph, as a prophet, seer, revelator and president of the Church, and to stand through all time and all eternity at the head of this dispensation with his brother Joseph, a witness for Jesus Christ. "Thus, we see, Hyrum Smith became a president of the Church with Joseph Smith, which place Oliver Cowdery might have held had he not wavered and fallen from his exalted station. I am firmly of the opinion that had Oliver Cowdery remained true to his covenants and obligations as a witness with Joseph Smith, and retained his authority and place, he, and not Hyrum Smith, would have gone with Joseph Smith as a prisoner and to martyrdom at Carthage. "The sealing of the testimony through the shedding of blood would not have been complete in the death of the Prophet Joseph Smith alone; it required the death of Hyrum Smith who jointly held the keys of this dispensation. It was needful that these martyrs seal their testimony with their blood, that they 'might be honored and the wicked might be condemned'" (Doctrines of Salvation, 1:218-19). Revelations of the Restoration, p. 1128-29)). They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons. ^bHyrum was shot first and fell calmly, exclaiming: *I am a ^cdead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *^dO Lord my God!* They were both shot after they were dead, in a brutal manner, and both received four balls. (Joseph prophesied at least 17 times that he was going to be killed.)

2 John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; **(In the providence of the Lord, as it was necessary for two men to seal their testimonies with their blood at Carthage, so it was necessary for two men to escape. Had Joseph and Hyrum been alone then, the only accounts that we would have of the events of that day would have been those written by men with the blood of the Lord's anointed on their hands. Had but one man survived, his testimony would have been refuted. So it was, in the wisdom of him who foreknows all things, that two men, whose reputation for truth was such that it could not be refuted, survived to tell the story.** "Dr. Richards' escape was miraculous; he being a very large man, and in the midst of a shower of balls, yet he stood unscathed, with the exception of a ball which grazed the tip end of the lower part of his left ear. His escape fulfilled literally a prophecy which Joseph made over a year previously, that the time would come that the balls would fly around him like hail, and he should see his friends fall on the right and on the left, but that there should not be a hole in his garment" (Smith, History of the Church, 6:619). Revelations of the Restoration, p. 1129) the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe. (John Taylor had to live through this so he could be one of the two witnesses of the martyrdom of Joseph and Hyrum.)

3 Joseph Smith, the ^aProphet and ^bSeer of the Lord, has done more, ^csave Jesus only, for the salvation of men in this world, than any other man that ever lived in it. (Joseph F. Smith: Joseph Smith was martyred in Carthage, Illinois, on the 27th of June, 1844—14 years after the organization of the Church. What did he accomplish in these 14 years? He opened up communication with the heavens in his youth. He brought forth the Book of Mormon, which contains the fullness of the Gospel; and the revelations contained in the Book of Doctrine and Covenants; restored the Holy Priesthood unto man; established and organized The Church of Jesus Christ of Latter-day Saints, an organization which has no parallel in all the world, and which all the cunning and wisdom of men for ages has failed to discover or produce and never could have done. He founded colonies in the States of New York, Ohio, Missouri and Illinois, and pointed the way for gathering of the Saints into the Rocky Mountains; sent the Gospel into Europe and to the islands of the sea; founded the town of Kirtland, Ohio, and there built a temple that cost about a quarter of a million of dollars; he founded the city of Nauvoo in the midst of persecution; gathered into Nauvoo and vicinity some 20,000 people, and commenced the building of the temple there, which when completed cost one million dollars; and in doing all this he had to contend against the prejudices of the age, against relentless persecution, mobocracy and vile calumny and slander, that were heaped upon him from all quarters without stint or measure. In a word, he did more in from 14 to 20 years for the salvation of man than any other man save Jesus only, that ever lived, and yet he was accused by his enemies of being an indolent and worthless man! Where shall we go to find another man that has accomplished the one thousandth part of good that Joseph Smith accomplished? . . . And yet no man in the nineteenth century, except Joseph Smith, has discovered to the world a ray of light upon the keys and power of the Holy Priesthood or the ordinances of the Gospel either for the living or the dead. Through Joseph Smith, God has revealed many things which were kept hid from the foundation of the world in fulfillment of the Prophets—and at no time since Enoch walked the earth has the Church of God been organized as perfectly as it is today—not excepting the dispensation of Jesus and His disciples—or if it was we have no record of it. And this is strictly in keeping with the objects and character of this great latter-day work, destined to consummate the great purpose and designs of God concerning the dispensation of the fulness of times. The principles of baptism for the redemption of the dead, with the ordinances appertaining thereto, for the complete salvation and exaltation of those who have died without the Gospel, as revealed through Joseph Smith, is alone worth more than all the dogmas of the so-called Christian world combined. [Sec. 128.] Joseph Smith is accused of being a false prophet. It is, however, beyond the power of the world to prove that he was a false Prophet. (JD, October 29, 1882, 24:14-15.)) In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has

sent the ^dfulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents (The Pearl of Great Price, the letter to John Wentworth, the History of the Church.) and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. (How Joseph Smith ranks among the prophets, both past and future, we know not, nor do we think there is any particular merit in weighing the faithful labors of one servant of the Lord against those of another. However, we know that among all those chosen of God to labor in his name, none have been privileged to do a labor that would have a greater effect on more of our Father's children than that of the prophet Joseph Smith. Illustrating this point, President Wilford Woodruff commented, "Why, did he [the Lord] call him [Joseph Smith] into the spirit world? Because he held the keys of this dispensation, not only before he came to this world and while he was in the flesh, but he would hold them throughout the endless ages of eternity (D&C 90:3). **He held the keys of past generations— of the millions of people who dwelt on the earth in the fifty generations that had passed and gone who had not the law of the gospel, who never saw a prophet, never saw an Apostle, never heard the voice of any man who was inspired of God and had power to teach them the gospel of Christ, and to organize the church of Christ on earth. He went to unlock the prison doors to these people, as far as they would receive his testimony, and the Saints of God who dwell in the flesh will build temples unto the name of the Lord, and enter these temples and perform certain ordinances for the redemption of the dead. This was the work of Joseph the prophet in the spirit world"** (Conference Report, April 1880, 8-9). Joseph Smith stands at the head of the gospel dispensation that may include the majority of the premortal host. More people will learn of Christ and his gospel by missionaries who trace both their commission to teach and their understanding of Christ through the Prophet Joseph Smith than will be the case in any other dispensation or with any other prophet who ever lived. Revelations of the Restoration, p. 1129-30) He lived great, and he died great in the eyes of God and his people; (Joseph F. Merrill: . . . you may be interested to hear what a nationally-known writer and publicist and once mayor of Boston, Josiah Quincy, wrote about Joseph Smith. In May 1844, Mr. Quincy and his cultured friend, Charles Francis Adams, son and grandson, respectively, of two United States Presidents, happened to make a two-day visit to Nauvoo. Being well-known, prominent men they were entertained at the Mansion House, Joseph Smith's residence. An account of this visit is given by Mr. Quincy, in the last chapter of his book entitled Figures of the Past, published in 1880. I quote the following from this twenty-four page chapter: It is by no means improbable that some future textbook for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. . . . Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death. Born in the lowest ranks of poverty, without book-learning, and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon earth. Of the

multitudinous family of Smith . . . none had won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet. . . . Mr. Quincy concludes his chapter with these words: "I have endeavored to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle." (CR, April 1947, pp. 134-35.)

Brigham Young: **Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. . . . No man or woman in this dispensation will ever enter into the Celestial Kingdom of God without the consent of Joseph Smith. I cannot go there without his consent. He holds the keys of that kingdom for the last dispensation. Should not this comfort all people? They will, by and by, be a thousand times more thankful for such a man as Joseph Smith, Junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, Junior was ordained to this great calling before the worlds were.** JD 7:289) and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own ^eblood; and so has his brother Hyrum. In life they were not divided, and in death they were not ^fseparated!

4 When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: "I am going like a ^alamb to the slaughter; but I am calm as a summer's morning; I have a ^bconscience ^cvoid of offense towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD."—The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

5 *And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been ^afaithful; wherefore thy garments shall be made ^bclean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I . . . bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the ^cjudgment-seat of Christ, where all men shall know that my garments are not spotted with your blood. The ^dtestators are now dead, and their ^etestament is in force.*

(A testator is one who leaves a will or testament. The will is valid only after the testator's death. While the testator lives, the will has no legal power. In the gospel context a testator is someone who provides to mankind a witness of God's covenants. The Prophet Joseph Smith's testament was that God had revealed through him the sealing power by which all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, shall be in force and recognized as valid in the eternal worlds. The death of the testator places a seal of truth on the testament. The Lord revealed to President Brigham Young that it was necessary for the Prophet to seal his testimony with his blood. Elder Joseph Fielding Smith taught: "The shedding of their blood also bound that testimony upon an unbelieving world and this testimony will stand at the judgment seat as a witness against all men who have rejected their words of eternal life." Improvement Era, June 1944, p. 365. D&C Student Manual, p. 350. D&C 136:39 Many have marveled because of his death; but it was needful that he should ^aseal his ^btestimony with his ^cblood, that he might be ^dhonored and the wicked might be condemned.)

6 Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the ^amartyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a ^bgreen tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal ^creward. From age to age shall their names go down to posterity as gems for the

sanctified. (George Q. Cannon: I would not have you indulge in man worship. God forbid. To Him be the glory always. We cannot glorify Joseph [Smith] without glorifying our Father in heaven. We must glorify our Lord Jesus Christ. We cannot indulge in any worship that will detract from or lessen our worship of our Great and Eternal Father and His Son Jesus Christ. But we can reverence the man of God; we can love him; we can emulate his example; we can cherish his memory; we can perpetuate this in our children; and we can seek to comprehend the truths that he taught, so that by comprehending and by practicing them we may be prepared to dwell with him, and dwell with our Father and our Lord Jesus Christ in eternity. (MS, May 23, 1895, 57:326.))

7 They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail is a broad seal affixed to “Mormonism” that cannot be rejected by any court on earth, and their *innocent blood* on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their *innocent blood*, with the innocent blood of all the martyrs under the ^aaltar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth. Amen.

Our Heritage, p. 62-66

The Martyrdom

While the years in Nauvoo provided many happy times for the Saints, persecution soon began again, culminating in the murder of Joseph and Hyrum Smith. This was a dark and mournful time never to be forgotten. Recording her feelings upon hearing of the martyrdom, Louisa Barnes Pratt wrote: “It was a still night, and the moon was at the full. A night of death it seemed, and everything conspired to make it solemn! The voices of the officers were heard calling the men together and coming in the distance made it fall on the heart like a funeral knell. The women were assembled in groups, weeping and praying, some wishing terrible punishment on the murderers, others acknowledging the hand of God in the event.”

Like Louisa Barnes Pratt, many Latter-day Saints remembered the events of 27 June 1844 as a time of tears and broken hearts. The martyrdom was the most tragic event in the Church’s early history. However, it was not unexpected.

On at least 19 different occasions, beginning as early as 1829, Joseph Smith told the Saints that he would probably not leave this life peacefully. While he felt that his enemies would one day take his life, he did not know when. As the spring of 1844 became summer, enemies both within and without the Church worked toward Joseph’s destruction. Thomas Sharp, editor of a nearby newspaper and a leader in Hancock County’s anti-Mormon political party, openly called for the Prophet’s murder. Citizens’ groups, apostates, and civic leaders conspired to destroy the Church by destroying its prophet.

The governor of Illinois, Thomas Ford, wrote to Joseph Smith, insisting that the city council members stand trial before a non-Mormon jury on a charge of causing a civil disturbance. He said that only such a trial would satisfy the people. He promised the men complete protection, although the Prophet did not believe he could fulfill his pledge. When it appeared that there were no other alternatives, the Prophet, his brother Hyrum, John Taylor, and others submitted to arrest, fully aware that they were guilty of no crimes.

As the Prophet prepared to leave Nauvoo for the county seat of Carthage, about 20 miles away, he knew that he was seeing his family and friends for the last time. He prophesied, "I am going like a lamb to the slaughter, but I am calm as a summer's morning."

As the Prophet started out, B. Rogers, who had worked on Joseph's farm for more than three years, and two other boys hiked across the fields and sat on the rail fence waiting for their friend and leader to pass by. Joseph stopped his horse beside the boys and said to the militiamen who were with him: "Gentlemen, this is my farm and these are my boys. They like me, and I like them." After shaking each boy's hand, he mounted his horse and rode on to his rendezvous with death.

Dan Jones, a Welsh convert, joined the Prophet in the Carthage Jail. On 26 June 1844, the last night of his life, Joseph heard a gun fire, left the bed, and lay on the floor near Jones. The Prophet whispered, "Are you afraid to die?" "Engaged in such a cause I do not think that death would have many terrors," Jones replied. "You will yet see Wales and fulfill the mission appointed you before you die," Joseph prophesied. Thousands of faithful Latter-day Saints enjoy the blessings of the Church today because Dan Jones later served an honorable and successful mission to Wales.

Shortly after five o'clock in the afternoon of 27 June 1844, a mob of about 200 men with painted faces stormed the Carthage Jail, shot and killed Joseph and his brother Hyrum, and seriously wounded John Taylor. Only Willard Richards remained unharmed. Upon hearing shouts of "the Mormons are coming," the mob fled, as did most of Carthage's residents. Willard Richards cared for the wounded John Taylor, both of them mourning their slain leaders. Hyrum's body was inside the jail, while Joseph, who had fallen from a window, lay beside the outside well.

One of the first Latter-day Saints to arrive on the scene was the dead martyrs' brother Samuel. He and others helped Willard Richards prepare the bodies for the long, sorrowful journey back to Nauvoo.

Meanwhile, in Warsaw, Illinois, the James Cowley family, who were members of the Church, prepared for their evening meal. Fourteen-year-old Matthias heard about some unusual excitement in town and joined a gathering crowd. The principal speaker saw young Cowley and ordered him to go home to his mother. Boys who were not Church members followed, pelting him with rubbish before he escaped by running through a neighbor's yard.

Believing that things had quieted down, Matthias started for the river to get a pail of water. Members of the mob spotted him and paid a drunken tailor to throw him into the river. When Matthias stopped to dip the water, the tailor caught him by the back of his neck and said, "You ... little Mormon, I'll drown you." Matthias said, "I asked him why he would drown me, and if I ever did any harm to him? No, says he, 'I won't drown you. ... You're a good boy, you may go home.'" That night mobsters unsuccessfully attempted three times to set fire to the Cowley home, but through faith and prayers the family was protected. Matthias Cowley grew and remained faithful in the Church; his son Matthias and grandson Matthew later served in the Quorum of the Twelve Apostles.

Illinois Governor Thomas Ford wrote of the martyrdom: "The murder of the Smiths, instead of putting an end to ... the Mormons and dispersing them, as many believed it would, only bound them together closer than ever, gave them new confidence in their faith." Ford also wrote, "Some gifted man like Paul, some splendid orator who will be able by his eloquence to attract crowds of the thousands, ... may succeed in breathing a new life into [the Mormon church] and make the name of the martyred Joseph ring ... loud and stir the souls of men." Ford lived with a fear that this would happen and that his own name would, like the names of Pilate and Herod, be "dragged down to posterity." Ford's fear came true.

President John Taylor recovered from his wounds and later wrote a tribute to the slain leaders that is now section 135 of the Doctrine and Covenants. He said: "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . . He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated! . . . They lived for glory; they died for glory; and glory is their eternal reward" (D&C 135:3, D&C 135:6).

D&C 136

(As early as 1834 the Prophet had told the Saints: I want to say to you before the Lord, that you know no more concerning the destinies of this Church and Kingdom than a babe upon its mother's lap. You do not comprehend it. It is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America—it will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains and there they will open the door for the establishing of the Gospel among the Lamanites. . . . This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains. Wilford Woodruff, CR, Apr 1897, p. 57.)

(M. Russell Ballard: The pioneer exodus from Nauvoo, Illinois, began February 4, 1846. Nearly four years earlier, in August of 1842, the Prophet Joseph Smith shared his foreknowledge of the trek west: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some [would live to] build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." TPJS, p. 255. Ensign, Nov. 1996, 23. **Life isn't always easy. At some point in our journey, we may feel much as the pioneers did as they crossed Iowa—up to our knees in mud, forced to bury some of our dreams along the way. We all face rocky ridges, with the wind in our face and winter coming on too soon. Sometimes it seems as if there is no end to the dust that stings our eyes and clouds our vision. Sharp edges of despair and discouragement jut out of the terrain to slow our passage. Always, there is a Devil's Gate, which will swing wide open to lure us in. Those who are wise and faithful will steer a course as far from such temptation as possible, while others—sometimes those who are nearest and dearest to us—succumb to the attraction of ease, comfort, convenience, and rest. Occasionally, we reach the top of one summit in life, as the pioneers did, only to see more mountain peaks ahead, higher and more challenging than the one we have just traversed. Tapping unseen reservoirs of faith and endurance, we, as did our forebears, inch ever forward toward that day when our voices can join with those of all pioneers who have endured in faith, singing: "All is well! All is well!"** CR, Apr 1997, p. 82)

(James E. Faust: Faith in every future footstep will fulfill prophetic vision concerning the glorious destiny of this Church. CR, Oct 1997, p. 58.)

(As the spring of 1847 approached there was need for a formal pattern of organization for the companies which would make the move to the new home for the Latter-day Saints in the West. Much time was devoted to this matter. "Thought upon it finally so crystallized in the mind of Brigham Young," said B. H. Roberts, "that on the 14th of January, 1847, at Winter Quarters, he was prepared to announce 'The Word and Will of the Lord' upon the march of the camps of Israel to the West." Years before, Joseph

Smith had instructed some of the brethren on the principles of receiving the mind and will of the Lord. To that group he had stated: "It was necessary to have our minds on God and exercise faith and become of one heart and of one mind." Then he turned the attention of the group to receiving a revelation. The result was section 88 of the Doctrine and Covenants. This revelation was given over the course of three days. Just how it was received is not noted in the minutes, but it seems that time was necessary to get it in final form, and more than one hand was responsible in its final preparation. So too it seems to be with the reception and recording of section 136. On 14 January 1847 Brigham Young met with a number of the leading brethren. They discussed the best methods for organizing companies and who should be responsible. After the discussion Brigham began to give the revelation. This took most of the afternoon and evening to complete, with a number of people assisting in the production of the final form of the revelation and also enjoying the endowment of the Spirit which accompanied the manifestation of the Lord's will. The next day it was decided to read the revelation to members of the Church in the various locations. Individuals were assigned to take it to the camps. The urgency felt by the leaders to get the revelation out to the Saints is indicated by the fact that though the temperatures ranged to below zero, men mounted buckboards and horses, taking copies to be read to their assigned camps. The response was excellent. (Richard D. Draper, *Studies in Scripture*, 1:544-45)

The word and will of the Lord, given through President Brigham Young at the Winter Quarters of the Camp of Israel, Omaha Nation, West Bank of the Missouri River, near Council Bluffs, Iowa. Journal History of the Church, January 14, 1847. (B.H. Roberts: Meantime the serious business of preparing for the continuation of the march into the wilderness, the completion of the exodus **from** the United States, was not neglected. It was considered in many council meetings of the presiding authorities, it was the chief topic of conversation and of discussion wherever two or three were gathered together. Thought upon it finally so crystallized in the mind of Brigham Young that on the 14th of January, 1847, at Winter Quarters, he was prepared to announce "The Word and Will of the Lord" upon the march of the Camps of Israel to the west. CHC, 3:154-55)

1—16, How the Camp of Israel is to be organized for the westward journey; 17—27, The saints are commanded to live by numerous gospel standards; 28—33, The saints should sing, dance, pray, and learn wisdom; 34—42, Prophets are slain that they might be honored and the wicked condemned.

1 THE Word and ^aWill of the Lord (Even though the Prophet Joseph is now dead, the flow of revelation to guide the Church does not stop.) concerning the Camp of ^bIsrael (With little more to clothe themselves in than the faith known to their ancient father Abraham, his children assembled from the nations of the earth and readied themselves for their march into the wilderness. They sought a modern Sinai, the mountain of the Lord's house, where they too could hear the voice of the God of Israel and be endowed with power. As the body of Joseph, son of Jacob, was carried before their ancient counterparts as they left Egypt, so they were lead by the spirit of the man to whom Moses had committed the keys of the gathering of Israel and the leading of the ten tribes from the lands of the north. To him the Lord had said, "I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm." So it was that Brigham would become their leader, the modern Moses, and to those who followed him the Lord said, "And as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence. But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land" (D&C 103:16-20). All that here took place had been known to the ancient counterparts of modern Israel who gave prophetic description of it. We cite the words of Jeremiah: "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

"For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. "They shall come with weeping, and with supplications, will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. "Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. "And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord (Jeremiah 31:6-14). Revelations of the Restoration, p. 1132-33) in their journeyings to the West:

2 Let all the people of the ^aChurch of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise (Of the Lord's promise that latter-day Israel would "walk by the rivers of waters in a straight way," Elder LeGrand Richards said, "In their trek from Nauvoo across the great American desert to the Great Salt Lake Valley, the Saints traveled about six hundred miles (1,000 kilometers) along the North Platte River, as Jeremiah had seen" (Marvelous Work and a Wonder, 225-26). To this Bruce R. McConkie added a spiritual interpretation, saying, "The way is straight and the course is narrow, but the Lord shall be a father to all who heed the call of Ephraim and walk therein" (Millennial Messiah, 195). It was not a series of emigrant wagon trains going west to find and cultivate new lands of which Jeremiah spoke. Rather it was the gathering remnant of Israel coming together from the various nations of the earth in fulfillment of the promises made to their ancient fathers. It was a people seeking a place of refuge where they could build a temple to their God. Revelations of the Restoration, p. 1133) to ^bkeep all the commandments and statutes of the Lord our God.

3 Let the companies be organized with captains of ^ahundreds, captains of fifties, and captains of tens, with a president and his two counselors at their head, under the direction of the Twelve ^bApostles.

4 And this shall be our ^acovenant—that we will ^bwalk in all the ^cordinances of the Lord.

5 Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessaries for the journey, that they can.

6 When the companies are organized let them go to with their ^amight, to prepare for those who are to tarry.

7 Let each company, with their captains and presidents, decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers to prepare for putting in spring crops.

8 Let each company ^abear an equal proportion, according to the dividend of their property, in taking the poor, the ^bwidows, the ^cfatherless, and the families of those who have gone into the army, (**Twelve days after the arrival of President Brigham Young on the banks of the Missouri River, Captain James Allen of the United States Army arrived at Mount Pisgah with a call from the government for four or five companies of volunteers to serve in the Mexican War. He was advised to go to Council Bluffs to see President Young, with whom he met on 30 June 1846. President Young assured him that the volunteers would be furnished. A battalion of five hundred men was raised. Though not called upon to fight, the Mormon Battalion acquitted themselves honorably, and the pay for their service, which went to their families going west was as manna from heaven.** Revelations of the Restoration, p. 1134) that the cries of the widow and the ^dfatherless come not up into the ears of the Lord

against this people.

9 Let each company prepare houses, and fields for raising ^agrain, for those who are to remain behind this season; and this is the will of the Lord concerning his people.

10 Let every man use all his influence and property to remove this people to the place where the Lord shall locate a ^astake of Zion.

11 And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be ^ablessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.

12 Let my servants Ezra T. Benson and Erastus Snow organize a company.

13 And let my servants Orson Pratt and Wilford Woodruff organize a company.

14 Also, let my servants Amasa Lyman and George A. Smith organize a company.

15 And appoint presidents, and ^acaptains of hundreds, and of fifties, and of tens.

16 And let my servants that have been appointed go and ^ateach this, my will, to the saints, that they may be ready to go to a land of peace.

17 Go thy way and do as I have told you, and ^afear not thine enemies; for they shall not have power to stop my work.

18 Zion shall be ^aredeemed in mine own due time. **(Reference is to the New Jerusalem and the temple to be built there. As certainly as we have now gone back to Nauvoo to rebuild our temple there, so the Saints will return to Jackson County, Missouri, to build a temple to their God and to fulfill all the associated promises. As Joseph Fielding Smith said, "When the Lord gets ready for it to be accomplished, he will command his people, and the work will be done" (Doctrines of Salvation, 3:79). Revelations of the Restoration, p. 1135)**

19 And if any man shall seek to build up himself, and seeketh not my ^acounsel, he shall have no power, **(Sam Brannan was one who sought his own welfare and failed.)** and his ^bfolly shall be made manifest.

20 ^aSeek ye; and keep all your ^bpledges one with another; and ^ccovet not that which is thy brother's.

21 ^aKeep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the ^bGod of your fathers, the God of Abraham and of Isaac and of Jacob.

22 I am he who ^aled the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to ^bsave my people Israel. **(Is there any comparison between the Exodus of ancient Israel under Moses and the exodus of the Saints under Brigham Young? Anthony W. Ivins: Recognizing the hopelessness of reconciliation with their neighbors, determined to find a place where the Saints could worship the Lord without molestation, this modern Moses and his associates turned their faces westward, and after a journey unparalleled in the history of the world found asylum in these mountain valleys, where the body of the Church now resides. It is true that Moses led the Israelites out from the Egyptian captivity; the Puritans had left their homes in the old world and landed at Plymouth Rock. The impulse which prompted each of these great movements, which have meant so much to the world and its people, were similar, but the circumstances under which they were accomplished entirely different. The Israelites were going out from a grievous and humiliating bondage, and returning to their old home, in the land of their fathers. Modern Israel were leaving their homes, the lands of their fathers, and were going into a country unknown to them, a country uninhabited by civilized man. The Israelites were a people of one race, influenced in the accomplishment of their purpose by the traditions and religion of their fathers. The Latter-day Saints were composed of people gathered from various nations, bringing with them different traditions, different customs and different languages. Ancient Israel was separated from their destination by only about two hundred and fifty miles, in a direct line, and that over a country where great armies have marched from remote times. The "Mormon" Pioneers traveled over a road where few had gone before, a distance of more than a thousand miles. Ancient Israel were led by great ocular demonstrations of the power of the Lord, and their daily bread was provided by manna sent down from heaven. The "Mormon" Pioneers walked by divine faith, and provided for their daily necessities with the labor of their own hands. Reaching their destination Ancient Israel found cities already built, orchards and vineyards already planted, and flocks and herds which the Lord delivered into their hands.**

Modern Israel found a desert waste, which could only be redeemed, and made productive by infinite toil. So, I feel justified in saying that this accomplishment has no parallel in the history of the world. CR, Apr 1922, p. 36-37)

23 Cease to ^acontend one with another; cease to speak ^bevil one of another.

24 Cease ^adrunkenness; (They still were not under the commandment to live the Word of Wisdom.) and let your words tend to ^bedifying one another.

25 If thou ^aborrowest of thy ^bneighbor, thou shalt ^crestore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee.

26 If thou shalt find that which thy neighbor has ^alost, thou shalt make diligent search till thou shalt ^bdeliver it to him again.

27 Thou shalt be ^adiligent in ^bpreserving what thou hast, that thou mayest be a wise ^csteward; for it is the free gift of the Lord thy God, and thou art his steward.

28 If thou art ^amerry, ^bpraise the Lord with singing, with music, with ^cdancing, and with a ^dprayer of praise and ^ethanksgiving. (David O. McKay: On the plains, after a day's march, the wagons were drawn up in a circle, a man with the violin would take his place by the campfire and there on the prairie the sturdy Pioneers would join hands in a dance, opening it by prayer, and participate in amusement that fostered the spirit of the gospel. Two years had not passed after their entrance into the "Valley" before they built the "bowery," and there presented, undoubtedly, the first drama that was ever given in the West. Later they built the Social Hall. Perhaps, there are those in the audience today who, after listening to the opening prayer, joined hands in the cotillion, dancing in a spirit best understood by the remarks of President Brigham Young, who once said, in substance: "The atmosphere of the dance should be such that if any elder be called from the party to go to administer to a sick person, he could leave with the same spirit that he would go from his elders' quorum meeting." CR, Apr 1920, p. 117. Joseph Fielding Smith: Have we any right as Latter-day Saints who profess to keep the commandments of the Lord, to open our dances without prayer, or other amusements, and to close them in improper hours and without prayer? Have we that right, professing to be Latter-day Saints, keeping the commandments of the Lord? I say unto you, No. It makes no difference whether it is pleasure, whether it is our daily labor, whether it is the service of the Lord in teaching the gospel and trying to save mankind. Whatever it may be, that thing should be consecrated by prayer, and every performance, for the welfare of our souls. (CR, October 1919, p. 145.))

29 If thou art ^asorrowful, call on the Lord thy God with supplication, that your souls may be ^bjoyful.

30 **Fear not** (Charles W. Penrose: . . . when the Lord commenced this work He commenced it "for the last days and for the last time." [Sec. 112:30.] It will not be thrown down or given to another people. It is to endure and abide forever, and, instead of being overcome by the things of this world, it is to overcome them. . . . it will conquer, it will endure. It matters not what may be brought against it, it will prevail; for it is the work of the Lord, and it is "a marvelous work and a wonder." [Isa. 29:14.] Let us not turn to the right or to the left through the influences of that Evil One, who deceives the nations. Many people will fail; many persons will turn aside, and they will endeavor to lead others astray. But this work will continue onward, and it will overcome everything that arises in its path; it will revolutionize the world. [Sec. 65:2; 71:9-11; 103:5-7.] (CR, April 1902, p. 54.)) **thine ^aenemies**, for they are in mine hands and I will do my pleasure with them. (Brigham Young: Dear Brethren, we are sensible that the account of the death of the Prophet and Patriarch of the Church will be painful to your hearts; it is to ours. We feel and mourn their loss, but they have sealed their testimony with their blood; they have not counted their lives as dear unto themselves as the lives of the Church; they have died in the Lord and their works still follow them. The eyes of the Lord are upon those who have shed the blood of the Lord's anointed, and he will judge them with a righteous judgment. Let the Saints cultivate a meek and quiet spirit, and all things shall in the end work together for your good. (MS, July 18, 1844, 25:86.))

31 **My people must be ^atried in all things, that they may be prepared to receive the ^bglory that I have for them, even the glory of Zion; and he that will not ^cbear chastisement is not worthy of my kingdom.**

32 Let him that is ^aignorant ^blearn ^cwisdom by ^dhumbling himself and calling upon the Lord his God, that his ^eeyes may be opened that he may see, and his ears opened that he may hear;

33 For my ^aSpirit is sent forth into the world to enlighten the ^bhumble and contrite, and to the ^ccondemnation of the ungodly.

34 Thy brethren have rejected you and your testimony, even the nation that has ^adriven you out; (The Saints were driven out of the United States.)

35 And now cometh the day of their calamity, (This prophecy finds at least partial fulfillment in the Civil War, which began fifteen years later. Revelations of the Restoration, p. 1136) even the days of sorrow, like a woman that is taken in travail; and their ^asorrow shall be great unless they speedily repent, yea, very speedily. **(B. H. Roberts: that is what the people of the United States did when they rejected from habitation among them, the Church of Jesus Christ of Latter-day Saints, and expatriated the membership thereof, so that they were under the necessity of finding a refuge in a land, which, at the time our fathers entered it—The Salt Lake Valley—was no part of the United States of America—but was Mexican territory. Listen to this: it is a revelation that we do not often refer to, but it has some very choice gems in it. It is the "Word and Will of the Lord to President Brigham Young," given at Winter Quarters, and, among other things, this was said: "Thy brethren have rejected you and your testimony, even the nation that has driven you out; "And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily. "For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them." I think our country at that time did not repent of the wrongs they had done in this and other things, for this proclamation was immediately followed by the war with Mexico, in which at least those regiments that were selected from western Illinois—one of them at least, was well nigh wiped out of existence in the war with Mexico; and it was about the only disastrous engagement that we had in that war. Then followed the awful war, between 1861 and 1865, in which, as I believe, the hand of God severely punished the United States of America, in fulfilment of the wonderful prediction that was made by the Prophet Joseph Smith, in relation to the calamities that would befall the nation. CR, Oct 1922, p. 17-18. Since the Civil War, the United States has been involved in numerous major wars including the Spanish-American War, World Wars I and II, the Korean and Vietnam Wars, and the Gulf War. Nor has war been the only means of vexation. Depressions, natural disasters, and other calamities have plagued the nations. The prophetic promise is that if the people of this nation do not serve the God of the land, who is Jesus Christ, they will be swept off. As yet there has been no nationwide repentance for past and present sins, and so the Lord continues to vex the people of the United States, seeking to bring them to repentance. D&C Student Manual, p. 352.)**

36 For they ^akilled the prophets, and them that were sent unto them; and they have ^bshed innocent blood, which crieth from the ground against them.

37 Therefore, marvel not at these things, for ye are not yet ^apure; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have ^bgiven you, from the days of Adam to Abraham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call upon by mine ^cangels, my ministering servants, and by mine own voice out of the heavens, to bring forth my work;

38 Which ^afoundation he did lay, and was faithful; and I took him to myself.

39 Many have marveled because of his death; but it was needful that he should ^aseal his ^btestimony with his ^cblood, that he might be ^dhonored and the wicked might be condemned. (Having established a dispensation of the gospel here and having conferred all of the keys, powers, and authorities that he held upon the Twelve, the Prophet in his death then took those same powers with him into the world of the spirits where he commenced a dispensation of the gospel there (D&C 90:2-3). Teaching this principle, Charles W. Penrose said, "When the Prophet Joseph and his brother Hyrum were slain for the

testimony of Jesus it was in the providence of God; it was with His permission. They went to open the door of the kingdom in the spirit world, and thus a marvelous work and a wonder has begun there also. When we get there we will find out the magnitude of it; for we will see that the Elders of Zion who have tabernacled in the flesh are laboring there, under the direction of him who holds the keys of the last dispensation, and the Gospel is being preached to millions upon millions of spirits, and a far greater work is to be accomplished there than among men in the flesh"

(Conference Report, April 1902, 52-53). Revelations of the Restoration, p. 1136)

40 Have I not delivered you from your ^aenemies, only in that I have left a witness of my name?

41 Now, therefore, hearken, O ye people of my ^achurch; and ye elders listen together; you have received my ^bkingdom.

42 Be ^adiligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. (Francis M. Lyman: **Then I exhort you . . . to be faithful, to be humble. Do not neglect any duty that devolves upon you. Whenever you neglect your prayers, you are on dangerous ground. Whenever you neglect to worship the Lord, and break the Sabbath day, you are on dangerous ground. Whenever you neglect to deal righteously and honestly by any person in the world, you are on dangerous ground and in danger of falling into the grasp of Satan. You cannot afford to do it. Satan has great power in the world, and he is more anxious about this little body of people gathered in these mountains than about any nation on this earth. Why?**

Because these people have the Priesthood of God; they have the ordinances of the Gospel; they have the power of God for salvation to the world. Hence he is agitated, and he agitates others and stirs them up with prejudice and evil thoughts against the Latter-day Saints. We have the Church of Christ, and it will remain. You and I may get shaky; we may fall away; but this Church will endure; for it is established and planted here by our Father who is in Heaven. [Sec. 1:17-23; 65:2.] It does not depend upon any one man, or any number of men. The Lord has chosen spirits that have been sent here for the very work that has to be accomplished. Let us . . . develop the fact in our lives that we are among those that the Lord has selected to come here and perform His work. (MS, March 5, 1894, 56:149.)

Heber J. Grant: I say to the Latter-day Saints, no amount of knowledge, no amount of testimony, no amount of sealing in the temples of God to our wives and children will save us; but the keeping of the commandments of God, being honest in our dealings with God and with our fellow men, paying our tithing, obeying the Word of Wisdom and doing our duty as Latter-day Saints—these are the things, and the only things that will save us. (CR, October 1900, pp. 59-60.)) So no more at present. Amen and Amen.

Come Follow Me Lesson 49
November 29-December 5
D&C 137-138

D&C 137

*A vision given to Joseph Smith the Prophet, in the temple at Kirtland, Ohio, January 21, 1836. (This is just a few months prior to the dedication of the Kirtland temple.) HC 2: 380—381. The occasion was the administration of the ordinances of the endowment as far as they had then been revealed. (This revelation was received in the west school room on the third floor of the Kirtland Temple. Church leaders from Kirtland and Missouri had assembled to be anointed as part of the endowment of power to be bestowed upon the "first elders" in connection with the dedication of the temple. Two separate meetings were held the evening of 21 January, the latter continuing into the morning hours. During the first meeting, Joseph Smith, his father, and his brother Hyrum, along with members of the First Presidency (Sidney Rigdon and Frederick G. Williams and Oliver Cowdery, associate president of the Church), the presidency of the Church in Missouri (David Whitmer, William W. Phelps, and John Whitmer), the bishoprics in Kirtland and Missouri, and the Prophet's scribe (Warren Parrish), anointed each other with "holy oil" and offered prayers that the anointing blessings would be accepted. "The second meeting was not unlike the first, except that those being anointed were members of the Church high councils in Kirtland and Missouri. Although visions and spiritual manifestations were witnessed during both ceremonies, section 137 was received during the first anointing session" (Cook, Revelations, 303). Oliver Cowdery made the following entry in his diary for the day: "Thursday, the 21st, this morning, at 15 minutes past nine, my little daughter is 5 months old. O Lord, I thank thee that thou hast thus been merciful and spared my only child. At about three o'clock P.M. I assembled in our office garret, having all things prepared for the occasion, with presidents Joseph Smith, jr. F. G. Williams, Sidney Rigdon Hyrum Smith, David Whitmer, John Whitmer and elder John Corrill, and washed our bodies with pure water before the Lord, preparatory to the anointing with the holy oil. After we were washed, our bodies were perfumed with a sweet smelling ous wash. At evening the presidents of the Church, with the two bishops and their counsellors, and elder Warren Parrish, met in the presidents' room, the high cou[n]cils of Kirtland and Zion in their rooms. Those named in the first room were anointed with the same kind of oil and in the man[er] that were Moses and Aaron, and those who stood before the Lord in ancient days, and those in the other rooms with anointing oil prepared for them. The glorious scene is too great to be described in this book, therefore, I only say, that the heavens were opened to many, and great and marvelous things were shown" (Arrington, "Oliver Cowdery's Kirtland," 418-19). **Though consisting of but ten verses this is one of the most significant revelations in the Doctrine and Covenants. It lays the doctrinal foundation upon which rests the whole concept of our labors in behalf of our kindred dead. It clearly separates this doctrine from any notion that the living can neglect their responsibilities in this life, believing that they can attend to them or have someone else attend to them when they have died.** Revelations of the Restoration, p. 1137-38. **This vision of the celestial kingdom was not part of the standard works until 1976.)***

1—6, The Prophet sees his brother Alvin in the celestial kingdom; 7—9, The doctrine of salvation for the dead is revealed; 10, All children are saved in the celestial kingdom.

1 THE ^aheavens were ^bopened upon us, and I beheld the ^ccelestial kingdom of God, and the glory thereof, whether in the ^dbody or out I cannot tell.

2 I saw the transcendent ^abeauty of the ^bgate through which the heirs of that kingdom will enter, which was ^clike unto ^dcircling flames of fire; **(David O. McKay had a vision of the Celestial Kingdom: I . . . beheld in a vision something infinitely sublime. In the distance I beheld a beautiful white city.**

Though far away, yet I seemed to realize that trees with luscious fruit, shrubbery with gorgeously-tinted leaves, and flowers in perfect bloom abounded everywhere. The clear sky above seemed to reflect these beautiful shades of color. I then saw a great concourse of people approaching the city. Each one wore a white flowing robe, and a white headdress. Instantly my attention seemed centered upon their Leader, and though I could see only the profile of his features and his body, I recognized him at once as my Savior! The tint and radiance of his countenance were glorious to behold! There was a peace about him which seemed sublime—it was divine! The city, I understood, was his. It was the City Eternal; and the people following him were to abide there in peace and eternal happiness. But who were they? As if the Savior read my thoughts, he answered by pointing to a semicircle that then appeared above them, and on which were written in gold the words: "These Are They Who Have Overcome The World—Who Have Truly Been Born Again!" (Cherished Experiences, p. 102)

3 Also the ^ablazing ^bthrone of God, whereon was seated the ^cFather and the ^dSon.

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

5 I saw Father ^aAdam and ^bAbraham; and my ^cfather and my mother; my brother ^dAlvin, that has long since ^eslept; **(In this most remarkable vision, the Prophet was not shown things as they were in the celestial kingdom but rather as they yet would be.** This would have been immediately evident to him as he saw in that vision his own father and mother. As already noted, his father was present in the room with him when the vision was received, and his father and mother lived for some years after this event. Each of the persons shown in the vision appears to have been deliberately chosen to emphasize that salvation is a family affair and that it centers in the promises made to our ancient fathers. In addition to seeing the Father and the Son, the Prophet saw Adam, the father of all humankind; Father Abraham, the father of the faithful; and his own father and mother reunited with his brother Alvin, who had died twelve years earlier at age twenty-five. Revelations of the Restoration, p. 1138-39)

6 And ^amarveled how it was that he [Alvin] had obtained an ^binheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to ^cgather Israel the second time, and had not been ^dbaptized for the remission of sins.

SCRIPTURE MASTERY: 7 Thus came the ^avoice of the Lord unto me, saying: All who have died ^bwithout a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be ^cheirs of the celestial kingdom of God;

8 Also all that shall die henceforth without a knowledge of it, who ^awould have received it with all their hearts, shall be heirs of that kingdom; **(In these verses the principles upon which the doctrine of salvation for the dead rests are announced for the first time in this dispensation. They are: first, that the doctrine applies only to those who "died without a knowledge" of the gospel; second, that God must read the hearts of those concerned and affirm that had the gospel come to them in mortality they would have accepted it; and third, that God must judge that not only would they have accepted the gospel but that they would have done so "with all their hearts," meaning that they would have endured valiantly and faithfully to the end. These principles accord perfectly with the promise of Peter that those who receive the gospel in the spirit world must do so in such a manner that they "might be judged according to men in the flesh" (1 Peter 4:6), which is to say that the price in faith and works to receive the gospel in the spirit world is the same as the price appended to receiving it in mortality. The question could well be asked as to why it was that Alvin would be chosen to represent these truths? The answer is that he is the perfect example of the kind of person to whom these principles apply.** Alvin died in November of 1823. His passing had been a matter of considerable sorrow to the Smith family and to the young woman to whom he was engaged. Their wounded souls had been cut to the core at his funeral by the unfeeling remarks of the Presbyterian minister who had consigned Alvin to hell because he had not been baptized or involved in that church. Despite his relative youth, Alvin was a man of unusual spiritual propensity. Before his death, he called each of his brothers and sisters in turn to his bedside and gave them a parting admonition. To his

eighteen-year-old brother, Joseph, he said: "Be a good boy, and do everything that lies in your power to obtain the record [the Book of Mormon]. Be faithful in receiving instruction and in keeping every commandment that is given you" (Smith, History of Joseph Smith, 1996, 116). Mother Smith stated that "Alvin had ever manifested a greater zeal and anxiety, if it were possible, than any of the rest with regard to the record which had been shown to Joseph, and he always showed the most intense interest concerning the matter. With this before our minds, we could not endure to hear or say one word upon that subject, for the moment that Joseph spoke of the record it would immediately bring Alvin to our minds with all his kindness, his affection, his zeal, and piety. And when we looked to his place and realized that he was gone from it, to return no more in this life, we all wept with one accord over our irretrievable loss, and we could 'not be comforted, because he was not'" (Smith, History of Joseph Smith, 1996, 119). Revelations of the Restoration, p. 1140-41)

9 For I, the Lord, will ^ajudge all men according to their ^bworks, **according to the ^cdesire of their hearts.** (The scales of justice used in the realms of heaven can be depended upon to render that perfect equity and judgment known only to an all-wise God. Our works will be placed in one of the pans of balance and the desires of our heart in the other. **Where our works are lacking because of circumstances beyond our control, the desires of our hearts can compensate.** For instance, if someone did not marry in the temple because the opportunity to do so was not afforded but in the judgment of God that person would have taken that opportunity with all his or her heart, then the scales are balanced. That individual is rewarded as if he or she had complied with the commandment. On the other hand, impressive works may hide evil desires left unfulfilled only because the opportunity to act on them did not come. Again, the reward will accord with the desires of the heart. Though men may deceive each other, none will deceive God. Nor will there be so much as a single soul from one end of eternity to the other who will be denied the blessings of heaven because of circumstances beyond his or her control. Revelations of the Restoration, p. 1141-42)

10 And I also beheld that all ^achildren who die before they arrive at the ^byears of accountability are ^csaved in the celestial kingdom of heaven. (This idea was not entirely new to the Prophet, for he had learned from the Book of Mormon and previous revelations of the Lord's disposition in regard to the status of children. An angel explained to King Benjamin that "the infant perisheth not that dieth in his infancy" (Mosiah 3:18). After having described the nature of those who come forth in the first resurrection, Abinadi said simply, "And little children also have eternal life" (Mosiah 15:25). A revelation given in September of 1830 specified that "little children are redeemed from the foundation of the world through mine Only Begotten" (D&C 29:46). Revelations of the Restoration, p. 1142. Bruce R. McConkie: **Not only will little children be saved in the celestial kingdom of God, but they will be heirs of exaltation in that kingdom.** (Doctrines, of Salvation, vol. 2, pp. 49-57.) On this point the Prophet said: "They will there enjoy the fulness of that light, glory and intelligence, which is prepared in the celestial kingdom." (Teachings, p. 200.) To inherit the fulness is to have exaltation. Mormon Doctrine. Joseph Fielding Smith: **"The Lord will grant unto these children the privilege of all the sealing blessings which pertain to the exaltation. We were all mature spirits before we were born, and the bodies of little children will grow after the resurrection to the full stature of the spirit, and all the blessings will be theirs through their obedience, the same as if they had lived to maturity and received them on the earth.** The Lord is just and will not deprive any person of a blessing, simply because he dies before that blessing can be received. It would be manifestly unfair to deprive a little child of the privilege of receiving all the blessings of exaltation in the world to come simply because it died in infancy. . . . Children who die in childhood will not be deprived of any blessing. When they grow, after the resurrection, to the full maturity of the spirit, they will be entitled to all the blessings which they would have been entitled to had they been privileged to tarry here and receive them." (Doctrines of Salvation 2:54.) **Will children who die before the years of accountability ever be tested in the way that other mortals are tested? Satan cannot tempt little children in this life, nor in the spirit world, nor after their resurrection. Little children who die before reaching the years of**

accountability will not be tempted. Joseph Fielding Smith, *Doctrines of Salvation*, 2:57. **Why do some children die and others live? Are those who die better off than those who remain in mortality?** Bruce R. McConkie: We may rest assured that all things are controlled and governed by Him whose spirit children we are. He knows the end from the beginning, and he provides for each of us the testings and trials which he knows we need. President Joseph Fielding Smith once told me that we must assume that the Lord knows and arranges beforehand who shall be taken in infancy and who shall remain on earth to undergo whatever tests are needed in their cases. This accords with Joseph Smith's statement: "The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth." (*Teachings*, pp. 196-97.) It is implicit in the whole scheme of things that those of us who have arrived at the years of accountability need the tests and trials to which we are subject and that our problem is to overcome the world and attain that spotless and pure state which little children already possess. *Salvation of Little Children*, p. 6. Melvin J. Ballard: You mothers worry about your little children. We do not perform sealings for them. **I lost a son six years of age, and I saw him a man in the spirit world after his death, and I saw how he had exercised his own freedom of choice and would obtain of his own will and volition a companionship, and in due time to him, and all those who are worthy of it, shall come all of the blessings and sealing privileges of the house of the Lord. Do not worry over it. They are safe; they are all right.** [Sec. 74:7.] (*Sermons and Missionary Services of Melvin J. Ballard*, 1949, p. 260.))

D&C 138

(President Joseph F. Smith was ill during the last six months of his life and spent much of his time confined to his room. His son, Elder Joseph Fielding Smith, spent many days with him taking dictation, tending to chores for him, and taking him for rides (see Smith and Stewart, *Life of Joseph Fielding Smith*, p. 200). At the October conference of 1918, six weeks before his death, President Smith said: "As most of you, I suppose, are aware, I have been undergoing a siege of very serious illness for the last five months. It would be impossible for me, on this occasion, to occupy sufficient time to express the desires of my heart and my feelings, as I would desire to express them to you, but I felt that it was my duty, if possible, to be present. . . . " . . . Although somewhat weakened in body, my mind is clear with reference to my duty, and with reference to the duties and responsibilities that rest upon the Latter-day Saints; and I am ever anxious for the progress of the work of the Lord, for the prosperity of the people of the Church of Jesus Christ of Latter-day Saints throughout the world. . . . "I will not, I dare not, attempt to enter upon many things that are resting upon my mind this morning, and I shall postpone until some future time, the Lord being willing, my attempt to tell you some of the things that are in my mind, and that dwell in my heart. I have not lived alone these five months. I have dwelt in the spirit of prayer, of supplication, of faith and of determination; and I have had my communication with the Spirit of the Lord continuously." (In Conference Report, Oct. 1918, p. 2.) Two weeks after the general conference Elder Joseph Fielding Smith wrote down the vision as his father dictated it to him (see Smith and Stewart, *Life of Joseph Fielding Smith*, p. 201). After it was endorsed by the counselors in the First Presidency and by the Quorum of the Twelve, it was published in the *Improvement Era* (Dec. 1918, pp. 166-70). During April conference of 1976 it was accepted as scripture and approved for publication in the Pearl of Great Price. In June 1979 the First Presidency announced that it would become section 138 of the Doctrine and Covenants. *Institute Manual*, 356-57)

A vision, given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918. In his opening address at the eighty-ninth Semiannual General Conference of the Church, on October 4, 1918, President Smith declared that he had received several divine communications during the previous months. One of these, concerning the Savior's visit to the spirits of the dead while his body was in the tomb, he had received the previous day. It was written immediately following the close of the

conference; on October 31, 1918, it was submitted to the counselors in the First Presidency, the Council of the Twelve, and the Patriarch, and it was unanimously accepted by them. (Elder Packer spoke of it [the adding of the two new sections to the Doctrine and Covenants] at a Church Education seminar in the Assembly Hall on Temple Square on 14 October 1977: "I was surprised, and I think all of the Brethren were surprised, at how casually that announcement of two additions to the standard works was received by the Church. But we will live to sense the significance of it; we will tell our grandchildren and our great-grandchildren, that we were on the earth and remember when that took place." Talk, Church Education Seminar, 14 October 1977. Unpublished)

1—10, President Joseph F. Smith ponders upon the writings of Peter and our Lord's visit to the spirit world; 11—24, He sees the righteous dead assembled in paradise and Christ's ministry among them; 25—37, How the preaching of the gospel was organized among the spirits; 38—52, President Smith sees Adam, Eve, and many of the holy prophets in the spirit world who considered their spirit state before their resurrection as a bondage; 53—60, The righteous dead of this day continue their labors in the world of spirits.

1 ON the third of October, in the year nineteen hundred and eighteen, I sat in my room^a pondering (Pondering is often a prerequisite to receiving revelation.) over the scriptures; (Elder Boyd K. Packer: On one occasion when Elder Harold B. Lee spoke to the seminary and institute teachers, he was stressing to us the reality of spiritual communication and of the help and guidance we may receive from beyond the veil. But, he warned, we must be attuned in order to receive it. Here is an excerpt from his address: A few weeks ago, President McKay related to the Twelve an interesting experience, and I asked him yesterday if I might repeat it to you this morning. **He said it is a great thing to be responsive to the whisperings of the Spirit, and we know that when these whisperings come it is a gift and our privilege to have them. They come when we are relaxed and not under pressure of appointments.** The President then took occasion to relate an experience in the life of Bishop John Wells, former member of the Presiding Bishopric. A son of Bishop Wells was killed in Emigration Canyon on a railroad track. Brother John Wells was a great detail man and prepared many of the reports we are following up now. His boy was run over by a freight train. Sister Wells was inconsolable. She mourned during the three days prior to the funeral, received no comfort at the funeral, and was in a rather serious state of mind. One day soon after the funeral services while she was lying on her bed relaxed, still mourning, she says that her son appeared to her and said, "Mother do not mourn, do not cry. I am all right." He told her that she did not understand how the accident happened and explained that he had given the signal to the engineer to move on, and then made the usual effort to catch the railing on the freight train; but as he attempted to do so his foot caught on a root and he failed to catch the hand rail, and his body fell under the train. It was clearly an accident. Now, listen. He said that as soon as he realized that he was in another environment he tried to see his father, but he couldn't reach him. His father was so busy with the duties in his office he could not respond to his call. Therefore he had come to his mother. He said to her, "You tell father that all is well with me, and I want you not to mourn any more." **Then the President made the statement that the point he had in mind was that when we are relaxed in a private room we are more susceptible to those things; and that so far as he was concerned, his best thoughts come after he gets up in the morning and is relaxed and thinking about the duties of the day; that impressions come more dearly, as if it were to hear a voice. Those impressions are right. If we are worried about something and upset in our feelings, the inspiration does not come. If we so live that our minds are free from worry and our conscience is clear and our feelings are right toward one another, the operation of the Spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, we must be brave enough to take the suggested actions. The Lord will approve it and the Brethren will approve it, and we know it is right. He said, it is a great consolation in this upset world today to know that our Savior is**

directing this work. Then the President concluded: "I value that testimony." If you forget all else I have said, you remember that lesson and that admonition. (Address to seminary and institute faculty, Brigham Young University, 6 July 1956. Additional revelation comes as a result of the study of the scriptures.)

2 And ^areflecting upon the great ^batonement ^csacrifice that was made by the Son of God, for the ^dredemption of the world;

3 And the great and wonderful ^alove made manifest by the Father and the Son in the coming of the ^bRedeemer into the world;

4 That through his ^aatonement, and by ^bobedience to the principles of the gospel, mankind might be saved.

5 While I was thus engaged, my mind reverted to the writings of the apostle Peter, (One chief Apostle is pondering the words of another chief Apostle.) to the ^aprimitive saints scattered abroad throughout ^bPontus, Galatia, Cappadocia, and other parts of Asia, where the gospel had been ^cpreached after the crucifixion of the Lord.

6 I opened the Bible and read the third and fourth chapters of the first epistle of ^aPeter, and as I read I was greatly ^bimpressed, more than I had ever been before, with the following passages:

7 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

8 "By which also he went and preached unto the spirits in ^aprison;

9 "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:18—20.)

10 "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

11 As I ^apondered over these things which are ^bwritten, the ^ceyes of my ^dunderstanding were opened, and the Spirit of the Lord ^erested upon me, and I saw the hosts of the ^fdead, both small and great.

12 (Will many be saved in the Celestial Kingdom?) And there were gathered together in one place **an innumerable company** of the spirits of the ^ajust, who had been ^bfaithful in the ^ctestimony of Jesus while they lived in mortality;

13 And who had offered ^asacrifice in the ^bsimilitude of the great sacrifice of the Son of God, and had suffered ^ctribulation in their Redeemer's ^dname. (From this scripture we learn that those who inherit the Celestial Kingdom will offer a sacrifice similar to the sacrifice made by Jesus Christ. We will be called to offer a sacrifice like that of Abraham. We will be tried and chastened to see if we will be willing to offer the sacrifice that will be required of us. Gordon B. Hinckley: **Sacrifice is the very essence of religion; it is the keystone of happy home life, the basis of true friendship, the foundation of peaceful community living, of sound relations among people and nations. Without sacrifice there is no true worship of God. I become increasingly convinced of that every day. "The Father gave his Son, and the Son gave his life," and we do not worship unless we give-give of our substance, give of our time, give of our strength, give of our talent, give of our faith, give of our testimonies.** BYU Speeches of the Year, 1962.)

14 All these had departed the mortal life, **firm in the ^ahope** (Bruce R. McConkie: **All the faithful Saints, all of those who have endured to the end, depart this life with the absolute guarantee of eternal life. There is no equivocation, no doubt, no uncertainty in our minds. Those who have been true and faithful in this life will not fall by the wayside in the life to come. If they keep their covenants here and now and depart this life firm and true in the testimony of our blessed Lord, they shall come forth with an inheritance of eternal life.** We do not mean to say that those who die in the Lord, and who are true and faithful in this life, must be perfect in all things when they go into the next sphere of existence. There was only one perfect man—the Lord Jesus whose Father was God. There have been many righteous souls who have attained relative degrees of perfection, and there have been great hosts of faithful people who have kept the faith, and lived the law, and departed this life with the full

assurance of an eventual inheritance of eternal life. There are many things they will do and must do, even beyond the grave, to merit the fulness of the Father's kingdom in that final glorious day when the great King shall say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.) But what we are saying is that when the saints of God chart a course of righteousness, when they gain sure testimonies of the truth and divinity of the Lord's work, when they keep the commandments, when they overcome the world, when they put first in their lives the things of God's kingdom: when they do all these things, and then depart this life—though they have not yet become perfect—they shall nonetheless gain eternal life in our Father's kingdom; and eventually they shall be perfect as God their Father and Christ His Son are perfect. CR, Oct 1976, p. 107) of a glorious ^bresurrection, through the ^cgrace of God the ^dFather and his ^eOnly Begotten Son, Jesus Christ.

15 I beheld that they were filled with ^ajoy and gladness, and were rejoicing together because the day of their ^bdeliverance was at hand. (Joseph Smith: "We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none. [Luke 8:26-33.] All beings who have bodies have power over those who have not." (Joseph Smith, TPJS, p. 181.))

16 They were assembled awaiting the advent of the Son of God into the ^aspirit world, to declare their ^bredemption from the ^cbands of death.

17 Their sleeping ^adust was to be ^brestored unto its ^cperfect frame, ^dbone to his bone, and the sinews and the flesh upon them, the ^espirit and the body to be united never again to be divided, that they might receive a fulness of ^fjoy.

18 While this vast multitude waited and conversed, rejoicing in the hour of their ^adeliverance from the chains of death, the Son of God appeared, declaring ^bliberty to the ^ccaptives who had been faithful;

19 And there he ^apreached to them the everlasting ^bgospel, the doctrine of the ^cresurrection and the redemption of mankind from the ^dfall, and from individual sins on conditions of ^erepentance.

20 But unto the ^awicked he did not go, and among the ungodly and the unrepentant who had ^bdefiled themselves while in the flesh, his voice was not raised;

21 Neither did the ^arebellious who rejected the ^btestimonies and the warnings of the ancient ^cprophets behold his ^dpresence, nor look upon his face.

22 Where these were, ^adarkness reigned, but among the righteous there was ^bpeace;

23 And the saints rejoiced in their ^aredemption, and bowed the ^bknee and acknowledged the Son of God as their Redeemer and Deliverer from death and the ^cchains of ^dhell.

24 Their countenances ^ashone, and the ^bradiance from the presence of the Lord rested upon them, and they ^csang praises unto his holy name.

25 I marveled, for I understood that the Savior spent about three years in his ^aministry among the Jews and those of the house of Israel, endeavoring to ^bteach them the everlasting gospel and call them unto repentance;

26 And yet, notwithstanding his mighty works, and miracles, and proclamation of the truth, in great ^apower and authority, there were but ^bfew who hearkened to his voice, and rejoiced in his presence, and received salvation at his hands.

27 But his ministry among those who were dead was limited to the ^abrief time (Somewhere between 38 and 40 hours) intervening between the crucifixion and his resurrection;

28 And I wondered at the words of Peter—wherein he said that the Son of God preached unto the ^aspirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah—and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

29 And as I wondered, my eyes were opened, and my understanding ^aquickened, and I perceived that the

Lord went not in person among the ^bwicked and the disobedient who had rejected the truth, to teach them;

30 But behold, from among the righteous, he ^aorganized his forces and appointed ^bmessengers, ^cclothed with power and authority, and ^dcommissioned them to go forth and carry the light of the gospel to them that were in ^edarkness, even to ^fall the spirits of men; and thus was the gospel preached to the dead.

(President Wilford Woodruff explained that **in the spirit world "every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the veil, enters into the work of the ministry, and there is a thousand times more to preach [to] there than there is here.** They have word on the other side of the veil; and they want men, and they call them" (Journal of Discourses, 22:334). Joseph F. Smith: I believe that the disciples who have passed away in this dispensation—Joseph, the Prophet, and his brother Hyrum, and Brigham, and Heber, and Willard, and Daniel and John, and Wilford and all the rest of the prophets who have lived in this dispensation, and who have been intimately associated with the work of redemption and the other ordinances of the gospel of the Son of God in this world, are preaching that same gospel that they lived and preached here, to those who are in darkness in the spirit world and who had not the knowledge before they went. The gospel Now, among all these millions of spirits that have lived on the earth and have passed away, from generation to generation, since the beginning of the world, without the knowledge of the gospel—among them you may count that at least one-half are women. Who is going to preach the gospel to the women? Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the holy Priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men. The things we experience here are typical of the things of God and the life beyond us. There is a great similarity between God's purposes as manifested here and his purposes as carried out in his presence and kingdom. Those who are authorized to preach the gospel here and are appointed here to do that work will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the Priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth. Gospel Doctrine, 460-61)

31 And the chosen messengers went forth to declare the ^aacceptable day of the Lord and proclaim ^bliberty to the captives who were bound, even unto all who would ^crepent of their sins (Those in the spirit world are still able to repent.) and receive the gospel. (Both those who died without hearing the gospel in mortality and those who rejected the words of the prophets while in the flesh are to hear the gospel in the spirit world. That is to say the gospel will be taught to all who will listen. Those who had the opportunity to receive the gospel in this life (God being their judge) and who rejected it, may accept it in the spirit world to their blessing but not to their exaltation. This is not to suggest that there is no repentance in the spirit world. This revelation states that "the dead who repent will be redeemed, through obedience to the ordinances of the house of God. And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation" (D&C138:58-59). Revelations of the Restoration, p. 1148)

32 Thus was the gospel preached to those who had ^adied in their sins, without a ^bknowledge of the truth, or in ^ctransgression, having ^drejected the prophets.

33 These were taught ^afaith in God, repentance from sin, ^bvicarious baptism for the ^cremission of sins, the ^dgift of the Holy Ghost by the laying on of hands,

34 And all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be ^ajudged according to men in the flesh, but live according to God in the spirit. (Joseph Fielding Smith: If a person is in every way worthy of the blessings and was denied them while living, then any time after death the ordinances may be performed. If the person had every opportunity to receive these blessings in person and refused, or through procrastination and lack of faith

did not receive them, then he is not entitled to them, and it is doubtful if the work for him will be valid if done within one week or 1,000 years. The Lord has declared that it is he who endures to the end that shall be saved, and he who rejects or neglects these blessings until death, when he has had the opportunity, is not worthy of them. Doctrines of Salvation, 2:179. The question is often asked as to whether it is harder or easier to accept the gospel in the spirit world. If those in that sphere are to be "judged according to men in the flesh," it must of necessity require the same degree of faith and courage to accept and live the gospel there as here. For those who have accorded their lives with gospel principles, accepting the gospel will be a natural step in their progression. Those whose lives were devoted to debauchery, wickedness, and warring against light and truth will have the greatest of difficulty in changing their course. Revelations of the Restoration, p. 1148)

35 And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the ^asacrifice of the Son of God upon the ^bcross.

36 Thus was it made known that our Redeemer spent his time during his sojourn in the world of ^aspirits, instructing and preparing the faithful spirits of the ^bprophets who had testified of him in the flesh;
37 That they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of their ^arebellion and transgression, that they through the ministration of his servants might also hear his words. ("Now, among all these millions of spirits that have lived on the earth and have passed away, from generation to generation, since the beginning of the world, without the knowledge of the gospel—among them you may count that at least one- half are women. **Who is going to preach the gospel to the women? Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the Holy Priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men.** The things we experience here are typical of the things of God and the life beyond us. There is a great similarity between God's purposes as manifested here and his purposes as carried out in his presence and kingdom. Those who are authorized to preach the gospel here and are appointed here to do that work will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the Priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth" (Joseph F. Smith, *Gospel Doctrine*, 461).)

38 Among the great and ^amighty ones who were assembled in this vast congregation of the righteous were Father ^bAdam, the ^cAncient of Days and father of all,

39 And our glorious ^aMother ^bEve, with many of her faithful ^cdaughters who had lived through the ages and worshiped the true and living God.

40 ^aAbel, the first ^bmartyr, was there, and his brother ^cSeth, one of the mighty ones, who was in the express ^dimage of his father, Adam.

41 ^aNoah, who gave warning of the flood; ^bShem, the great ^chigh priest; (Melchizedek) ^dAbraham, the father of the faithful; ^eIsaac, ^fJacob, and Moses, the great ^glaw-giver of Israel;

42 And ^aIsaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken-hearted, to proclaim liberty to the ^bcaptives, and the opening of the ^cprison to them that were bound, were also there.

43 Moreover, Ezekiel, who was shown in vision the great valley of ^adry bones, which were to be ^bclothed upon with flesh, to come forth again in the resurrection of the dead, living souls;

44 Daniel, who foresaw and foretold the establishment of the ^akingdom of God in the latter days, never again to be destroyed nor given to other people;

45 ^aElias, who was with Moses on the Mount of Transfiguration;

46 And ^aMalachi, the prophet who testified of the coming of ^bElijah—of whom also Moroni spake to the Prophet Joseph Smith, declaring that he should come before the ushering in of the great and dreadful

^cday of the Lord—were also there.

47 The Prophet Elijah was to plant in the ^ahearts of the children the promises made to their fathers,
48 Foreshadowing the great work to be done in the ^atemples of the Lord in the ^bdispensation of the
fulness of times, for the redemption of the dead, and the ^csealing of the children to their parents, lest the
whole earth be smitten with a curse and utterly wasted at his coming.

49 All these and many more, even the ^aprophets who dwelt among the Nephites and ^btestified of the
coming of the Son of God, mingled in the vast assembly and waited for their deliverance,

50 For the ^adead had looked upon the long absence of their ^bspirits from their bodies as a ^cbondage.

("The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and
when separated, man cannot receive a fulness of joy" (D&C 93:33-34). All of the spirit world is
considered a prison because we do not have our bodies.)

51 These the Lord taught, and gave them ^apower to come forth, after his resurrection from the dead, to
enter into his Father's kingdom, there to be crowned with ^bimmortality and eternal life, (How do we get
the power to become resurrected? President Spencer W. Kimball: President Brigham Young, the second
president of this dispensation, said: "It is supposed by this people that we have all the ordinances in our
possession for life and salvation, and exaltation, and that we are administering in those ordinances. This
is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there
are other ordinances and administrations that must be administered beyond this world. I know you
would like to ask what they are. I will mention one. We have not, neither can we receive here, the
ordinance and the keys of resurrection." (Journal of Discourses, 15:137.) Do we have the keys of
resurrection? Could you return to the earth as ones who would never again die—your own parents, your
grandparents, your ancestors? I buried my mother when I was eleven, my father when I was in my early
twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the
world, I would have been tempted to try to have kept them longer. I have been called to speak in
numerous funerals for people whom I have known, people whom I have loved, and people whom I have
saved and held on to in a limited way. We do not know of anyone who can resurrect the dead as did
Jesus the Christ when he came back to mortality. "[The keys] will be given to those who have passed off
this stage of action and have received their bodies again. . . . They will be ordained, by those who hold
the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of
baptism then receive the keys of authority to baptize others for the remission of their sins. This is one of
the ordinances we can not receive here [on the earth], and there are many more." (JD, 15:137.) CR, Apr
1977, p. 69. Brigham Young: Some person holding the keys of the resurrection, having previously
passed through that ordeal, will be delegated to resurrect our bodies. JD, 9:139)

52 And continue thenceforth their labor (What labor? To be as God is.) as had been promised by the
Lord, and be partakers of all ^a blessings which were held in reserve for them that love him.

(Having witnessed the visit of the Savior to the world of spirits while his body lay in the borrowed tomb
of Joseph of Arimathaea, the scene now changes so that President Joseph F. Smith is invited to view
things in the spirit world as they were at the time he received this vision in October of 1918. There is no
justification in the supposition that premortal spirits (Joseph Smith, Hyrum Smith, Brigham Young, John
Taylor, and Wilford Woodruff) mingled with the disembodied spirits during the visit of Christ to them
in the meridian of time. Those described as being present included the faithful from Adam to Malachi
(vv. 38-46) and the Book of Mormon prophets (v. 49), all of whom had complied with the law of
sacrifice as practiced in the Old Testament (vv. 12-14) and had received the power of resurrection (v.
51). It is common for a vision of this sort to change scenes, including time and place. The vision of John
the Revelator in the book of Revelation, that of Nephi in 1 Nephi 11-14, and that of the Prophet Joseph
Smith in Doctrine and Covenants 76 are classic examples. What President Smith now sees is a vision of
those who had been "reserved to come forth in the fulness of times" to lay the foundation of the "great
latter-day work." Having completed their labors in the flesh, they now continued them in the spirit

world. Verses 55 and 56 may well be a flashback to our first estate. Revelations of the Restoration, p. 1149-50)

(President Smith is now going to see the pre-mortal existence.) 53 **The Prophet Joseph Smith**, and my father, **Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff**, and other choice ^aspirits who were ^breserved to come forth in the ^cfulness of times to take part in laying the ^dfoundations of the great latter-day work, (There is no scriptural evidence to suggest that those in premortality mingled with those who had died and were in the spirit world.)

54 Including the building of the ^atemples and the performance of ordinances therein for the redemption of the ^bdead, were also in the spirit world. (This is us)

55 I observed that they were also among the ^anoble and great ones who were ^bchosen in the beginning to be rulers in the Church of God.

56 Even before they were born, they, with many others, received their first ^alessons in the world of spirits and were ^bprepared to come forth in the due ^ctime of the Lord to labor in his ^dvineyard for the salvation of the souls of men.

(Now he goes back to the spirit world.) 57 I beheld that the faithful ^aelders of this dispensation, when they depart from mortal life, continue their labors in the ^bpreaching of the ^cgospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the ^dspirits of the dead.

58 The dead who ^arepent will be redeemed, through obedience to the ^bordinances of the house of God,

59 And after they have paid the ^apenalty of their transgressions, and are ^bwashed clean, shall receive a ^creward according to their ^dworks, for they are heirs of salvation. (In the previous verse we are assured that the dead can repent. We know that there is no true repentance without suffering (Alma 42:16-18). It naturally follows that those in the spirit world who repent will be involved in the same process that they would have been involved in had they lived to do their repenting in this life. If they are to be judged according to men in the flesh, they too must pay "the penalty of their transgressions." One illustration of this principle could include those who, in a state of despondency, commit suicide. While not negating the seriousness of this transgression, it would be our hope that there will be those who, in the course of time, having "paid the penalty" will be able to right their lives (Ballard, Suicide, 52-54). Revelations of the Restoration, p. 1150)

60 Thus was the ^avision of the redemption of the dead revealed to me, and I bear record, and I know that this ^brecord is ^ctrue, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

Come Follow Me Lesson 50
December 6-12
Articles of Faith; Official Declaration 1 and 2

The Articles of Faith

In 1842 a newspaper editor named John Wentworth asked the Prophet Joseph Smith about the history and beliefs of The Church of Jesus Christ of Latter-day Saints. The Prophet wrote a letter to him, explaining “the rise, progress, persecution, and faith of the Latter-day Saints” (History of the Church, 4:535). He included thirteen short statements about some of the Church’s doctrines and beliefs. These statements became known as the Articles of Faith and were accepted as scripture during the October 1880 general conference (see “Introductory Note” to the Pearl of Great Price). Of the Articles of Faith, Elder L. Tom Perry, a member of the Quorum of the Twelve Apostles, said: “They contain direct and simple statements of the principles of our religion, and they constitute strong evidence of the divine inspiration that rested upon the Prophet Joseph Smith. “I encourage each of you to study the Articles of Faith and the doctrines they teach. . . . If you will use them as a guide to direct your studies of the Savior’s doctrine, you will find yourself prepared to declare your witness of the restored, true Church of the Lord. You will be able to declare with conviction: ‘We believe these things’” (in Conference Report, Apr. 1998, 30; or Ensign, May 1998, 24).

“The Prophet [Joseph Smith] was occasionally called on to explain the teachings and practices of Mormonism to outsiders. . . . In the spring of 1842, John Wentworth, editor of the *Chicago Democrat*, asked Joseph Smith to provide him with a sketch of ‘the rise, progress, persecution, and faith of the Latter-Day Saints’ [‘Church History,’ *Times and Seasons*, Mar. 1, 1842, 706]. . . . Joseph complied with this request and sent Wentworth a multi-page document containing an account of many of the early events in the history of the Restoration, including the First Vision and the coming forth of the Book of Mormon. The document also contained thirteen statements outlining Latter-day Saint beliefs, which have come to be known as the Articles of Faith. . . . “In 1851 the Articles of Faith were included in the first edition of the Pearl of Great Price[, which was] published in the British Mission. After the Pearl of Great Price was revised in 1878 and canonized in 1880, the Articles of Faith became official doctrine of the Church” (*Church History in the Fulness of Times*, 256–57).

Elder L. Tom Perry of the Quorum of the Twelve explained: “What a great blessing it would be if every member of the Church memorized the Articles of Faith and became knowledgeable about the principles contained in each. We would be better prepared to share the gospel with others. . . . “The Articles of Faith [declare] comprehensively and concisely the essential doctrines of the gospel of Jesus Christ. They contain direct and simple statements of the principles of our religion, and they constitute strong evidence of the divine inspiration that rested upon the Prophet Joseph Smith” (in Conference Report, Apr. 1998, 28, 30; or *Ensign*, May 1998, 23–24).

THE ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
History of the Church, Vol. 4, pp. 535—541

1 WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for Adam’s ^ctransgression.

3 We believe that through the ^aAtonement of Christ, all ^bmankind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

10 We believe in the literal ^agathering of Israel and in the restoration of the ^bTen Tribes; that ^cZion (the New Jerusalem) will be built upon the American continent; that Christ will ^dreign personally upon the earth; and, that the earth will be ^erenewed and receive its ^fparadisiacal ^gglory.

11 We claim the ^aprivilege of worshiping Almighty God according to the ^bdictates of our own ^cconscience, and allow all men the same privilege, let them ^dworship how, where, or what they may.

12 We believe in being ^asubject to ^bkings, presidents, rulers, and magistrates, in ^cobeying, honoring, and sustaining the ^dlaw.

13 ^aWe believe in being ^bhonest, true, ^cchaste, ^dbenevolent, virtuous, and in doing ^egood to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we ^fhope all things, we have endured many things, and hope to be able to ^gendure all things. If there is anything ^hvirtuous, ⁱlovely, or of good report or praiseworthy, we seek after these things.

JOSEPH SMITH

Articles of Faith 1:1—The Godhead

Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, said: “In common with the rest of Christianity, we believe in a Godhead of Father, Son, and Holy Ghost. However, we testify that these three members of the Godhead are three separate and distinct beings. We also testify that God the Father is not just a spirit but is a glorified person with a tangible body, as is his resurrected Son, Jesus Christ” (in Conference Report, Apr. 1995, 112; or *Ensign*, May 1995, 84; see also D&C 130:22). Joseph Smith said: Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to me on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or testator. (TPJS, 190.)

God the Father: 1. The Father is a Holy Man; He is Ahman, the Almighty Elohim. 2. Elohim is the Father of spirits. 3. The Father is the Creator. 4. The Father is the author of the plan of salvation.

Joseph Smith: If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make himself visible – I say, if you were to see him today, you would see him like a man in form – like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another. Oh how great the importance to make these things known unto all men so that they no longer worship gods of their own creating! It is the first principle of the gospel to know for a certainty the character of God and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same

as Jesus Christ Himself did. The Father is a glorified, perfected, resurrected, exalted man who worked out his salvation by obedience to the same laws he has given to us so that we may do the same. King Follett Discourse, History of the Church, 6:305-6.

Jesus Christ: 1. He is the Firstborn. 2. He is the Creator. 3. He is the Promised Messiah. 4. He is the God of our Fathers. 5. He is the Son of God. 6. He is our Redeemer, Savior, Mediator, Intercessor, an Advocate. 7. He manifests and reveals the Father. 8. He is the Eternal Judge. 9. He is the Father.

The Holy Ghost. 1. He is a personage of spirit. 2. He is the Testator, Revelator, Comforter. 3. He uses the light of Christ in his ministry.

These three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power and fullness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father, mediator for man, being filled with the fullness of the mind of the Father; or, in other words, the Spirit of the Father, which Spirit is shed forth upon all who believe on his name and keep his commandments. Lectures on Faith, 5:2.

Scriptures about three beings that make up the Godhead: Matt. 3:16-17; Matt. 17:1-8; Acts 7:55-56; 3 Nephi 11:7; JS-H 1:11-20.

Articles of Faith 1:2—The Fall of Adam and Eve

Elder James E. Faust, then a member of the Quorum of the Twelve Apostles, taught: “Because of their transgression, Adam and Eve, having chosen to leave their state of innocence (see 2 Nephi 2:23–25), were banished [cast out] from the presence of God. This is referred to in Christendom as the Fall, or Adam’s transgression. It is a spiritual death because Adam and Eve were separated from the presence of God. . . . “All of their posterity were likewise banished from the presence of God (see 2 Nephi 2:22–26). However, the posterity of Adam and Eve were innocent of the original sin [partaking of the forbidden fruit] because they had no part in it. It was therefore unfair for all of humanity to suffer eternally for the transgressions of our first parents, Adam and Eve. It became necessary to settle this injustice; hence the need for the atoning sacrifice of Jesus in His role as the Savior and Redeemer” (in Conference Report, Oct. 1988, 13–14; or *Ensign*, Nov. 1988, 12; see also Deuteronomy 24:16).

The three greatest events that ever have occurred or ever will occur in all eternity are these: 1. The creation of the heavens and the earth, of man, and of all forms of life. 2. The fall on man, of all forms of life, and of the earth itself from their primeval and paradisiacal state to their present mortal state; and 3. The infinite and eternal atonement, which ransoms man, all living things, and the earth also from their fallen state so that the salvation of the earth and of all living things may be completed. These three divine events – the three pillars of eternity – are inseparably woven together into one grand tapestry known as the eternal plan of salvation. Had there been no fall, there could have been no atonement. And if the earth and man and all living things had not been created in their physical and paradisiacal state, in a state of deathlessness, there could have been no fall. Bruce R. McConkie, *A Witness of the Articles of Faith*, 81.

Genesis 2, 3, 4 and Moses 3, 4.

From the Bible Dictionary we read:

Fall of Adam and Eve

The process by which mankind became mortal on this earth. The event is recorded in [Gen. 2–4](#) and [Moses 3–4](#). The Fall of Adam and Eve is one of the most important occurrences in the history of man. Before the Fall, there were no sin, no death, and no children. With the eating of the “forbidden fruit,” Adam and Eve became mortal, sin entered, and death became a part of life. Adam became the “first flesh” upon the earth ([Moses 3:7](#)), meaning that he and Eve were the first to become mortal. After Adam fell, the whole creation fell and became mortal. Adam’s Fall brought both physical and spiritual death into the world upon all mankind ([Hel. 14:16–17](#)).

The Fall was no surprise to the Lord. It was a necessary step in the progress of man, and provisions for a Savior had been made even before the Fall had occurred. Jesus Christ came to atone for the Fall of Adam and also for man’s individual sins.

Latter-day revelation supports the biblical account of the Fall, showing that it was a historical event that literally occurred in the history of man. Many points in latter-day revelation are also clarified that are not discernible from the Bible. Among other things it makes clear that the Fall is a blessing and that Adam and Eve should be honored in their station as the first parents of the earth. Significant references are [2 Ne. 2:15–26](#); [9:6–21](#); [Mosiah 3:11–16](#); [Alma 22:12–14](#); [42:2–15](#); [D&C 29:34–44](#); [Moses 5:9–13](#). See also [Flesh](#).

Articles of Faith 1:3—The Atonement of Jesus Christ

Elder Dallin H. Oaks taught: “Our Savior has redeemed us from the sin of Adam, but what about the effects of our own sins? Since ‘all have sinned’ (Romans 3:23), we are all spiritually dead. Again, our only hope for life is our Savior, who, the prophet Lehi taught, ‘offereth himself a sacrifice for sin, to answer the ends of the law’ (2 Nephi 2:7). “In order to lay claim upon our Savior’s life-giving triumph over the spiritual death we suffer because of our own sins, we must follow the conditions he has prescribed. . . . “Our third article of faith describes the Savior’s conditions” (in Conference Report, Oct. 1987, 77; or *Ensign*, Nov. 1987, 65; see also D&C 19:16–19).

From the Bible Dictionary we read:

Atonement

The word describes the setting “at one” of those who have been estranged and denotes the reconciliation of man to God. Sin is the cause of the estrangement, and therefore the purpose of atonement is to correct or overcome the consequences of sin. From the time of Adam to the death of Jesus Christ, true believers were instructed to offer animal sacrifices to the Lord. These sacrifices were symbolic of the forthcoming death of Jesus Christ and were done by faith in Him ([Moses 5:5–8](#)).

Jesus Christ, as the Only Begotten Son of God and the only sinless person to live on this earth, was the only one capable of making an atonement for mankind. By His selection and foreordination in the Grand Council before the world was formed, His divine Sonship, His sinless life, the shedding of His blood in the garden of Gethsemane, His death on the cross and subsequent bodily resurrection from the grave, He made a perfect atonement for all mankind. All are covered unconditionally as pertaining to the Fall of Adam. Hence, all shall rise from the dead with immortal bodies because of Jesus’ Atonement. “For as in Adam all die, even so in Christ shall all be made alive” ([1 Cor. 15:22](#)), and all little children are innocent at birth. The Atonement is conditional, however, so far as each person’s individual sins are concerned, and touches every one to the degree that he has faith in Jesus Christ, repents of his sins, and obeys the gospel. The services of the Day of Atonement foreshadowed the atoning work of Christ ([Lev. 4:23:26–](#)

32; Heb. 9). The scriptures point out that no law, ordinance, or sacrifice would be satisfactory if it were not for the Atonement of Jesus Christ (Heb. 10:1–9; 2 Ne. 9:5–24; Mosiah 13:27–32).

Sin is lawlessness (1 Jn. 3:4); it is a refusal on men’s part to submit to the law of God (Rom. 8:7). By transgression man loses control over his own will and becomes the slave of sin (Rom. 7:14) and so incurs the penalty of spiritual death, which is alienation from God (Rom. 6:23). The Atonement of Jesus Christ redeems all mankind from the Fall of Adam and causes all to be answerable for their own manner of life. This means of atonement is provided by the Father (John 3:16–17) and is offered in the life and person of His Son, Jesus Christ (2 Cor. 5:19). See also [Fasts](#); [Sacrifices](#).

Articles of Faith 1:4—“The First Principles and Ordinances of the Gospel”

Elder Howard W. Hunter, then a member of the Quorum of the Twelve Apostles, taught: “These four [principles and ordinances of Articles of Faith 1:4] are only the first of all the principles and ordinances of the gospel. Returning to the words of the Savior to the Nephites, we learn that after complying with these four, there must be a lifetime of compliance with the laws and commandments of the Lord, for he said, ‘. . . and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.’ (3 Ne. 27:16.) “The first principles alone are not sufficient; man is thereafter accountable in the eternal judgment for what he has done in life, whether good or evil” (in Conference Report, Apr. 1973, 175; or *Ensign*, July 1973, 120; see also 2 Nephi 31:10–15).

Articles of Faith 1:5—How Are We Called of God?

President Gordon B. Hinckley said: “The right to nominate [members to callings within the Church] rests with the superior officer or officers at whatever the level. But that nomination must be sustained—that is, accepted and confirmed—by the membership of the Church. The procedure is peculiar to the Lord’s church. There is no seeking for office, no jockeying for position, no campaigning to promote one’s virtues. Contrast the Lord’s way with the way of the world. The Lord’s way is quiet; it is a way of peace; it is without fanfare or monetary costs. It is without egotism or vanity or ambition. Under the Lord’s plan, those who have responsibility to select officers are governed by one overriding question: ‘Whom would the Lord have?’ There is quiet and thoughtful deliberation. And there is much of prayer to receive the confirmation of the Holy Spirit that the choice is correct” (in Conference Report, Apr. 1994, 73; or *Ensign*, May 1994, 53; see also Hebrews 5:4).

Articles of Faith 1:6—The Organization of the True Church

Elder David B. Haight, a member of the Quorum of the Twelve Apostles, testified: “The Church of Jesus Christ of Latter-day Saints proclaims to the world that this church is a restoration of Christ’s church. A restoration was necessary because prophets and Apostles, who were the foundation of the Lord’s original church, were put to death or otherwise taken. The Church today is built on a foundation of prophets and Apostles, with Jesus Christ as its chief cornerstone. It is therefore not a reformation, a revision, a reorganization, or a mere sect. It is the Church of Jesus Christ restored in these latter days” (in Conference Report, Apr. 1986, 7; or *Ensign*, May 1986, 7; see also Ephesians 4:11–14).

Articles of Faith 1:7—Gifts of the Spirit

Elder Dallin H. Oaks taught: “In a priesthood blessing a servant of the Lord exercises the priesthood, as moved upon by the Holy Ghost, to call upon the powers of heaven for the benefit of the person being blessed. Such blessings are conferred by holders of the Melchizedek Priesthood, which has the keys of all the spiritual blessings of the Church (D&C 107:18, 67). “There are many kinds of priesthood blessings. As I give various examples, please remember that priesthood blessings are available for all who need them, but they are only given on request. . . . “Persons desiring guidance in an important

decision can receive a priesthood blessing. Persons who need extra spiritual power to overcome a personal challenge can receive a blessing. Expectant mothers can be blessed before they give birth. Many LDS families remember a sacred occasion where a worthy father gave a priesthood blessing to a son or daughter who was about to be married. Priesthood blessings are often requested from fathers before children leave home for other purposes, such as school, service in the military, or a long trip. . . . “Blessings given in circumstances such as I have just described are sometimes called blessings of comfort or counsel. They are usually given by fathers or husbands or other elders in the family. They can be recorded and kept in family records for the personal spiritual guidance of the persons blessed” (in Conference Report, Apr. 1987, 44; or *Ensign*, May 1987, 36; see also D&C 46:11–26).

Articles of Faith 1:8—How Can We Get the Most Power from the Scriptures?

President Gordon B. Hinckley said: “I thank the Almighty for my testimony of the Book of Mormon, this wonderful companion to the Holy Bible. . . . The test of the book is in its reading. I speak as one who has read it again and again and tasted of its beauty and depth and power. Could Joseph Smith, I ask you, the young man reared in rural New York largely without schooling, have dictated in so short a time a volume so complex in its nature and yet so harmonious in its whole, with so large a cast of characters and so extensive in its scope? Could he of his own abilities have created the language, the thought, the moving inspiration that has caused millions over the earth to read and say, ‘It is true?’” (in Conference Report, Oct. 1993, 71; or *Ensign*, Nov. 1993, 51–52; see also Ezekiel 37:15–17).

Articles of Faith 1:9—We Believe in Continuous Revelation

Elder David B. Haight said: “A distinguishing feature of the Church is the claim to continuous revelation from the Lord. . . . Today, the Lord’s Church is guided by the same relationship with Deity that existed in previous dispensations. “This claim is not made lightly. I know there is revelation, as I am a witness to sacred things also experienced by others who administer His work. “The principle of revelation by the Holy Ghost is a fundamental principle of the Lord’s Church. Prophets of God receive revelation by this process. Individual members of the Church may also receive revelation to confirm truth” (in Conference Report, Apr. 1986, 7; or *Ensign*, May 1986, 7–8; see also Amos 3:7).

Articles of Faith 1:10—Christ Will Reign over Gathered Israel

President Spencer W. Kimball taught: “Now, the gathering of Israel consists of joining the true church and their coming to a knowledge of the true God. . . . Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord in his own tongue and with the Saints in the nations where he lives, has complied with the law of the gathering of Israel and is heir to all of the blessings promised the Saints in these last days” (*Teachings of Spencer W. Kimball*, 439). Elder George Albert Smith, then a member of the Quorum of the Twelve Apostles, said: “God has said if we will honor Him and keep His commandments—if we will observe His laws He will fight our battles and destroy the wicked, . . . and this earth upon which we dwell, will be the celestial kingdom” (in Conference Report, Oct. 1942, 49; see also D&C 45:64–71).

Articles of Faith 1:11—Religious Freedom

Elder Bruce R. McConkie, a member of the Quorum of the Twelve Apostles, wrote: “We believe in, sustain, uphold, support, and advocate freedom of worship for all men. And we are bold to declare that any government, political system, church, sect, cult, or group of worshippers that either denies men the freedom to worship as they choose or imposes on them a system or way of worship by force is not of God” (*A New Witness for the Articles of Faith*, 657; see also Alma 21:22).

Articles of Faith 1:12—Obeying the Laws of the Land

Elder L. Tom Perry said: “All members of the Church should be committed to obeying and honoring the laws of the land in which they live. We should be exemplary in our obedience to the governments that govern us. The Church, to be of service to the nations of the world, must be a wholesome influence in the lives of individuals who embrace it, in temporal as well as spiritual affairs” (in Conference Report, Oct. 1987, 86; or *Ensign*, Nov. 1987, 71; see also D&C 134:1, 5).

Articles of Faith 1:13—How Can I Be Virtuous?

President Gordon B. Hinckley counseled: “We live in a time when the world considers virtue lightly. . . . “Be clean. Watch what you read. No good and much harm can come of reading pornographic magazines and other such literature. They will only stimulate within you thoughts that will weaken your discipline of yourself. No good will come of going to movies that are designed to take from you your money and give you in exchange only weakened wills and base desires” (in Conference Report, Oct. 1981, 58–59; or *Ensign*, Nov. 1981, 41; see also Philippians 4:8).

Official Declaration 1

(The first legislation in the United States against the practice of plural marriage came ten years after the doctrine was officially announced on 29 August 1852 by Elder Orson Pratt (see Historical Background for D&C 132). Stephen Harding, the non-Mormon governor of the Territory of Utah, was able to get Justin R. Morrill of Vermont to introduce a bill into Congress. The bill was signed into law 8 July 1862 by President Abraham Lincoln. The Anti-Polygamy Act of 1862 “defined plural marriage as bigamy, and made the contracting of such a marriage punishable by a fine of five hundred dollars and imprisonment for a term of five years” (Smith, *Essentials in Church History*, p. 432). This bill was the first of a flood of anti-Mormon legislation introduced during the next twenty-five years, most of which never passed (see Roberts, *Comprehensive History of the Church*, 5:433–41, 610–11). In 1874 the Church decided to sponsor a case to test the validity of the law of 1862. George C. Bates, the United States Attorney for Utah, and George Q. Cannon were largely responsible for this idea. The leaders of the Church believed that the Supreme Court would rule the law unconstitutional since it infringed on the freedom of religion provision of the Constitution. George Reynolds was asked by the First Presidency to serve as the test case, and he furnished the evidence necessary to convict himself. On 5 May 1879 the Supreme Court ruled against Reynolds. They concluded that although religious liberty was protected by the First Amendment, the amendment did not give one the right to commit “immoral” or “criminal” acts sanctioned by religious doctrine. Once the constitutionality of the act of 1862 had been upheld by the highest court in the land, persecution of those who practiced plural marriage became more severe. In March 1882 Congress passed the Edmunds Bill. This law took away the right to vote from those who practiced plural marriage and made it illegal for them to hold any office or place of public trust (see Smith, *Essentials in Church History*, pp. 482–83). Five years later, in March 1887, Congress passed the Edmunds-Tucker Act. This law disincorporated the Church, dissolved the Perpetual Emigration Fund, gave the property of the Church to the government for the benefit of the common schools of Utah, and took away the right of Utah women to vote. During these trying times President John Taylor died in hiding on 25 July 1887, at Kaysville, Utah, and the mantle of leadership for the Church fell upon Wilford Woodruff. For at least a year prior to the Manifesto in 1890, President Wilford Woodruff had forbidden plural marriages to be performed in the Endowment House (see Clark, *Messages of the First Presidency*, 3:193). This ban, however, was not publicized. President George Q. Cannon explained: “President Woodruff and others of us have been appealed to hundreds of times I might say. I can say for myself, that I have been appealed to many scores of times to get out something and to announce something. Some of our leading brethren have said: ‘Inasmuch as we have ceased to give permission for plural marriages to be solemnized, why cannot we have the benefit of that? Why

cannot we tell the world it so as to have the benefit of it? Our enemies are alleging constantly that we still practice this in secret, and that we are dishonest and guilty of evasion. Now, if we have really put a stop to granting permission to men to take more wives than one, why should not the world know it and we have the advantage of it?" These remarks have been made to us repeatedly. But at no time has the Spirit seemed to indicate that this should be done. We have waited for the Lord to move in the matter." (In *Millennial Star*, 24 Nov. 1890, p. 737.)

• **We should obey the laws of the nation in which we live. If those laws conflict with the laws of God, we should follow the counsel of the living prophet** (see Official Declaration 1; "President John Taylor," *Student Study Guide*, pp. 175–76, par. 13–14; "President Wilford Woodruff," *Student Study Guide*, p. 179, par. 8–10; see also Matthew 22:15–22; D&C 1:14, 38; 58:21–22; 90:3–5; Articles of Faith 1:12).

• **The Lord will never allow the President of the Church to lead its members astray** (see Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto, par. 1–2; see also D&C 64:38–39).

• **When enemies stop us from obeying one of God's commandments, the Lord accepts our efforts and may, through His living prophet, release us from that commandment** (see Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto, par. 3–9; see also Mosiah 5:5; D&C 56:3–4; 124:49).

(Through the years the First Presidency and Quorum of the Twelve have issued official documents for governing the Church or making announcements to the world. Generally, documents issued for governing the Church are called official declarations, whereas documents directed to the world are called proclamations. Two official declarations are included in the canonized scriptures of the Church. These declarations bear directly on key doctrines of the kingdom. A historical introduction explaining the circumstances that precipitated each document has been provided. Revelations of the Restoration, 1151)

(On 16 May 1843, in Ramus, Illinois, the Prophet Joseph Smith, said: "**Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. . . . In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase**" (*Teachings of the Prophet Joseph Smith*, 300–301; D&C 131:1–4). On 12 July 1843, the Prophet dictated the revelation on the eternity of the marriage covenant, including plurality of wives, to his scribe William Clayton in Nauvoo. In addition to teaching the necessity of marriage for time and eternity as performed by the proper priesthood authority, this revelation announced the conditions under which the Lord permitted his servants to take plural wives. The keys to perform both eternal marriages and to authorize a plurality of wives had been given to Joseph Smith: "I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred" (D&C 132:7). Any ceremony to bind man and woman together beyond the period of mortal life or to give the right to take plural wives which is not

done under the direction of this authority will be of no efficacy or force when people are out of the world. "There is but one person on the earth at a time upon whom the keys of this sealing ordinance are conferred. That man is the Presiding High Priest, the President of the Church. He is the bearer of this authority, which he may exercise personally or he may commission others to exercise it under his jurisdiction, for such time, long or short, up to the end of his life, as he may desire. **"It was after the revelation of July, 1843, which provided that under certain conditions, which are clearly defined, a man may receive more than one woman to be his wife, that plural marriage became a recognized doctrine of the Church. Under this system family ties were established and relationships entered into which were held sacred and binding, not alone by those who accepted and entered into the order of plural marriage, but by all who had become members of the Church"** (Clark, *Messages*, 5:319). The years that followed witnessed ceaseless criticism of the Church and relentless persecution of those who had entered into the relationship of plural marriage. **Legislation regarding plural marriage was enacted by the Congress of the United States during the years 1862 to 1887 in three successive acts** known as the Morrill Act, the Edmunds Act, and the Edmunds-Tucker Act. **"Under the provisions of the Edmunds-Tucker law the Church of Jesus Christ of Latter-day Saints was disincorporated, the Perpetual Emigration Fund Company was dissolved, and all property belonging to the Church, with the exception of buildings used exclusively for religious worship, was escheated to the government. "Hundreds of men who had contracted plural marriages were heavily fined, and imprisoned. All persons who could not subscribe to a test oath which was provided especially for those who practiced or believed in the practice of plural marriage, were disfranchised. "It became obvious that no human power could prevent the disintegration of the Church, except upon a pledge by its members to obey the laws which had been enacted prohibiting the practice of polygamy"** (Clark, *Messages*, 5:320). It was under these circumstances that Wilford Woodruff, then the president of the Church, announced the Official Declaration to the Church and to the People of the United States, commonly referred to as the Manifesto. President Woodruff wrote in his journal: "I have arrived at a point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints where I am under the necessity of acting for the temporal salvation of the Church. . . . **and after praying to the Lord and feeling inspired, I have issued the following proclamation which is sustained by my counselors and the Twelve Apostles"** (Clark, *Messages*, 3:192). After reviewing the enactment of the law prohibiting the practice of plural marriage and the effects of its enforcement, President Woodruff, in this declaration, said: "Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the Court of last resort, I do hereby declare my intention to submit to those laws, and to use all my influence with the members of the church over which I preside to have them do likewise. . . . And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the laws of the land" (Clark, *Messages*, 3:193). The Manifesto was signed by President Woodruff as president of the Church. A motion in the October conference of that year called for the members of the Church to sustain what President Woodruff had done: **"I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding"** (Clark, *Messages*, 3:195). The vote to sustain the motion was unanimous. Soon afterward, on 1 November 1891, President Woodruff provided additional understanding relative to the Manifesto: "I saw exactly what would come to pass if there was not something done. I have had this spirit upon me for a long time. But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me

to write. I laid it before my brethren— such strong men as Brother George Q. Cannon, Brother Joseph F. Smith, and the Twelve Apostles. I might as well undertake to turn an army with banners out of its course as to turn them out of a course that they considered to be right. These men agreed with me, and ten thousand Latter-day Saints also agreed with me. Why? Because they were moved upon by the Spirit of God and by the revelations of Jesus Christ to do it" (*Discourses of Wilford Woodruff*, 217). Revelations of the Restoration, 1151-54)

OFFICIAL DECLARATION—1

To Whom It May Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy— I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory. One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay. Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise. There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF

President of the Church of Jesus Christ of Latter-day Saints.

President Lorenzo Snow offered the following:

“I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding.”

The vote to sustain the foregoing motion was unanimous. Salt Lake City, Utah, October 6, 1890.

EXCERPTS FROM THREE ADDRESSES BY PRESIDENT WILFORD WOODRUFF REGARDING THE MANIFESTO

The Lord will never permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty. (Sixty-first Semiannual General Conference of the

Church, Monday, October 6, 1890, Salt Lake City, Utah. Reported in *Deseret Evening News*, October 11, 1890, p. 2.) It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it that way, they cannot do it at all. . . . I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the manifesto. . . . The Lord has told me to ask the Latter-day Saints a question, and He also told me that if they would listen to what I said to them and answer the question put to them, by the Spirit and power of God, they would all answer alike, and they would all believe alike with regard to this matter. The question is this: Which is the wisest course for the Latter-day Saints to pursue—to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of sixty millions of people, and at the cost of the confiscation and loss of all the Temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the heads of families in the Church, and the confiscation of personal property of the people (all of which of themselves would stop the practice); or, after doing and suffering what we have through our adherence to this principle to cease the practice and submit to the law, and through doing so leave the Prophets, Apostles and fathers at home, so that they can instruct the people and attend to the duties of the Church, and also leave the Temples in the hands of the Saints, so that they can attend to the ordinances of the Gospel, both for the living and the dead? **The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it, you would have had no use for . . . any of the men in this temple at Logan; for all ordinances would be stopped throughout the land of Zion. Confusion would reign throughout Israel, and many men would be made prisoners. This trouble would have come upon the whole Church, and we should have been compelled to stop the practice.** Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested to us, and leave our Prophets and Apostles and fathers free men, and the temples in the hands of the people, so that the dead may be redeemed. A large number has already been delivered from the prison house in the spirit world by this people, and shall the work go on or stop? This is the question I lay before the Latter-day Saints. You have to judge for yourselves. I want you to answer it for yourselves. I shall not answer it; but I say to you that that is exactly the condition we as a people would have been in had we not taken the course we have. . . . **I saw exactly what would come to pass if there was not something done. I have had this spirit upon me for a long time. But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write. . . . I leave this with you, for you to contemplate and consider. The Lord is at work with us.** (Cache Stake Conference, Logan, Utah, Sunday, November 1, 1891. Reported in *Deseret Weekly*, November 14, 1891.) Now I will tell you what was manifested to me and what the Son of God performed in this thing. . . . All these things would have come to pass, as God Almighty lives, had not that Manifesto been given. Therefore, the Son of God felt disposed to have that thing presented to the Church and to the world for purposes in his own mind. The Lord had decreed the establishment of Zion. He had decreed the finishing of this temple. He had decreed that the salvation of the living and the dead should be given in these valleys of the mountains. And Almighty God decreed that the Devil should not thwart it. If you can understand that, that is a key to it. (From a discourse at the sixth session of the dedication of the Salt Lake Temple, April 1893. Typescript of Dedicatory Services, Archives, Church Historical Department, Salt Lake City, Utah.)

On 24 September 1890 President Wilford Woodruff met with the Quorum of the Twelve Apostles and his two counselors. On the twenty-fifth President Woodruff recorded: “I have arrived at a point in the history of my life as the president of the Church of Jesus Christ of Latter-day Saints where I am under the necessity of acting for the temporal salvation of the church. The United

States government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of polygamy, or patriarchal order of marriage; and after praying to the Lord and feeling inspired, I have issued the following proclamation which is sustained by my counselors and the twelve apostles. [The Manifesto follows.]” (In Clark, *Messages of the First Presidency*, 3:192.)

General conference convened on 4 October 1890, and on the third day, 6 October, Lorenzo Snow, President of the Quorum of the Twelve, presented the Manifesto to the body of the Church. It was unanimously accepted. Some, however, claimed that President Woodruff gave in to pressure and that the Lord had not really revealed that plural marriage was to cease. The fact that this declaration did not specifically mention revelation as the reason for stopping the practice seemed to fuel the criticism. A year later at a quarterly conference held at Brigham City, Utah, President Woodruff made it clear why he had made the decision to stop the practice of plural marriage:

“I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the manifesto. The Lord has told me by revelation that there are many members of the church throughout Zion who are sorely tried in their hearts because of that manifesto, and also because of the testimony of the Presidency of this Church and the apostles before the master in chancery. Since I received that revelation I have heard of many who are tried in these things, though I had not heard of any before that particularly. Now, the Lord has commanded me to do one thing, and I fulfilled that commandment at the conference at Brigham City last Sunday, and I will do the same here today. The Lord has told me to ask the Latter-day Saints a question, and he also told me that if they would listen to what I said to them and answer the question put to them by the Spirit and power of God, they would all answer alike, and they would all believe alike with regard to this matter.

“The question is this: Which is the wisest course for the Latter-day Saints to pursue—to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of sixty millions of people, and at the cost of the confiscation and loss of all the temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the heads of families in the Church, and the confiscation of personal property of the people (all of which of themselves would stop the practice); or, after doing and suffering what we have through our adherence to this principle to cease the practice and submit to the law, and through doing so leave the prophets, apostles and fathers at home, so that they can instruct the people and attend to the duties of the Church, and also leave the temples in the hands of the Saints, so that they can attend to the ordinances of the gospel, both for the living and the dead?

“The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it, you would have had no use for Brother Merrill, for Brother Edlefsen, for Brother Roskelley, for Brother Leishman, or for any of the men in this temple at Logan; for all ordinances would be stopped throughout the land of Zion. Confusion would reign throughout Israel, and many men would be made prisoners. This trouble would have come upon the whole Church, and we should have been compelled to stop the practice. Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested to us, and leave our prophets and apostles and fathers free men, and the temples in the hands of the people, so that the dead may be redeemed? . . .

“I saw exactly what would come to pass if there was not something done. I have had this spirit upon me for a long time. But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me

to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write. I laid it before my brethren—such strong men as Brother George Q. Cannon, Brother Joseph F. Smith, and the Twelve Apostles. I might as well undertake to turn an army with banners out of its course as to turn them out of a course that they considered to be right. These men agreed with me, and ten thousand Latter-day Saints also agreed with me. . . . Why? Because they were moved upon by the Spirit of God and by the revelations of Jesus Christ to do it.” (*Discourses of Wilford Woodruff*, pp. 214–16.)

Some in the Church continued to practice plural marriage outside the borders of the United States. Many moved to Mexico, for example, so they would not have to terminate their marriages. Some of these thought that new plural marriages could be performed outside of the United States. Finally, on 8 January 1900, President Lorenzo Snow, who had succeeded President Woodruff, stated: “The Church has positively abandoned the practice of polygamy, or the solemnization of plural marriages, in this and every other State, and . . . no member or officer thereof has any authority whatever to perform a plural marriage or enter into such a relation” (*Deseret Evening News*, 8 Jan. 1900, p. 4).

Others claimed that the Manifesto was issued only for good public relations and that Church leaders secretly supported the practice. In 1904 President Joseph F. Smith, successor to President Lorenzo Snow, made the following official declaration in general conference:

“Now I am going to present a matter to you that is unusual and I do it because of a conviction which I feel that it is a proper thing for me to do. I have taken the liberty of having written down what I wish to present, in order that I may say to you the exact words which I would like to have conveyed to your ears, that I may not be misunderstood or misquoted. I present this to the conference for your action:

“Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff, of September 26, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its general conference, October 6, 1890, which forbade any marriages violative of the law of the land; I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints, and “I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with, according to the rules and regulations thereof, and excommunicated therefrom.” (In Conference Report, Apr. 1904, p. 75.)

In October 1905 the Church accepted the resignations of Elders Matthias Cowley and John W. Taylor, both of whom had performed plural marriages after the Manifesto, from the Quorum of the Twelve. Elder Cowley continued as a faithful member of the Church, while John W. Taylor was later excommunicated for taking another plural wife after his resignation.

In 1911 President Joseph F. Smith again emphasized the Church’s stand: “And another thing, as we have announced in previous conferences— as it was announced by President Woodruff, as it was announced by President Snow, and as it was reannounced by me and my brethren, and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church. There isn’t a man today in this Church, or anywhere else, outside of it who has authority to solemnize a plural marriage—not one! There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract a plural marriage. It is not permitted, and we have been endeavoring to the utmost of our ability

to prevent men from being led by some designing person into an unfortunate condition that is forbidden by the conferences, and by the voice of the Church, a condition that has to some extent at least, brought reproach upon the people.” (In Conference Report, Apr. 1911, p. 8.) Since then every President of the Church has reiterated this stand and declared the doctrine of the Church to be against the practice of plural marriage.

(The Challenge of Plural Marriage)

The nature of plural marriage, with the requirements which it imposed upon those who would engage in its successful practice, made it a great challenge: requiring purity of heart, true charity, and considerable wisdom and administrative ability, particularly for the men. One of Joseph Smith's plural wives reported that he "said that the practice of this principle would be the hardest trial the Saints would ever have to test their faith." The Prophet himself was extremely reluctant to begin the practice of plural marriage until commanded to by a heavenly messenger. Mary Elizabeth Rollins Lightner, who joined the Church in 1830 and was a confidante of the Prophet in some of these matters, quoted him as saying that the angel came "three times between the years of [18]34 and [18]42." Joseph endeavored to reason with the heavenly being, stating that the Book of Mormon taught that to take plural wives was "an abomination in the eyes of the Lord, and they were to adhere to these things except the Lord speak." But the angel declared: "Thus saith the Lord, the time has now come that I will raise up seed unto me as I spoke by my servant Jacob, as is recorded in the Book of Mormon."

The Prophet's associates initially looked upon the doctrine of plural wives with a similar reaction. John Taylor recalled that "it was one of the greatest crosses that ever was taken up by any set of men since the world stood." "It was the first time in my life that I had desired the grave, and I could hardly get over it for a long time," Brigham Young declared. "When I saw a funeral, I felt to envy the corpse its situation, and to regret that I was not in the coffin." Likewise, when Heber C. Kimball heard the Prophet teach the doctrine of plural marriage, "he said the shock was similar to that of an earthquake." And when the latter-day Seer commanded Elder Kimball "to take another wife, if it had been his death sentence he could not have felt worse."

It was only after Elder Kimball was directed three times to practice plural marriage, then commanded in the name of the Lord, that he obeyed. Having married Sarah Noon, an English convert, he wrote to his wife, Vilate, October 23, 1842, while on a mission in the southern part of Illinois: "My heart aches for you, and sometimes I can hardly speak without weeping and that before my brethren; for I have a broken heart and my head is a fountain of tears." Two days later he again wrote:

My feelings are of that kind that it makes me sick at heart, so that I have no appetite to eat. My temptations are so severe it seems sometimes as though I should have to lay down and die, I feel as if I must sink beneath it. I go into the woods every chance I have, and pour out my soul before God that he would deliver me and bless you my dear wife, and the first I would know I would be in tears weeping like a child about you and the situation that I am in; but what can I do but go ahead? My dear Vilate do not let it cast you down for the Lord is on our side; this I know from what I see and realize and I marvel at it many times. You are tried and tempted and I am sorry for you, for I know how to pity you. I can say that I never suffered more in all my life than since these things came to pass; and as I have said, so say I again, I have felt as if I should sink and die. Oh my God! I ask thee in the name of Jesus to bless my dear Vilate and comfort her heart and deliver her from temptation, and from all sorrow and open her eyes and let her see things as they are.

The introduction of [plural](#) marriage was a severe test in four major ways: First, there was the challenge of overcoming the force of tradition. To Lorenzo Snow, the Prophet "described the repugnance of his feelings, the natural result of the force of education and social custom, relative to the introduction of [plural](#) marriage." The idea of proposing marriage to a woman when he already had a wife was to John Taylor "a thing calculated to stir up feelings from the inmost depth of the human soul." Eliza R. Snow said: "It seemed as though all the prejudice of my ancestors for generations past congregated around me."

Second, there was the challenge of engaging in the new practice with pure motives, on the basis of principle rather than passion. The Prophet reportedly declared that the new principle "would cause the damnation of all who entered into it with *impure* motives, and none who acted unrighteously could stand, the trial would be so great." It "would damn more than it would save, because it was a holy principle that could not be trifled with."

Third, there was the challenge of practicing the new marital order in the setting of the pure love of Christ. Only then could it be practiced with success and become a refining and maturing influence in the lives of those who engaged in it. Of an interview with an inquirer from the East, Helen Mar Whitney wrote:

I did not try to conceal the fact of its having been a trial, but confessed that it had been one of the severest of my life; but that it had also proven one of the greatest of blessings. I could truly say it had done the most towards making me a Saint and a free woman, in every sense of the word; and I knew many others who could say the same, and to whom it had proven one of the greatest boons—a "blessing in disguise."

Finally, the practice of [plural](#) marriage presented an administrative challenge, particularly for the men. "Those who think that men have no trials in the [plural](#) order of marriage are greatly deceived," one who was involved in the practice all her mature life wrote. "The wives have far greater liberty than the husband, and they have the power to make him happy or very unhappy." Helen Mar Whitney observed:

For this cause, among others, there are not many men who are willing to take upon themselves these extra burdens and responsibilities, even for the sake of a higher glory hereafter. It certainly takes considerable religion and faith to stimulate a man who loves a quiet, easy-going life, to take up this cross, even with the hope of a future crown.

The Spirit of Obedience

Despite the challenges which confronted the Saints, those who were commanded by revelation to practice [plural](#) marriage were given the spirit of obedience through the promptings of the Holy Ghost. Not a spirit of lust, but of enlightenment prompted faithful individuals to obey the will of the Lord. Of his own experience, George Q. Cannon said:

When I had taken one wife, after I had returned from one of my missions, a spirit rested upon me that I could not resist; I felt that I should be damned if I refused or neglected to obey that law of God. It was not prompted by any improper feeling; it was not prompted by a feeling of lust, or a desire for women; but it was an overpowering anxiety to obey the commandments of God. . . . I have done that which I conscientiously believe to be the will of God; and I believe the majority of my brethren and sisters have done the same, have obeyed the principle in the same way.

The fact that a person had to be born of the Holy Spirit to *see* the kingdom of God was particularly true in order for him to see and accept the principle of [plural](#) marriage in its true light. Hyrum [Smith](#) confided to a friend that he fought that "principle until the Lord showed him it was true." Having reported that the Prophet taught Parley P. Pratt "the principle and told him his privilege," Vilate Kimball wrote to her husband, Heber, in a letter from Nauvoo, Illinois: "Sister Pratt told me that she had been railing against these things until a few days past; she said the Lord had shown her that it was all right, and wants Parley to go ahead."

Bishop Newel K. Whitney had a similar experience. He "was not a man that readily accepted of every doctrine, and would question the Prophet very closely upon principles if not made clear to his understanding." Like several others, he "was doubtful concerning the righteousness of this celestial order." So the Prophet "told him to go and inquire of the Lord concerning it, and he should receive a testimony for himself." Thereupon the Bishop and his wife "retired together and unitedly besought the Lord for a testimony whether or not this principle was from Him; and they ever after bore testimony that they received a manifestation and that it was so powerful they could not mistake it." "The Lord . . . revealed unto us His power and glory," Mrs. Whitney said. "We were seemingly wrapt in a heavenly vision, a halo of light encircled us." They never doubted thereafter. And they willingly gave Joseph [Smith](#) their daughter, Sarah Ann, as a [plural](#) wife, Bishop Whitney performing the ceremony, "which was the strongest proof that they could possibly give of their faith and confidence in him as a true Prophet of God."

When some leading members of the Twelve returned from a mission to England in the spring of 1841, Joseph [Smith](#) began immediately to instruct them in the order of celestial and [plural](#) marriage. Brigham Young later recalled that while he was in England, the Lord manifested to him "by visions and his Spirit" some things pertaining to the divine order of marriage. But he kept these things to himself until the Prophet talked with him and others upon his return home. "I saw that he was after something by his conversation," President Young explained, "leading my mind along, and others, to see how we could bear this." Finally, he continued, "I told Joseph what I understood, which was right in front of my house in the street, as he was shaking hands and leaving me." The Prophet turned and looked his trusted follower in the eyes and said, "Brother Brigham, are you speaking what you understand,—are you in earnest?" Elder Young replied, "I speak just as the Spirit manifests to me." Joseph then exclaimed: "God bless you, the Lord has opened your mind."

Other reports also reveal the spiritual witness which was given of the new law, when the Saints met the challenge to obey the Prophet's counsel. Mary Elizabeth Rollins Lightner related her introduction to the law of [plural](#) marriage to the appearance of the angel who directed Joseph [Smith](#) to begin its practice. In a signed statement, she reported that the angel promised him that she "should have a witness" of the divine nature and origin of [plural](#) marriage. She then said:

And an angel came to me, it went through me like lightning. I was afraid. Joseph said he came with more revelation and knowledge than Joseph ever dare[d] reveal.

In a more detailed explanation, she said of the Prophet:

I talked with him for a long time, and finally I told him I would never be sealed to him until I had a witness. . . .

"Well," said he, "pray earnestly, for the angel said to me you should have a witness." . . .

I made it a subject of prayer, . . . and if ever a poor mortal prayed, I did.

A few nights after that an angel of the Lord came to me and if ever a thrill went through a mortal, it went through me. I gazed upon the clothes and figure, but the eyes were like lightning. They pierced me from the crown of my head to the soles of my feet. I was frightened almost to death for a moment. I tried to waken my aunt, but I could not. The angel leaned over me and the light was very great although it was night. When my aunt woke up, she said she had seen a figure in white robes pass from our bed to my mother's bed and pass out of the window.

Joseph came up the next Sabbath. He said, "Have you had a witness yet?"

"No."

"Well," said he, "the angel expressly told me you should have."

Said I, "I have not had a witness, but I have seen something I have never seen before. I saw an angel, and I was frightened almost to death. I did not speak."

He studied a while and put his elbows on his knees and his face in his hands. He looked up and said, "How could you have been such a coward?"

Said I, "I was weak."

"Did you think to say, 'Father, help me?'"

"No."

"Well, if you had just said that your mouth would have been opened, for that was an angel of the living God. He came to you with more knowledge, intelligence and light than I ever dared to reveal."

Having obtained an interview with Lucy Walker, Joseph [Smith](#) said: "I have been commanded of God to take another wife, and you are the woman." While she was still struggling with her feelings at the announcement, he explained: "If you pray sincerely for light and understanding . . . you shall receive a testimony of the correctness of this principle." This she finally received.

It was near dawn of another sleepless night when my room was lighted up by a heavenly influence. To me it was, in comparison, like the brilliant sun bursting through the darkest cloud. My soul was filled with a calm, sweet peace that "I never knew." Supreme happiness took possession of me, and I received a powerful and irresistible testimony of the truth of [plural](#) marriage, which has been like an anchor to the soul through all the trials of life. I felt that I must go out into the morning air and give vent to the joy and gratitude that filled my soul. As I descended the stairs, President [Smith](#) opened the door below, took me by the hand and said: "Thank God, you have the testimony. I too have prayed." He led me to the chair, placed his hands upon my head, and blessed me with every blessing my heart could possibly desire.

Finally, Benjamin F. Johnson gave a similar testimony. When Joseph [Smith](#) informed him that he was "required to take other wives" and desired him to ask his sister, Almira, to be one of them, Elder

Johnson exclaimed, "But how can I teach my sister what I myself do not understand, or show her what I do not myself see?"

"When you open your mouth to talk to your sister," the Prophet promised, "light will come to you and your mouth will be full and your tongue loose."

The promise was abundantly fulfilled. "When with great hesitation and stammering I called my sister to a private audience, and stood before her shaking with fear," Elder Johnson testified; "just as soon as I found power to open my mouth, it was filled, for the light of the Lord shone upon my understanding, and the subject that had seemed to [be] dark now appeared of all subjects pertaining to our gospel the most lucid and plain; and so my sister and myself were converted together."

Reasons for plural marriage:

1. Raising up seed unto Christ.
2. Fulfilling God's promises to Abraham
3. Providing tabernacles for noble spirits
4. Reforming society morally and spiritually

Official Declaration 2

One principle that sets Latter-day Saints apart from every other religion is that we believe in modern revelation. Without it: What would we know about the Godhead? How would we know who was to be the President of the Church or the bishop of a ward? As the Book of Mormon prophet Jacob taught, “No man knoweth of [God’s] ways save it be revealed unto him; wherefore, . . . despise not the revelations of God” (Jacob 4:8). As you study Official Declaration 2, ponder the great blessing that this important revelation is to Church members throughout the world.

(On Thursday, 1 June 1978, President Spencer W. Kimball, while meeting with his counselors in the First Presidency and the Twelve in the Salt Lake Temple, indicated that for months he had been giving prayerful consideration to the matter of conferring the priesthood upon those of all races and that he felt the need for divine guidance. He explained that he had spent many hours in the upper room in the temple pleading with the Lord for counsel and direction. He indicated his hope that the Lord would give a revelation and resolve the matter. He further stated that if it was the mind and will of the Lord that the Church continue in the present course, he was willing to sustain and support that decision and defend it to the death. He said he hoped for a clear affirmation so there would be no question in anyone's mind. All present were invited to express their views on the matter, which they did. A strong spirit of unity existed. At the conclusion of this discussion, President Kimball asked his counselors in the presidency and the Quorum of the Twelve to join with him in prayer. President Kimball then importuned the Lord with great fervor and faith. The prayer offered by President Kimball was dictated by the Holy Ghost. "On this occasion," recalled one of those who was present, "because of the importuning and the faith, and because the hour and the time had arrived the Lord in his providences poured out the Holy Ghost upon the First Presidency and the Twelve in a miraculous and marvelous manner, beyond anything that any then present had ever experienced. The revelation came to the President of the Church; it also came to each individual present. There were ten members of the Council of the Twelve and three of the First Presidency there assembled. The result was that President Kimball knew, and each one of us knew, independent of any other person, by direct and personal revelation to us, that the time had now come to extend the gospel and all its blessings and all its obligations, including the priesthood and the blessings of the house of the Lord, to those of every nation, culture, and race, including the black race. There was no question whatsoever as to what happened or as to the word and message that came" (McConkie, *Sermons and Writings*, 166-67). In what is perhaps the most perfect illustration of the law of witnesses in this dispensation, the marvelous outpouring of the Holy Ghost—described by some present as "cloven tongues of fire"—fell upon the prophet who stood at the head of the Church and twelve other prophets, seers, and revelators. When he ceased to pray, there was a great Pentecostal outpouring of the Spirit such as none of those present had ever before experienced. The experience cannot be confined to words. It was something that could only be felt in the hearts of the recipients and which can only be understood by the power of the Spirit. The announcement was carried in the *Deseret News* of Friday, 9 June 1978, without editorial comment.

Following is the letter that appeared over the signature of the First Presidency:

"June 8, 1978

"To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world:

"Dear Brethren:

"As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords. "Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in

God's eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance. "He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows there from, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness. "We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.

"Sincerely Yours,
"Spencer W. Kimball
"N. Eldon Tanner
"Marion G. Romney
"The First Presidency"

("LDS Church Extends Priesthood to All Worthy Members," Tanner, "Revelation on the Priesthood," 16). This letter was read in the October general conference of that year, and the vote to "accept this revelation as the word and will of the Lord" was unanimous in the affirmative. Revelations of the Restoration, 1154-56)

OFFICIAL DECLARATION—2

To Whom It May Concern:

On September 30, 1978, at the 148th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, the following was presented by President N. Eldon Tanner, First Counselor in the First Presidency of the Church:

In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball extending priesthood and temple blessings to all worthy male members of the Church. President Kimball has asked that I advise the conference that after he had received this revelation, which came to him after extended meditation and prayer in the sacred rooms of the holy temple, he presented it to his counselors, who accepted it and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and was subsequently presented to all other General Authorities, who likewise approved it unanimously.

President Kimball has asked that I now read this letter:

June 8, 1978

To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world:

Dear Brethren:

As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that

people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords.

Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God's eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness.

We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.

Sincerely yours,

SPENCER W. KIMBALL
N. ELDON TANNER
MARION G. ROMNEY

The First Presidency

Recognizing Spencer W. Kimball as the prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints, it is proposed that we as a constituent assembly accept this revelation as the word and will of the Lord. All in favor please signify by raising your right hand. Any opposed by the same sign.

The vote to sustain the foregoing motion was unanimous in the affirmative.

Salt Lake City, Utah, September 30, 1978.

(On Thursday, 1 June 1978, President Spencer W. Kimball, while meeting with his counselors in the First Presidency and the Twelve in the Salt Lake Temple, indicated that for months he had been giving prayerful consideration to the matter of conferring the priesthood upon those of all races and that he felt the need for divine guidance. He explained that he had spent many hours in the upper room in the temple pleading with the Lord for counsel and direction. He indicated his hope that the Lord would give a revelation and resolve the matter. He further stated that if it was the mind and will of the Lord that the Church continue in the present course, he was willing to sustain and support that decision and defend it to the death. He said he hoped for a clear affirmation so there would be no question in anyone's mind. All present were invited to express their views on the matter, which they did. A strong spirit of unity existed. At the conclusion of this discussion, President Kimball asked his counselors in the presidency

and the Quorum of the Twelve to join with him in prayer. President Kimball then importuned the Lord with great fervor and faith. The prayer offered by President Kimball was dictated by the Holy Ghost. "On this occasion," recalled one of those who was present, "because of the importuning and the faith, and because the hour and the time had arrived the Lord in his providences poured out the Holy Ghost upon the First Presidency and the Twelve in a miraculous and marvelous manner, beyond anything that any then present had ever experienced. The revelation came to the President of the Church; it also came to each individual present. There were ten members of the Council of the Twelve and three of the First Presidency there assembled. The result was that President Kimball knew, and each one of us knew, independent of any other person, by direct and personal revelation to us, that the time had now come to extend the gospel and all its blessings and all its obligations, including the priesthood and the blessings of the house of the Lord, to those of every nation, culture, and race, including the black race. There was no question whatsoever as to what happened or as to the word and message that came" (McConkie, *Sermons and Writings*, 166-67). In what is perhaps the most perfect illustration of the law of witnesses in this dispensation, the marvelous outpouring of the Holy Ghost—described by some present as "cloven tongues of fire"—fell upon the prophet who stood at the head of the Church and twelve other prophets, seers, and revelators. When he ceased to pray, there was a great Pentecostal outpouring of the Spirit such as none of those present had ever before experienced. The experience cannot be confined to words. It was something that could only be felt in the hearts of the recipients and which can only be understood by the power of the Spirit. The announcement was carried in the *Deseret News* of Friday, 9 June 1978, without editorial comment. *Revelations of the Restoration*, p. 1154-55)

The history of black membership in The Church of Jesus Christ of Latter-day Saints can be divided between the era from 1830 to June 1978 and the period since then.

HISTORY. Though few in number, blacks have been attracted to the Church since its organization. Early converts (such as Elijah Abel) joined during the 1830s; others (such as Jane Manning James) joined after the Saints moved to Illinois. Among those who came to Utah as pioneers were Green Flake, who drove Brigham Young's wagon into the Salt Lake Valley, and Samuel Chambers, who joined in Virginia as a slave and went west after being freed. Throughout the twentieth century, small numbers of blacks continued to join the Church, such as the Sargent family of Carolina County, Virginia, who joined in 1906; Len and Mary Hope, who joined in Alabama during the 1920s; Ruffin Bridgeforth, a railroad worker in Utah, converted in 1953; and Helvecio Martins, a black Brazilian businessman, baptized in 1972 (he became a general authority in 1990). These members remained committed to their testimonies and Church activities even though during this period prior to 1978 black members could not hold the priesthood or participate in temple ordinances.

The reasons for these restrictions have not been revealed. Church leaders and members have explained them in different ways over time. Although several blacks were ordained to the priesthood in the 1830s, there is no evidence that Joseph Smith authorized new ordinations in the 1840s, and between 1847 and 1852 Church leaders maintained that blacks should be denied the priesthood because of their lineage. According to the book of Abraham (now part of the Pearl of Great Price), the descendants of Cain were to be denied the priesthood of God (Abr. 1:23-26). Some Latter-day Saints theorized that blacks would be restricted throughout mortality. As early as 1852, however, Brigham Young said that the "time will come when they will have the privilege of all we have the privilege of and more" (Brigham Young Papers, Church Archives, Feb. 5, 1852), and increasingly in the 1960s, Presidents of the Church taught that denial of entry to the priesthood was a current commandment of God, but would not prevent blacks from eventually possessing all eternal blessings. Daniel H. Ludlow, *Encyclopedia of Mormonism*, "Blacks," 125.

Question: "Since the government has adopted a non-segregation policy, how can the Church maintain a doctrine of segregation which denies Negroes the right to hold the priesthood?"

Answer: During the past decade there has arisen in this country, the United States, a wave of "non-segregation," that is, that there should be an equality in all things between the white races and the black or Negro race. This doctrine of social equality and the common mingling of these races is said to be made for the purpose of eventually eliminating the Negro race by absorption through intermarriage. This matter of amalgamation to a great degree has been enforced by the justices of the Supreme Court of the United States. This tendency for "equality" in all things, has brought a flood of correspondence from all parts of the Church asking how it is that The Church of Jesus Christ of Latter-day Saints stands out in opposition and teaches a doctrine of segregation denying the Negro the right to hold the priesthood. Some of these letters border on a spirit of resentment and claim that the Church is guilty of a great injustice, since "all men were created free and equal." This answer is written to place us in the right light before the members.

No church or other organization is more insistent than The Church of Jesus Christ of Latter-day Saints, that the Negroes should receive all the rights and privileges that can possibly be given to any other in the true sense of equality as declared in the *Declaration of Independence*. They should be equal to "life, liberty, and the pursuit of happiness." They should be equal in the matter of education. They should not be barred from obtaining knowledge and becoming proficient in any field of science, art or mechanical occupation. They should be free to choose any kind of employment, to go into business in any field they may choose and to make their lives as happy as it is possible without interference from white men, labor unions or from any other source. In their defense of these privileges the members of the Church will stand.

NEGROES MAY ENJOY CHURCH MEMBERSHIP

In the matter of religion they also may choose any faith they please. The Church does not bar them from membership, and we have members of the Negro race in the Church. If a Negro is baptized and remains true and loyal, he will enter the celestial kingdom, but it is not the authorities of the Church who have placed a restriction on him regarding the holding of the priesthood. It was not the Prophet Joseph Smith nor Brigham Young. It was the Lord! If a Negro desires to join the Church, we will give him all the encouragement that we can, but we cannot promise him that he will receive the priesthood.

Let us reason together. In the Book of Moses, Chapter 4, and in the Book of Abraham, Chapter 3, we are taught that there was a council held in heaven and our Eternal Father presented a plan by which we could come down on the earth and receive tabernacles (bodies) of flesh and bones for our spirits which are begotten sons and daughters unto God. We learn also that one third of those spirits rebelled against the plan and followed Satan. For this they were denied bodies of flesh and bones and have to remain spirits. Why do not those who complain about the Negro and the priesthood also complain about the punishment which was given to this third of the spirits? *They were denied even the blessings of bodies!* Was this an injustice on the part of our Eternal Father? Well, there were other spirits there who were not faithful in the keeping of this first estate. (Abraham 3:23-28.) Yet they have not sinned away their right to receive bodies and come to earth and receive the resurrection. They were restricted in the privileges that were given to those who keep their first estate and who were promised to have "glory added upon their heads for ever and ever." (*Ibid.*, 3:26.) Therefore the Lord prepared a way through the lineage of Cain for these spirits to come to the earth, but under the restriction of priesthood.

RESTRICTION OF PRIESTHOOD

Let me call your attention to the following passages from the Book of Moses in the Pearl of Great Price:

And the Lord said unto me: Prophecy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan 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 Canaan; For behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people. And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; 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 save it were the seed of Cain, for the seed of Cain were black, and had not place among them. (Moses 7:7, 8, 12, 22.)

And from the Book of Abraham in the Pearl of Great Price:

Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood. Now Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry. (Abraham 1:21-27.)

OTHER REASONS WHY NEGRO CANNOT HOLD PRIESTHOOD

Kindly see chapters 15 and 16, in *The Way to Perfection*, for further light in relation to the reason why the Negro cannot receive the priesthood. In brief, it is as follows: Because of transgression in the first estate which deprives him in this second estate. Since Cain slew his brother Abel in order to obtain all the rights of priesthood to descend through his lineage, the Lord decreed that the children of Cain should not have the privilege of bearing the priesthood until Abel had posterity who could have the priesthood and that will have to be in the far distant future. When this is accomplished on some other world, then the restrictions will be removed from the children of Cain who have been true in this "second" estate.

We can well imagine that there will be many, after the resurrection, both men and women, who will be assigned to the telestial, and the terrestrial kingdoms, and that there will be many who will complain and accuse our Heavenly Father of injustice because he will deprive so many of his children of the exaltation. We may well believe that the cry will go forth from some that God is unjust because he has restricted so many from receiving the blessings of the priesthood and placed them in these kingdoms

notwithstanding they are judged according to their works. Joseph Fielding Smith, Answers to Gospel Questions, 2:184-88.

THE SEED OF CAIN AFTER THE FLOOD

The question has been asked, "What evidence do we have that the negro of the present day is the descendant of Cain, and why is it he cannot have the Priesthood?" There is no definite information on this question in the Bible, and profane history is not able to solve it. From the Pearl of Great Price and the teachings of Joseph Smith and the early elders of the Church who were associated with him, we do obtain some definite instruction in regard to this matter.

THE CURSE CONTINUED THROUGH HAM'S POSTERITY

It is generally believed that the curse placed on Cain was continued in his posterity and that through the seed of Ham this curse was brought through the flood. Since Ham was the son of Noah, we must conclude that it was not Ham who had the black skin and was a descendant of Cain. However, there is in the Church the general belief that Ham married a woman who was a descendant of Cain, and in this way the curse of Cain was continued after the flood in Ham's posterity. Some of the brethren who were associated with the Prophet Joseph Smith have declared that he taught this doctrine. That the wife of Ham was a descendant of Cain seems to be embodied in the following passages in the Book of Abraham:

Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it; and thus, from Ham, sprang the race which preserved the curse in the land.-Abraham 1:21-24.

EGYPTUS

We see that the wife of Ham was named *Egyptus*, which name signifies "that which is forbidden." We know it was the custom in those early times to give to children names conveying a definite meaning based upon some striking event connected with birth or early life, or to point out and fix attention on some peculiarity of character or habit which they may have formed. Frequently, in later life, names were changed because some outstanding event in or characteristic of the life of the individual was discovered. In this manner the name of Esau was changed. At his birth he was called Esau because he was covered with "an hairy garment," but later in life when he sold his birthright his name was changed to Edom because of that event, and his descendants were known as Edomites. So it appears very probable that *Egyptus* was so named because she partook of the curse of her fathers. Moreover, this thought is strengthened in the statement that *from Ham* sprang the race which preserved the curse in the land. The implication seems to be very strong that this curse preserved through the seed of Ham was a curse which came from the other side of the flood. Elder B. H. Roberts several years ago discussed this question as follows:

Now, why is it that the seed of Ham was cursed as pertaining to the Priesthood? Why is it that his seed "could not have right to the Priesthood?" Ham's wife was named "Egyptus," which in the Chaldean signifies Egypt, which signifies that which is forbidden; * * * and thus from Ham sprang the race which preserved the curse in the land." Was the wife of Ham, as her name signifies, of a race with which those

who held the Priesthood were forbidden to intermarry? Was she a descendant of Cain, who was cursed for murdering his brother? And was it by Ham marrying her, and she being saved from the flood in the ark, that "the race which preserved the curse in the land" was perpetuated? If so, then I believe that race is the one through which it is ordained those spirits that were not valiant in the great rebellion in heaven should come; who, through their indifference or lack of integrity to righteousness, rendered themselves unworthy of the Priesthood and its powers, and hence it is withheld from them to this day.-Contributor 6:297.

NO NEUTRALS IN HEAVEN

President Brigham Young, answering a question put to him by Elder Lorenzo D. Young in a meeting held December 25, 1869, in Salt Lake City, said that Joseph Smith had declared that the negroes were not neutral in heaven, for all the spirits took sides, but "the posterity of Cain are black because he (Cain) committed murder. He killed Abel and God set a mark upon his posterity. But the spirits are pure (i. e. innocent. See D. C. 93:38.) that enter their tabernacles and there will be a chance for the redemption of all the children of Adam, except the sons of perdition."-J. H., Dec. 25, 1869.

WHEN THE CURSE WILL BE REMOVED

On another occasion in a discourse President Brigham Young said:

Cain conversed with his God every day, and knew all about the plan of creating this earth, for his father told him. But, for the want of humility, and through jealousy, and an anxiety to possess the kingdom, and to have the whole of it under his own control, and not allow any body else the right to say one word, what did he do? He killed his brother. The Lord put a mark on him * * * When all the other children of Adam have had the privilege of receiving the Priesthood, and of coming into the kingdom of God, and of being redeemed from the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity. He deprived his brother of the privilege of pursuing his journey through life, and of extending his kingdom by multiplying upon the earth; and because he did this, he is the last to share the joys of the kingdom of God.-J. D. 2:142-143.

President Woodruff, in his journal, records the words of President Young as follows:

The Lord said, I will not kill Cain, but I will put a mark upon him, and that mark will be seen upon the face of every negro upon the face of the earth; and it is the decree of God that that mark shall remain upon the seed of Cain until the seed of Abel shall be redeemed, and Cain shall not receive the Priesthood, until the time of that redemption. Any man having one drop of the seed of Cain in him cannot receive the Priesthood; but the day will come when all that race will be redeemed and possess all the blessings which we now have.-History of Wilford Woodruff, p. 351.

These remarks indicate the enormity of the offense of Cain. He sinned against the light, having been taught by the Almighty, and knowing perfectly the plan of salvation. Moreover, he was cursed and his posterity after him because he cut off Abel in his youth without posterity.

A SKIN OF BLACKNESS

President Young also gave this explanation:

Why are so many of the inhabitants of the earth cursed with a skin of blackness? It comes in consequence of their fathers rejecting the power of the holy Priesthood, and the laws of God. They will go down to their death. And when all the rest of the children have received their blessings in the holy Priesthood, then that curse will be removed from the seed of Cain, and they will then come up and possess the Priesthood.-J. D. 11:272.

It was well understood by the early elders of the Church that the mark which was placed on Cain and which his posterity inherited was the black skin. The Book of Moses informs us that Cain and his descendants were black. Enoch taught the Gospel among all the people everywhere, *except* the people of Canaan. The people of Canaan lived before the flood, and were descendants of Cain. Is it not probable that Ham named his son Canaan after Cain or one of the descendants of Cain, who gave his name to the land in which the posterity of Cain lived before the flood?

THE PEOPLES OF CAINAN AND CANAAN

The Cainanites, who lived in the land of Cainan, from whence Enoch came, were a righteous people and evidently were descendants of Seth. Then there must have been another people called Canaanites who were a black race and the descendants of Cain. Speaking of these peoples, Enoch said:

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.-Moses 6:41.

And the Lord said unto me: Prophecy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan 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 Canaan; For behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all the people. And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent.-Moses 7:7-8 and 12. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever. 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 save it were the seed of Cain, for the seed of Cain were black, and had not place among them.-Moses 7:21-22.

CURSED AS PERTAINING TO THE PRIESTHOOD

From these references we discover that the children of Cain were in all respects very much like the children of Ham. The Canaanites before the flood preserved the curse in the land; the Gospel was not taken to them, and no other people would associate with them. The Canaanites after the flood also preserved the curse in the land and were denied the rights of Priesthood. Abraham informs us that through Egyptus, daughter of Ham-who evidently bore the same name as her mother-Egypt was inhabited and named, and that her sons could not hold the Priesthood. These facts are recorded in the words of Abraham as follows:

Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate the order established by the fathers in the first generations, in the days of the first

patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth and with the blessings of wisdom, but cursed him as pertaining to the Priesthood. Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry.-Abraham 1:25-27.

President George A. Smith, speaking of the negro race, in a discourse, September 23, 1855, said: "When Cain brought a curse upon his own head and that of his household, his after generations bear the same curse. The curse that came upon Canaan, the son of Ham, was extended to a great portion of the human race, and has continued to the present day."-J. H. Sept. 23, 1855.

A SERVANT OF SERVANTS

President Brigham Young, at another time said: "The seed of Ham, which is the seed of Cain descending through Ham, will, according to the curse put upon him, serve his brethren, and be a 'servant of servants' to his fellow creatures, until God removes the curse; and no power can hinder it."-J. D. 2:184.

The name of Ham is also rather significant, for it means "swarthy" or "black." It is possible that this is an appellation given to the third son of Noah because of the part he played in preserving through his lineage-and that most likely, as we have tried to show, through his wife Egyptus-the race of blacks upon whom the curse was placed. Piecing together the evidence as we discover it in holy writ and in tradition, we are brought to the conclusion that Ham, through Egyptus, continued the curse which was placed upon the seed of Cain. Because of that curse this dark race was separated and isolated from all the rest of Adam's posterity before the flood, and since that time the same condition has continued, and they have been "despised among all people."

This doctrine did not originate with President Brigham Young but was taught by the Prophet Joseph Smith. At a meeting of the general authorities of the Church, held August 22, 1895, the question of the status of the negro in relation to the Priesthood was asked and the minutes of that meeting say:

"President George Q. Cannon remarked that the Prophet taught this doctrine: That the seed of Cain could not receive the Priesthood nor act in any of the offices of the Priesthood until the seed of Abel should come forward and take precedence over Cain's offspring."

Joseph Smith has left very little on record in his own words outside of the Pearl of Great Price. During the course of a discussion in Nauvoo in 1842, on the question as to whether the negroes or the Indians have received the greater ill-treatment from the whites, the Prophet Joseph said: "The Indians have greater cause to complain of the treatment of the whites, than the negroes, or sons of Cain." (D. H. C. 4:501.) But we all know it is due to his teachings that the negro may be baptized and enter the Church; and some of these unfortunate people have been baptized and have proved their faithfulness and worthiness before the Lord, in this their second estate, setting examples in righteousness which many of the sons of Shem and Japheth could emulate with everlasting profit. Surely the Lord will remember their faithfulness and reward them accordingly. Joseph Fielding Smith, Way to Perfection, 103-111.

Come Follow Me Lesson 51
December 13-19
The Family: A Proclamation to the World

“The family is central to the Creator’s plan.”

“[The Family: A Proclamation to the World](#)” is clearly about families. But it is equally about God’s plan of salvation. One way to study the proclamation is to look for what it teaches about our premortal, mortal, and postmortal life. What do you learn when you study the proclamation this way? How does this help you understand why marriage and family are essential to God’s plan?

See also Dallin H. Oaks, “[The Plan and the Proclamation](#),” *Ensign or Liahona*, Nov. 2017, 28–31.

“Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.”

Think of paragraphs six and seven of [the family proclamation](#) as a pattern for “happiness in family life.” As you read these paragraphs, identify principles of “successful marriages and families.” Then think about a family relationship you would like to strengthen. What do you feel inspired to do? How will you involve the Savior in your efforts?

See also Richard J. Maynes, “[Establishing a Christ-Centered Home](#),” *Ensign or Liahona*, May 2011, 37–39; “What Matters Most,” video, [ChurchofJesusChrist.org](#).

I “will be held accountable before God” for the way I treat my family.

[The family proclamation](#) includes marvelous blessings that Heavenly Father promises for those who follow His counsel. It also includes strong warnings for those who do not. Consider making a list of the blessings and warnings you find.

How are you acting on God’s counsel in the proclamation? If you stood before God today, what would you be confident discussing with Him about your family relationships? What would you need to improve?

See also [Alma 5:15–22](#); [Doctrine and Covenants 42:22–25](#); [93:39–44](#).

Alma 5:15-22 – 15 Do ye exercise faith in the redemption of him who ^acreated you? (This question to counter the teachings of the Nehors.) Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption ^braised in incorruption, to stand before God to be ^cjudged according to the deeds which have been done in the mortal body?

16 I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye ^ablessed, for behold, your works have been the works of righteousness upon the face of the earth?

17 Or do ye ^aimagine to yourselves that ye can lie unto the Lord in that day, and ^bsay—Lord, our works have been righteous works upon the face of the earth—and that he will save you?

18 Or otherwise, can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect ^aremembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God? (Sterling W. Sill said: “That calls for an important ability (to imagine Judgment Day), and the best way to avoid

possible tragedy is to focus our imagination upon [Judgment] Day before we actually get there. We can be absolutely certain that we will all want to be a faithful, devoted, hard-working, enthusiastic full tithe-paying member of God's kingdom when we stand before the judgment bar. But we must get the impulse to faithfulness ahead of time; as someone has said that hell is 'truth seen too late.'" (*Conference Report*, Apr. 1964, p. 16) Neal A. Maxwell said: "At the judgment we will not only have the Book of Mormon's prophesied 'bright recollection' and 'perfect remembrance' of our misdeeds (see Alma 5:18; 11:43). The joyous things will be preserved too—we shall know 'even as we know now' (Alma 11:43; see also D&C 93:33). Among the 'all things [that] shall be restored' (Alma 40:23) will be memory, including eventually the memory of premortal events and conditions. What a flood of feeling and fact will come to us when, at a time a loving God deems wise, this faculty is restored! Surely it will increase our gratefulness for God's long-suffering and for Jesus' atonement! Hence one of the great blessings of immortality and eternal life will be the joy of our being connected again with the memories of both the first and the second estates." (*Men and Women of Christ*, p. 132) Repentance alone has the power to edit from the book of life the account of unworthy deeds. DCBM, 3:31.)

19 I say unto you, can ye look up to God at that day with a pure heart and clean hands? ("If we do righteous acts and refrain from evil acts, we have clean hands. If we act for the right motives and if we refrain from forbidden desires and attitudes, we have pure hearts. Dallin H. Oaks, *Pure in Heart*, p. 1) I say unto you, can you look up, having the ^aimage of God engraven upon your countenances?

20 I say unto you, can ye think of being saved when you have yielded yourselves to become ^asubjects to the devil? (Neal A. Maxwell said: "The Lord has given us all the vital answers we need in order to be saved and to become men and women of Christ; in fact, 'enough and to spare.' But His questions are also revealing, as are the questions emanating from His prophets.... Why not, therefore, take full advantage of the answers contained in the tutoring questions and their emerging and instructive one-liners from the Lord? Though asked of others, these questions are full of generic insights and needed directions for us as well as for the actual addressees. "The questions asked by the Lord also tell us much about the questioner and His substance and style, which we are to emulate. Thus these interrogatories are placed in the holy scriptures to inspire us, to encourage us, and to be pondered by us." (*Men and Women of Christ*, pp. 110-12))

21 I say unto you, ye will know at that day that ye cannot be ^asaved; for there can no man be saved except his ^bgarments are washed white; yea, his garments must be ^cpurified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins.

22 And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with ^ablood and all manner of ^bfilthiness? Behold, what will these things testify against you?

D&C 42:22-25 – 22 **Thou shalt ^alove thy wife with all thy heart, and shalt ^bcleave unto her and none else.** (President Spencer W. Kimball explained: "**The words none else eliminate everyone and everything. The spouse then becomes pre- eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse**" (Miracle of Forgiveness, 250). There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts, and have desire for someone other than the wife or the husband, the Lord says in no uncertain terms: [Sec. 42:22, quoted.] And, when the Lord says all thy heart, it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: "Thou shalt love thy husband with all thy heart and shalt cleave unto him and none else." The words none else eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. We sometimes find women who absorb

and hover over the children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: ". . . Thou shalt cleave unto him and none else." (IE, December 1962, 65:928.) **Where all the previous commandments concerning personal behavior have been stated as "thou shalt not," this commandment is a "thou shalt." "Thou shalt not" commandments may be taken to imply that what is not prohibited is allowed, but "thou shalt" commandments leave no room for guessing. In the law of the Church, all marital conditions *other* than loving "thy wife [or husband] with all thy heart" are prohibited. Men or women who have allowed themselves to fall out of love with faithful, loving spouses are in violation of the law and are under condemnation. Although biological attraction can happen spontaneously, maintaining a long-term, loving relationship in marriage usually does not. It is a goal that must be chosen and diligently pursued, a conscious decision for which husbands and wives may be held accountable. To ignore one's spouse or the relationship that exists between husband and wife is a sin. Sometimes the spouse does not respond to the expression of love, in which case the offending spouse will receive the blame, but for as long as a marriage lasts, true Saints are obligated to love their spouses and maintain a warm and loving relationship to the degree a spouse will allow. Since exaltation requires that man and wife become one not just in the "bonds of matrimony" but in heart, mind, and spirit, they *must* love one another. If they fail to do this, exaltation must be denied the offender who will not love his or her faithful spouse. Our covenant obligation to be one with our spouse is second only to our obligation to become one with the Lord. ACD&C 2:19)**

23 And he that ^alooketh upon a woman to lust after her shall deny the faith, and shall not have the ^bSpirit; and if he repents not he shall be cast out. (David O. McKay: "Tell me what you think about when you do not have to think, and I will tell you what you are." Temptation does not come to those who have not thought of it before. Keep your thoughts clean, and it will be easy to resist temptations as they come. (John A. Widtsoe, Gospel Interpretations, 1953, p. 401.))

24 Thou shalt not commit ^aadultery; and he that committeth ^badultery, and repenteth not, shall be ^ccast out.

25 But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it ^ano more, thou shalt forgive;

D&C 93:39-44 – 39 And that ^awicked one cometh and ^btaketh away light and truth, through ^cdisobedience, from the children of men, and because of the ^dtradition of their fathers. (We can avoid having light taken from us by being obedient to God's commandments.)

40 **But I have commanded you to bring up your ^achildren in ^blight and truth.** (Parents are responsible to teach their children the doctrines of the gospel.)

41 But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation;

42 You have not ^ataught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your ^baffliction.

43 And now a commandment I give unto you—if you will be delivered you shall set in ^aorder your own house, for there are many things that are not right in your house.

44 Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

Can I receive the promised blessings if my family situation is less than ideal?

Elder D. Todd Christofferson taught: "To declare the fundamental truths relative to marriage and family is not to overlook or diminish the sacrifices and successes of those for whom the ideal is not a present reality. . . . Everyone has gifts; everyone has talents; everyone can contribute to the unfolding of the

divine plan in each generation. Much that is good, much that is essential—even sometimes all that is necessary for now—can be achieved in less than ideal circumstances. ...

With confidence we testify that the Atonement of Jesus Christ has anticipated and, in the end, will compensate all deprivation and loss for those who turn to Him. No one is predestined to receive less than all that the Father has for His children” (“[Why Marriage, Why Family](#),” *Ensign or Liahona*, May 2015, 52).

The Family

A Proclamation to the World

The First Presidency and Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints

1 We, the First Presidency and the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator’s plan for the eternal destiny of His children.

2 All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.

3 In the premortal realm, spirit sons and daughters knew and worshipped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize their divine destiny as heirs of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

4 The first commandment that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God’s commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

5 We declare the means by which mortal life is created to be divinely appointed. We affirm the sanctity of life and of its importance in God’s eternal plan.

6 Husband and wife have a solemn responsibility to love and care for each other and for their children. “Children are an heritage of the Lord” ([Psalm 127:3](#)). Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, and to teach them to love and serve one another, observe the commandments of God, and be law-abiding citizens wherever they live. Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations.

7 The family is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are

established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

8 We warn that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

9 We call upon responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society.

This proclamation was read by President Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah.

Come Follow Me Lesson 52
December 20-26
Christmas

The Christmas Story

According to Elder Bruce R. McConkie, the birth of Jesus is the third greatest miracle in all eternity, only to the Creation and the Atonement of Christ. (BYU Devotional 1975) Christ's coming was foretold by the prophets and planned in the pre-mortal life. And Elohim said: "Whom shall I send? And one answered like unto the Son of Man: Here am I, send me." (Abr 3:27)

ISAIAH 9:6 - For unto us a ^achild is ^bborn, unto us a ^cson is given: and the ^dgovernment shall be upon his shoulder: and his name shall be called Wonderful, ^eCounsellor, The ^fmighty ^gGod, The ^heverlasting Father, The Prince of ⁱPeace.



ISAIAH 61:1 THE ^aSpirit of the Lord ^bGOD is upon me; because the LORD hath ^canointed me (Messiah means "anointed one.") to ^dpreach ^egood tidings (that we can be delivered from sin and death.) unto the ^fmeek; he hath sent me to ^gbind up the brokenhearted, (the Lord will heal all emotional and spiritual wounds) to ^hproclaim ⁱliberty to the ^jcaptives, and the opening of the ^kprison to *them that are bound*; (Those in spirit prison will be set free. Christ quoted this scripture and said it had been fulfilled in him that day. Luke 4:16-21 And he began to say unto them, This day is this scripture ^afulfilled in your ears.)



LUKE 3:4 As it is written in the book of the *prophet* Esaias; (Isaiah 40:3-5) and these are the words, saying, The voice of one crying in the wilderness, (John the Baptist) Prepare ye the way of the Lord, and make his paths straight.

5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel;

6 Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles;

7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father,

8 Until the fulness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father;

9 To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come;

10 For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways made smooth; (This part of Isaiah refers to the Second Coming.)

11 And all flesh shall see the salvation of God. (John was claiming to be the promised forerunner of

time's meridian and Isaiah's quotation about the mountains being brought low and all flesh seeing the salvation of God, had reference not to the first but to the Second Coming of the Lord.)

John 1:1 ^aIN the ^bbeginning was the (gospel preached through the Son. And the gospel was the) Word, and the ^cWord was with (the Son), and the Son was with God, and the (Son) was (of) ^eGod. (Christ's pre-mortal position as God)

2 **The same was in the ^abeginning with God.** (In these first two verses, John wants to establish three things: 1) Jesus Christ was to be the outward and dynamic expression of both his Father's essence and his Father's will, 2) Jesus was eminently suited to this task, for he had developed the very same character and attributes as His Father, 3) The Father and the Son are two distinct persons.)

John 20: 31 But these are ^awritten, that ye might ^bbelieve that Jesus is the ^cChrist, the Son of God; and that believing ye might have ^dlife through his ^ename.

Elder Bruce R. McConkie said: "A God was coming to earth and everything connected with his birth and life and ministry and resurrection and ascension to eternal glory – everything! – must be perfect. It must conform to what the prophets have foreseen, foreknown, and foretold. Truly Omnipotent Wisdom had left nothing to chance. A God was coming into the world, and the world must be ready for his Advent." (The Mortal Messiah 1:284-85.)

LUKE 1:5 ¶ THERE was in the days of Herod, the king of (Judea) a certain priest named ^aZacharias, of the course of ^bAbia: (Abijah was the name of one of the 24 orders of priests organized under King David. When the Jews returned to Jerusalem prior to Jesus' birth, only 4 of the orders were represented. See 1 Chronicles 24:10.) and his wife (being) of the daughters of Aaron, and her name Elisabeth. (Both were descendants of Aaron.)

6 Were both righteous before God, walking in all the commandments and ^aordinances of the Lord blameless. (There were many priests in Israel, literal descendants of Aaron. Elder McConkie estimates between 20,000 and 24,000.)

7 And they had no child, Elisabeth was ^abarren, and they (were) both well ^bstricken in years. (How can we keep hope when we pray for something that does not happen?)

8 And while he executed the ^apriest's office before God in the order of his (priesthood),

9 According to the (law), his lot was to burn incense when he went into the temple of the Lord. (The honor of officiating in the temple seldom fell to the same person twice in a lifetime.)

10 The whole multitude of the people were praying without at the time of incense. (Not all Israel was in a state of apostasy. There were many righteous, including Elizabeth and Zacharias.)

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw (the angel) he was troubled, and fear fell upon him.

13 But the angel said unto him, ^aFear not, Zacharias: for thy prayer is heard; (Zacharias had prayed that Elisabeth would have a child.) and thy wife Elisabeth shall bear thee a ^bson, and thou shalt call his name John. (John means Jehovah is gracious.)

14 Thou shalt have joy and gladness; and many shall rejoice at his birth.

26 **And in the sixth month the ^aangel Gabriel was sent from God unto a city of Galilee, named Nazareth, (Hebrews prayed 3 times a day, and it was probably at one of these times that the angel Gabriel appeared to Mary.)**

27 **To a ^avirgin espoused to a man whose name was Joseph,** (An espousal was the beginning of a marriage, although they weren't living together as man and wife, yet and it could only be broken by divorcement. The penalty for adultery was stoning or divorcement which would result in her being a scourge and the child illegitimate. The predicament would result in scandal.) **of the house of David;**

and the virgin's name was Mary. **(WHAT DO WE KNOW ABOUT MARY? WHAT WAS MARY'S NAME IN HEBREW?)** Mary's parents were Anna & Jehoaiakim (McConkie says Jacob). They were wealthy. Anna had trouble having a child and promised the Lord that if he would bless her with a child, she would dedicate that child to the Lord. When the child was born they named her Miriam (Mary). After weaning the child, at about age 3, they took her to the temple to live and be reared by the priests. Such a child was called the candlestick of the Lord. Mary would serve in the temple the spring (Passover) and fall (Feast of Tabernacles) of the year and spend her summers in Nazareth. Several years later her parents died and she inherited everything that was theirs. Hebrew custom was that a girl would be engaged at age 13, 14 and sometimes 15. A man between the ages of 19-21. Bruce R. McConkie said: "As there is only one Christ, so there is only one Mary. And as the Father chose the most noble and righteous of all his spirit sons to come into mortality as his Only Begotten in the flesh, so we may confidently conclude that he selected the most worthy and spiritually talented of all his spirit daughters to be the mortal mother of his Eternal Son." (*Doctrinal New Testament Commentary*. 3 vols. Salt Lake City: Bookcraft, 1965-73, 1:85.)

28 And the angel came in unto her, and said, Hail, *thou* (virgin) (who) art highly favored (of the Lord), the Lord is with thee: (for thou art chosen and) blessed among ^awomen.

29 **(WHY WAS MARY TROUBLED?)** And when she saw (the angel), she was troubled at his saying, and (pondered) in her mind what manner of salutation this should be. (Mary was troubled at the salutation of the angel. It was a salutation to the elite. He addressed her as an equal which thing was not done by a Hebrew male, let alone an angel.)

30 And the angel said unto her, ^aFear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive, and bring forth a son, and (shall) call his name ^aJESUS.

32 He shall be great, and shall be called the ^aSon of the Highest: and the Lord God shall give unto him the ^bthrone of his father ^cDavid: (Jesus was heir to the throne of David.)

33 And he shall ^areign over the house of Jacob for ever; and of his kingdom there shall be no ^bend.

34 Then said Mary unto the angel, How (can) this be?

35 And the angel answered and said unto her, (Of the Holy Ghost, and the power of the Highest): Therefore also that holy (child that) shall be born of thee shall be called the ^bSon of God.

36 And, behold, thy ^acousin Elisabeth **(HOW WERE MARY AND ELIZABETH RELATED?)**

Mary was of the tribe of Judah and Elisabeth of Levi. This should be translated as relative), she hath also conceived a son in her ^bold age: and this is the sixth month with her, who was called barren. **(WHY DID THE ANGEL TELL MARY ABOUT ELIZABETH'S SITUATION?)** This was counsel to Mary to go and receive comfort and help from her cousin. The inference is that Mary's mother was dead, and that Elisabeth could speak peace to the young virgin's heart as no other mortal could. Mortal Messiah, p. 319

37 For with God nothing (can) be ^aimpossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. (Mary was humble and submissive.) And the angel departed from her. (How old was Mary? About 15 years old. Mortal Messiah 1:322)

39 And in those days, (Mary) went into the hill country with haste (She probably told Joseph before seeking out the only two people who would believe and understand her position, her relatives Elisabeth and Zachariah. The Greek reads relative and not cousin. Mary is of the tribe of Judah and both Elisabeth and Zachariah are of Levi through Aaron.), into a city of Juda; **(HOW FAR DID MARY TRAVEL TO BE WITH ELIZABETH?)** Zacharias and Elisabeth may have lived in Hebron, south of Jerusalem, where also Abraham and Sarah lived (Gen 13:18). Hebron was a Levitical city. (Mortal Messiah, p. 311) or Jutta, about 100 miles away from Nazareth. Jesus the Christ, p. 78, Mary would have walked the distance with a sister and brother and other family members. She would not have gone alone, camping out and facing the ever present danger of

thieves and robbers. Mortal Messiah, p. 323)

40 And entered into the house of Zacharias, and ^asaluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; (Back in verse 15, Gabriel promised that John would have the Holy Ghost from his mother's womb. According to Elder McConckie: "The spirit enters the body at the time of quickening, months prior to the actual normal birth. MD, p. 768) and Elisabeth was ^afilled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among ^awomen, and blessed *is* the fruit of thy womb. (We may confidently conclude that he selected the most worthy and spiritually talented of all his spirit daughters to be the mortal mother of his Eternal Son. DNTC, p. 85)

56 And Mary abode with (Elizabeth) about three months, and returned to her own house. (WHAT HAPPENED WHILE MARY WAS STAYING WITH ELIZABETH? Until the birth of John. Mary may have stayed until John's birth and then returned home. Mary inherited everything from her parents who had died. In those times, a woman who had a close male relative would not have her own house. It would be said she returned to her father's house, etc.)

Matthew 1:18 ¶ ^aNow (as it is written) the ^bbirth of Jesus Christ was ^con this wise: (After) his mother Mary was espoused to Joseph, (they were not married, but promised to each other) before they came together, she was found with child of the Holy Ghost. (This should read, by the power of the Holy Ghost. DNTC, p. 82. Alma 7:19 says: Christ shall be born of Mary...she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost and bring forth a son, yea, even the Son of God. 1 Nephi 11: 13 And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of ^aNazareth I beheld a ^bvirgin, and she was exceedingly fair and white. 14 And it came to pass that I saw the ^aheavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? 15 And I said unto him: A virgin, most beautiful and fair above all other virgins. 16 And he said unto me: Knowest thou the ^acondescension of God? 17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. 18 And he said unto me: Behold, the ^avirgin whom thou seest is the ^bmother of the Son of God, after the manner of the flesh. 19 And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the ^aSpirit for the space of a time the angel spake unto me, saying: Look! 20 And I looked and beheld the virgin again, bearing a ^achild in her arms. 21 And the angel said unto me: Behold the ^aLamb of God, yea, even the ^bSon of the Eternal ^cFather! Knowest thou the meaning of the ^dtree which thy father saw? During the espousal period, the bride-elect lived with her family or friends, and all communication between herself and her promised husband was carried on through a friend.) 19 (DID JOSEPH BELIEVE MARY'S STORY?) Then Joseph her husband, being a just *man*, and not willing to make her a publick ^aexample, was ^bmindful to ^cput her away privily. (He could have had her brought before a public trial at which she could have been sentenced to death. Deut 22:20-21. He chose the most merciful way of dealing with the situation. He was truly a kind and gentle and forgiving man. Joseph did not believe Mary, because he was going to divorce her. Elder McConckie said: "We may well suppose that Mary told Joseph of her condition; that she then went to Elizabeth; that Joseph struggled with his problem for nearly three months, being fully tested; that Gabriel brought the word; that Joseph sent word to Mary of his conversion; that she returned again in haste and joy; that immediately the second part of the marriage ceremony was performed; and that Joseph, to preserve the virginity of the one who bore God's Child, refrained from sexual association with her until after Jesus came forth as her child. Mortal Messiah 1:333) 20 But while he thought on these things (Joseph wrestled with this problem. The Greek word translated as "thought" more properly conveys "agonized." He had decided to divorce her in

private when the angel gave him instructions.), behold, the angel of the Lord appeared unto him in a (vision) saying, Joseph, thou son of ^bDavid, fear not to take unto thee Mary thy wife: (espoused persons were considered married.) for that which is conceived in her is of the ^cHoly Ghost. (After Joseph was tested, the angel appeared to him.)

21 And she shall bring forth a son, and thou shalt call his ^aname ^bJESUS (WHAT IS JESUS' NAME? Russell M. Nelson said at a BYU Devotional in 2002, December 10: Mary and Joseph did not need to be taught the deep significance of the name *Jesus*. The Hebrew root from which it was derived, *Jehoshua*, means "Jehovah is salvation." So the mission of Jehovah, soon to be named Jesus, was salvation, and His supreme destiny was to become the Savior of the world.): for he shall ^csave his people from their sins.

22 Now all this (took place), that (all things) might be fulfilled which (were) spoken of the Lord by the prophet(s), saying,

23 ^aBehold, a ^bvirgin shall be with child, and shall bring forth a son, and they shall call his ^cname ^dEmmanuel, which being interpreted is, God with us.

24 Then Joseph (awaking out of his vision) did as the angel of the Lord had bidden him, and took unto him his ^awife: (WHY WAS IT IMPORTANT THAT JOSEPH MARRY MARY BEFORE THE BIRTH OF JESUS? They finished the marriage ceremony. By promptly taking Mary as his wife, under Jewish law he was acknowledging the child as his own, therefore there was no need for adoption because Jesus became the legal, legitimate son of Joseph.)

25 And knew her not (until) she had brought forth her ^afirstborn son: and (they) called his name JESUS.

Luke 2:1 AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all (his empire) should be ^btaxed.

2 (And this ^ataxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city. (James E. Talmage said: "This census was the 2nd of 3 such general registrations recorded by historians as occurring at intervals of about 20 years." Jesus the Christ, p. 86. Elder Russell M. Nelson at a BYU Devotional in 2002, December 10, said: This was really a capitation tax, a census, an enrollment--a registration of the citizenry of the empire of Rome. Herod made a decision that people should be counted in the land of their ancestors. Mary and Joseph, then living in Nazareth, had to travel southward to the city of David, a distance approximately as far as from Salt Lake City to Nephi. Perhaps they traveled even farther if they went around the hostile intermediate province of Samaria. Almost certainly they traveled with relatives who likewise were summoned to the land of their ancestry. This difficult travel was no doubt made with their animals, such as dogs and donkeys. They likely camped out several nights, as three to four days (it could have been as long as ten days) would have been required for that journey. Although the tax did not require people to go to the place of their family origin, the Jews preferred it. Hence, Joseph and Mary both went back to the city of David, Bethlehem for the census. Women were not required to go, as they didn't participate. Mary probably went because she wanted Joseph's support as he knew who the child truly was and facing a difficult journey was preferred to the still lingering scandal in Nazareth. It was a difficult, treacherous journey by donkey.)

4 And Joseph also went up from Galilee, (Nazareth was in the north, but at a lower elevation than Bethlehem, hence they went up to Bethlehem. Nazareth was about 1,800 feet and Bethlehem was about 2,500 feet above sea level.) out of the city of Nazareth, into Judea, unto the city of David, which is called ^aBethlehem; (because he was of the house and lineage of David:) (This was a trip of about 80 or 90 miles. It may have taken between 7 to 10 days to make the trip. Elder Bruce R. McConkie said: "They went to Bethlehem because they had no choice. But this was only the occasion, the vehicle, the excuse, as it were. They would have moved heaven and earth, if need be,

to place themselves in the City of David when the hour arrived for the coming of the Son of David. Mortal Messiah, 1:341 WHAT DOES BETHLEHEM MEAN? House of Bread. The Bread of Life was coming into the world.)

5 To be taxed with Mary his ^aespoused wife, (she) being great with child.

Meanwhile on the American continent:

3 Nephi 1: 4 And it came to pass that in the commencement of the ninety and second year, behold, the prophecies of the prophets began to be fulfilled more fully; for there began to be ^agreater signs and greater miracles wrought among the people.

5 But there were some who began to say that the time was past for the words to be fulfilled, which were ^aspoken by Samuel, the Lamanite.

6 And they began to ^arejoice over their brethren, saying: Behold the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing hath been vain.

7 And it came to pass that they did make a great uproar throughout the land; and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass.

8 But behold, they did watch steadfastly for ^athat day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain.

9 Now it came to pass that there was a day set apart by the ^aunbelievers, that all those who believed in those traditions should be ^bput to death except the ^csign should come to pass, which had been given by Samuel the prophet.

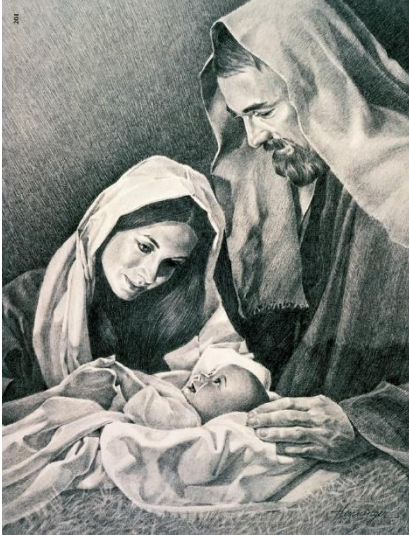
10 Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful.

11 And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers.

12 And it came to pass that he cried mightily unto the Lord ^aall that day; and behold, the ^bvoice of the Lord came unto him, saying:

13 Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the ^asign be given, and on the ^bmorrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be ^cspoken by the mouth of my holy prophets.

14 Behold, I ^acome unto my own, to ^bfulfil all things which I have made known unto the children of men from the ^cfoundation of the world, and to do the ^dwill, ^eboth ^fof the Father and of the Son—of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given.



Luke 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered. (HOW LONG AFTER THEY ARRIVED IN BETHLEHEM WAS JESUS BORN? “We are not told how soon the birth occurred after the arrival of Mary and her husband at Bethlehem. Jesus the Christ, p. 87. The scriptures make it sound like as soon as they arrived in Bethlehem she gave birth. She was probably there a few days or weeks, which would have given people there time to help her out with the birth.) 7 And she brought forth her ³firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was (none to give) room for them in the ^binn(s). (WHY WAS THERE NO ROOM IN THE INNS? Most of the visitors to Bethlehem would have been men. Also, the men appear to be uncaring of Mary’s situation to give her room. The word inn should be translated guestchamber. (Mortal Messiah, p. 350) Others believe

this means that the guest room was already occupied. Arrangements were made for Mary to give birth in another part of the house, presumably the “family room”. Mary and Joseph had returned to Bethlehem to register for the Roman tax because it was the homeland of their families... With many relatives living in Bethlehem, it would have been unthinkable for Mary and Joseph to seek a public inn, if indeed one existed there. In that small village, family members would not have expected or accepted such a rejection of their hospitality especially in view of the imminent birth of a firstborn child. (Kenneth Bailey, The Manger and the Inn, 4:2 Elder Russell M. Nelson at a BYU Devotional in 2002, December 10: Let's pause to ponder this verse. We need to be aware of the culture of that time and region, and we need to learn one word from the original Greek text. In the Greek New Testament, the root from which *inn* was translated is *kataluma*. We don't have an equivalent word in the English language. The Greek prefix *kata-* (or *cata-*) means "a bringing down." We see it in English words such as *catabolism*, *catastrophe*, and *cataclysm*. When the prefix *kata-* was joined with the suffix *-luma*, it meant literally "a breaking down of a journey." A *kataluma* was a guest chamber in a lodging place. In those days an inn was not like a Holiday Inn or a Bethlehem Marriott. A lodging place in that part of Asia had to provide accommodations for traveling caravans, including the people and their animals. Caravans stayed at what was then known (and is still known) as a *caravansary*, or a *khan*. You may look in your own dictionary and find *caravansary* and *khan*, each defined as a rest house in some Asian countries. Such a facility is typically rectangular in shape. It has a central courtyard for the animals that is surrounded by walled cubicles where the people rest. These quarters allowed guests to be elevated slightly above their animals with open doorways so that owners could watch over their animals. The Joseph Smith Translation of Luke 2:7 indicates that there was no room for them in the "inns," suggesting that all of the *katalumas* or cubicles of the caravansary were occupied. In the Greek New Testament the word *kataluma* appears in only two other passages, translated in each instance not as "inn" but as a "guestchamber," which fits the concept that we have discussed. As a youngster, whenever I heard those words "no room in the inn," I assumed that No Vacancy signs were posted at local motels or that the innkeepers were inhospitable or even hostile. Such an assumption is probably way off the mark. People of that part of the world were no doubt then as they are now-- most hospitable. Particularly would this have been true at a season when the normal population of Jerusalem and neighboring Bethlehem would be swollen with large numbers of relatives. At a caravansary, animals were secured for the night in the center courtyard. In that courtyard there would have been donkeys and dogs, sheep, and possibly camels and oxen, along with all of the animals' discharges and odors. Because the guest chambers surrounding the courtyard were filled,

Joseph possibly made the decision to care for Mary's delivery in the center courtyard of a caravansary--among the animals. There, in that lowly circumstance, the Lamb of God was born. Everyone took strangers into their homes, fed them, washed their feet, and cared for their beasts of burden. They arrived late in the day otherwise there would have been a place for them. This was not an "inn", but a kahn or place of lodgment for strangers or caravaners lodged for the night. It may have been a large, bare building, built of rough stones, surrounding an open court in which animals could be tied up for the night. These rooms are public and without furniture. A traveler would also have to bring his own food, attend to his own animals, and draw water from a nearby spring. In the area of Bethlehem, sometimes the whole kahn, sometimes only a portion where the animals were kept, was located within a large cave, of which there are many in the area. Mortal Messiah, p. 345-346 Bible scholars not of our faith have said that the shelter within which Jesus was born was that of one of the numerous limestone caves which abound in the region, and which are still used by travelers as resting places. Jesus the Christ, p. 100 Elder Talmage said: "We cannot reasonably regard this circumstance as evidence of extreme destitution; doubtless it entailed inconvenience, but it gives us no assurance of great distress or suffering." Jesus the Christ, p. 87. The inn at Bethlehem was the original home of Boaz. It came by inheritance to David, who built a fortress there. It was then sold and became an inn, but by Jewish law after 50 years, property sold reverts to the original family. Therefore, Joseph owned the inn in Bethlehem. Joseph and Mary were not poor. They were of royal blood and owned much property in Bethlehem and Nazareth, however they may have been land rich and cash poor. There were two types of inns in those days; ones with innkeepers and those without. This inn was without an innkeeper. There were no separate rooms, only four walls and a roof. The lower section of the inn was for the traveler's animals. The cave nearby the inn was sometimes used for overflow for the animals. It could be made clean with fresh straw and offered some privacy. This was the cave where David was anointed King of Israel generations earlier. By Jewish custom, a child born in an inn belonged to all those in the inn and they were to provide gifts for that child. A child born in a palace belonged to the kingdom. A child born in a stable belonged to everyone.)

There is much debate as to the actual date of the birth of Jesus. Elder Talmage said: "We believe that Jesus Christ was born in Bethlehem of Judea, April 6, BC1. Jesus the Christ, p. 98 He was born at Passover, or the first full moon after the first day of spring. April 6, 1830 was also the first full moon after the first day of spring. It was also Passover. What is a manger? What did it look like? In Palestine animals were fed in stone troughs. Even the resting place of the infant Jesus was symbolic. The Rock of Israel laid in a stone crib.)

3 Nephi 1:15 And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold, at the going down of the ^asun there was ^bno darkness; and the people began to be astonished because there was no darkness when the night came.

Luke 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. **(WHAT DO WE KNOW ABOUT THE SHEPHERDS?** These were not ordinary shepherds, but those watching over the sheep destined for sacrifice



on the great altar in the Lord's House. There were many shepherds in Palestine, but only to those who watched over the temple flocks did the herald angel come; only they heard the heavenly choir. Mortal Messiah, p. 347.)

9 And, lo, (an) angel of the Lord (appeared unto) them, and the ^aglory of the Lord shone round about them: and they were sore afraid.

10 (But) the angel said unto them, Fear not: for, behold, I bring you ^agood tidings of great ^bjoy, which shall be to all people.

11 For unto you is ^aborn this day in the city of David a ^bSaviour, (who) is Christ the ^cLord.

12 (And this is the way) Ye shall find the babe (he is) wrapped in swaddling clothes, (and is) lying in a manger. **(WHAT IS THE SIGNIFICANCE OF THE SWADDLING CLOTHES?** The swaddling clothes and the manger were not a sign, which would identify Jesus; the angel was merely describing where he was and how he was dressed. DNTC, p. 97. Elder Russell M. Nelson said: Why was reference made twice in Luke 2 to His being wrapped in swaddling clothes? What is the meaning of those five words "wrapped him in swaddling clothes"? I sense a significance beyond the use of an ordinary diaper and receiving blanket. Instead of those five words in the English text, only one word is needed in the Greek New Testament. That word is *sparganoo*, which means to envelop a newborn child with special cloth, strips of which were passed from side to side. The cloth would probably bear unique family identification. That procedure was especially applicable to the birth of a firstborn son. His wrappings surely would have been distinctive. I think that such a concept of a cloth with family markings might also have been relevant when Joseph, son of Israel, became the birthright son and received the unique cloth coat of many colors - a fabric symbolic of the birthright. All babies were wrapped in swaddling clothes, and many were lain in a manger. In Bethlehem at the time there were about 300 people and would have been about 20 babies in swaddling clothes. How were the shepherds going to be able to tell which baby was the One spoken of by the angels? Mary wore a royal blue outer cloak signifying her royal blood. She laid this upon the straw in the manger. Over this went her white mantle with the golden candlestick embroidered upon it, signifying that she had been dedicated to the Lord - a candlestick of the Lord. The child was laid directly upon this. He had been carefully wrapped in special, symbolic swaddling clothes. First, as Jewish custom dictated and good mothers adhered to, the child would have a strip of blue and white cloth with his royal genealogy embroidered in silver, signifying a son of royal birth. The second strip would also be blue and white with the paternal genealogy embroidered in silver. The third strip would be red, signifying the blood of Moab, for he was a descendant of Ruth. There would be a white strip embroidered in silver with

Genesis 1 & 2. There would be two more white strips embroidered with the tree of life and the tree of good and evil, representing the choices one makes in life. The next strip would be stripes of many colors, as after Joseph's coat of many colors, signifying that this child would become the head or chief of his family. The last strip would be the shepherd's plaid, boxes of gold and white for David was a shepherd and Christ a descendant of David and considered a shepherd. (The source for this was from Brent Sloan who did research at BYU. Also, similar findings were done by Marie Nielsen Schreiner and Mme. Lydia M. Von Finelstein Mountford.) **WHAT IS A MANGER AND WHAT WAS IT MOST LIKELY MADE OF? It was most likely made of stone.)**

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 ^aGlory to God in the highest, and on earth ^bpeace, good will to men. (The Greek version is "among men of good will" or "among men who are righteous.")

15 And it came to pass, **(when)** the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord ha(s) made known unto us.

16 And they came with ^ahaste, (The shepherds did not wait, they went immediately. Bethlehem sat upon the top of a hill, so when the shepherds looked at Bethlehem from their flocks, they looked up, as we look up today to the Lord.) and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen, they made known abroad the saying which was told them concerning this child. (We also, should make known abroad the restored gospel in our day.)

18 All they **(who)** heard *it* ^awondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and ^apondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things **(which)** they had heard and seen, as **(they were manifested)** unto them.

21 And when eight days were accomplished for the ^acircumcising of the child, his name was called ^bJESUS, which was so ^cnamed of the angel before he was conceived.

22 And when the days of her ^apurification according to the law of Moses were accomplished, (The period of purification was 40 days for a male child and 80 days for a female.) they brought him to Jerusalem, (It was 5 or 6 miles from Bethlehem to Jerusalem.) to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male **(which)** openeth the ^awomb shall be called holy to the Lord;) (All first born sons had to be redeemed from service in the sanctuary. Talmage said: "In remembrance of this manifestation of power (the killing of the Egyptians' first born) the Israelites were required to dedicate their firstborn sons to the service of the sanctuary. Subsequently the Lord directed that all males belonging to the tribe of Levi should be devoted to this special labor instead of the firstborn in every tribe; nevertheless the eldest son was still claimed as particularly the Lord's own, and had to be formally exempted from the earlier requirements of service by the paying of a ransom. Jesus the Christ, p. 90-91)

24 And to offer a sacrifice according to that which is **(written)** in the law of the Lord, A pair of ^aturtledoves, or two young pigeons. (Every mother was supposed to furnish a yearling lamb for a burnt offering, and a young pigeon or dove for a sin offering; but in the case of any woman who was unable to provide a lamb, a pair of doves or pigeons might be offered. We learn of the humble circumstances of Joseph and Mary from the fact that they brought the less costly offering, two doves or pigeons, instead of one bird and lamb. Jesus the Christ, p. 91 "The modest temporal circumstances of Joseph and Mary

are apparent from their presentation of the less costly sacrificial offering.” DNTC, p. 99)

25 And, behold, there was a man **(at)** Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. **(Simeon was a prophet. Mortal Messiah, p. 354)**

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy ^asalvation,

31 Which thou hast prepared before the face of all people;

32 A ^alight ^bto lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and **(Mary)** marvelled at those things which were spoken of **(the child)**.

34 And Simeon blessed them, and said unto Mary, Behold, this *child* is ^aset for the ^bfall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall ^apierce through **(him to the wounding of thine)** own soul also,) that the thoughts of many hearts may be revealed.



36 And there was one Anna, a ^aprophetess, the daughter of Phanuel, of the tribe of As(h)er: she was of a great age, and had lived with a husband **(only)** seven years **(, whom she married in her youth;)**

37 And she **(lived)** a widow about fourscore and four years, **(who)** departed not from the temple, but served *God* with ^afastings and prayers night and day. (“Assuming she married at the age of twelve, which is possible in the East, Anna thus would have been at least 103.” DNTC, p. 101)

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all **(those who)** looked for ^aredemption in Jerusalem.

39a And when they had performed all things according to the law of the Lord,

Matthew 2:1 NOW
when Jesus was ^aborn

in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, **(WHO WERE THE WISE MEN? Elder McConckie has said: “As to the men themselves, one thing is clear. They had prophetic insight. It was with them as it had been with saintly Simeon: the Lord had revealed to them, as it were, that they should not taste death until they had seen and worshipped the Christ. They knew the King of the Jews had been born, and they knew that a new star was destined to arise and had arisen in connection with that birth. The probability is they were themselves Jews who lived, as millions of Jews then did, in one of the nations to the East.” Mortal**



Messiah, p. 358 “...an unspecified number of wise men. Whether they were two, three, or twenty in number is a matter of pure speculation. To suppose they were members of the apostate religious

cult of the Magi of ancient Media and Persia is probably false. Rather, it would appear they were true prophets, righteous persons like Simeon, Anna, and the shepherds, to whom Deity revealed that the promised Messiah had been born among men.” DNTC, p. 103 It may be possible that while Lehi was in Arabia, a period of eight years, he taught the people near where they lived. If so, he would have taught them that the Messiah was coming 600 years after his departure from Jerusalem. However, he would not have known the city of the Messiah’s birth, because Micah’s prophecy (Micah 5:2) was written after Lehi left Jerusalem and he would not have had it. These, however, would have been Arabian Jews. According to the Bible Dictionary, frankincense comes from Arabia. The Bible dictionary also says that Myrrh is from Arabia and eastern Africa. Isaiah 60:6 says: “...all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord.” Sheba was southern Arabia. Bountiful, where Lehi lived for 8 years, is thought to be in southern Arabia.)

2 Saying, ^aWhere is (the child) that is born (the Messiah) of the Jews? for we have seen his ^cstar in the east, and (have) come to ^dworship him. (HOW WOULD THE WISE MEN HAVE KNOWN TO LOOK FOR A STAR? Numbers 24:17 says: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. Maybe the prophets interpreted that to mean a new star would arise at his birth. (According to Hugh Nibley, this event may have been caused by a supernova which would explain the light that continued after the going down of the sun and the new star arising, but which later disappeared.) Elder McConkie said: “As to the star, there is nothing mysterious about it. The [wise men]...were not reading portents in the skies nor divining the destinies of men by the movement of celestial bodies in the sidereal heavens. The new star was simply a new star of the sort we are familiar with. No doubt it exhibited an unusual brilliance, so as to attract special attention and so as to give guidance to those who walked in its light, but it was, nonetheless, a star. Mortal Messiah, p. 359. Helaman 14: 5 And behold, there shall a new ^astar arise, (Fulfilled in 3 Nephi 1:21. Our Lord’s birth into mortality was accompanied by the appearance of a “new star” in the heavens. It is apparent that another prophet, or perhaps even a number of prophets in the Old World, had also prophesied of this sign, for when the wise men arrived in Jerusalem seeking the “Messiah of the Jews” they said, “We have seen his star in the east, and have come to worship him” (JST, Matthew 3:2). The statement seems to assume that the Jews of Jerusalem were aware that a new star would bear record of the holy birth, as at least the leaders were that the birth itself would take place in Bethlehem (Micah 5:2). After the wise men had been questioned by Herod, “the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. (Matthew 2:9-10.) There is no Old Testament prophecy on this aspect of the Savior’s birth that is comparable to that of Samuel the Lamanite. The nearest allusion is found in the prophecy of Balaam, who, speaking of the Messiah himself, said: “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel” (Numbers 24:17). This prophecy obviously refers to the first coming of Christ but does not announce itself as indicating a sign of his birth. The only other related passage is in the book of Revelation, where Christ refers to himself as “the bright and morning star” (Revelation 22:16). The appearance of a star, or of a phenomenon of light accompanying the birth of one destined to a significant role in history, is a common motif in the literature of the ancient Near East. Such legends are but the dim reflection of the lost prophecy of the star that was to announce the Messiah’s birth. DCBM, 3:409-410) such an one as ye never have beheld; and this also shall be a sign unto you. (Bruce R. McConkie: “In listing the signs to attend the birth of Jesus, Samuel the Lamanite prophesied: ‘There shall a new star arise, such an one as ye never have beheld.’ (Hela. 14:5.) That this new star was seen by the whole Nephite nation at the actual time of the heavenly birth, is also recorded in the Book of Mormon. (3 Ne. 1:21.) There is, however, no comparable Messianic prophecy in the Bible as we now have it. The nearest allusion to such is found in the prophecy of Balaam who, speaking of Messiah himself, said: ‘There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.’ (Num. 24:17.) But there can be little doubt that others besides the Nephites knew by revelation that great

signs and wonders, including the rise of a new star, were to attend Messiah's birth. The language of the wise men, upon reaching Jerusalem, clearly assumes that the Jews were just as aware that a new star would bear record of the holy birth as they were that the birth itself should take place in Bethlehem.” (Doctrinal New Testament Commentary, p. 103-4)

3 When Herod the king had heard (of the child,) he was troubled, and all Jerusalem with him. (Herod was a Jew a descendant of Ishmael and Esau.)

4 And when he had gathered all the chief priests and scribes of the people together, he ^ademanded of them, (saying,) ^bwhere (is the place that is written of by the prophets, in which) Christ should be born. (For he greatly feared, yet he believed not the prophets.)

5 And they said unto him, (It is written by the prophets, that he should be born) In Bethlehem of Judaea: for thus (have they said),

6 (The word of the Lord came unto us, saying,) And thou ^aBethlehem, (which lieth) in the land of (Judea, in thee shall be born a prince, which) art not the least among the princes of Jud(e)a: for out of thee shall come a ^cGovernor, (the Messiah, who) shall (save) my people Israel.

7 Then Herod, when he had called the wise men (privily), enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found (the child), bring me word again, that I may come and worship him also.

9 (TO WHERE DID THE STAR POINT?) When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, (until) it came and stood over where the young child was. (In the house in Bethlehem.)

10 When they saw the star, they rejoiced with exceeding great joy.



11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and ^afrankincense, and myrrh. (HOW OLD WAS JESUS WHEN THE WISE MEN VISITED HIM? The time frame of their visit: more than seven weeks after his birth and quite possibly several months or even nearly three years elapsed between this visit and the nativity. It could not have taken place during Mary's forty days of purification, because immediately following them the holy family went to Nazareth to live, whereas following the visit of these eastern prophets, Joseph, Mary and Jesus fled into Egypt for a season. It is worthy of note that the wise men found Jesus in a house not a stable, inn, or temporary abiding place; that he is called "young child" not a baby, a total of seven times in the course of references to the diligent nature of Herod's inquiry as to the actual time of the

birth; and that a child is two years of age until the time of his third birthday. Now assuming that Herod would order the massacre of all young children in the general age bracket involved, still the presumption arises that a number of months or even one or two years may have elapsed before the arrival of the eastern visitors.” DNTC, p. 106-7)

12 And being warned of God in a ^adream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appear(d) to Joseph in a (vision), saying, Arise, and take the young child and his mother, and flee into Egypt, and (tarry) thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 (And then) he arose, (and) took the young child and (the child's) mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of ^aEgypt have I called my son. (“Since Herod is believed to have died when Jesus was two or three years old, our Lord’s sojourn in that land may have been as short as a few months.” DNTC, p. 104)

16 ¶ Then Herod, when he saw that he was ^amocked of the wise men, ^bwas exceeding wrath, and sent forth, and ^cslew all the children that were in Bethlehem, and all the ^dcoasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. (The edict to kill all boys, not children, but boys under the age of two probably did not exceed the number of 20. Mortal Messiah, p. 363.)

17 Then was fulfilled that which was spoken by (Jeremiah) the prophet, saying,

18 In ^aRama there (was) a voice heard, lamentation, and weeping, and great ^bmourning, Rachel weeping for (the loss of) her ^cchildren, and would not be comforted, because they (were) not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appare(d) in a (vision) to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the ^aland of Israel: for they are dead (who) sought the young child’s life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the (stead) of his father Herod, he was afraid to go thither: (but) notwithstanding, being warned of God in a (vision) he (went) into the (eastern) parts of Galilee:

23 And he came and dwelt in a city called ^aNazareth: that it might be fulfilled which was ^bspoken by the prophets, He shall be called a ^cNazarene.

Luke 2:39b they returned into Galilee, to their own city Nazareth.

40 And the child grew, and ^awaxed strong in spirit, (being) filled with wisdom: and the ^bgrace of God was upon him.

(According to Elder McConkie, at the time of the espousment and marriage, Joseph and Mary lived in Nazareth; they traveled to Bethlehem for the birth; Jesus was circumcised in Bethlehem; after the 40 days, they traveled to Jerusalem to present Jesus at the temple; they then returned to Nazareth; they then moved to Bethlehem for an unknown reason, obtained a house there and were there when the wise men came; warned of God they went into Egypt; then after Herod’s death they planned on returning to Bethlehem, but for fear of Herod’s son, they went to Nazareth. Jesus lived in Nazareth probably 27 or 28 years. DNTC, p. 109) (WHAT WAS JOSEPH’S AND THEREFORE JESUS’ PROFESSION IN NAZARETH?) (Elder Talmage said: “He came among men to experience all the natural conditions of mortality; He was born as truly a dependent, helpless babe as is any other child; His infancy was in all common features as the infancy of others; His boyhood was actual boyhood, His development was as necessary and as real as that of all children. Over His mind had fallen the veil of forgetfulness common to all who are born to earth, by which the remembrance of primeval existence is shut off. The Child grew, and with growth there came to Him expansion of mind, development of faculties, and progression in power and understanding. His advancement was from one grace to another, not from gracelessness to grace; from good to greater good, not from evil to good, from favor with God to greater favor, not from estrangement because of sin to reconciliation through repentance and propitiation. Our knowledge of Jewish life in that age justifies the inference that the Boy was well taught in the law and the scriptures, for such was the rule. He garnered knowledge by study, and gained wisdom by prayer, thought, and effort. Beyond question He was trained to labor, for idleness was abhorred then as it is now; and every Jewish boy, whether carpenter’s sons, peasant’s child or rabbi’s heir, was required to learn and follow a practical and productive vocation. Jesus was all that a boy

should be, for His development was unretarded by the dragging weight of sin; he loved and obeyed the truth and therefore was free. Jesus the Christ, p. 105-106)

(“Although western language Bibles refer to Mary’s husband as a carpenter, the Greek Bible calls him a craftsman. The industry of Nazareth was, and still is, the regional rock quarry.” New Testament Supplemental Study Material, Daniel Rona, p. 16. Joseph, and hence Jesus, did not just work with wood, but with stone, metal, and other elements. Most homes in the region were made from rock and stone.)



The purpose of the story of Jesus’ birth is to bear testimony that Jesus is the Son of God, the Redeemer of the world. This I so testify.

All Biblical scriptures quoted are from the Joseph Smith Translation. These are highlighted in purple.

Other sources used: Doctrinal New Testament Commentary, Bruce R. McConkie; Jesus the Christ, James E. Talmage; New Testament Supplemental Study Material, Daniel Rona; The Mortal Messiah, Bruce R. McConkie; The Manger and the Inn, Kenneth Bailey; Research Project at BYU, Brent Sloan; Marie Nielsen Schreiner and Mme. Lydia M. Von Finelstein Mountford; The Life and Teachings of Jesus and His Apostles, Institute Manual; Guide to the Life of Christ, Richard Anderson.