

LESSON 14
“The Law Of Consecration”
D&C 42:30-42; 51; 78; 82; 104:11-18, Our Heritage, page 26

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)

SCRIPTURES:

THE DOCTRINE AND COVENANTS SECTION 42

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."

(What are the purposes of the law of consecration?)

30 (To care for the poor) And behold, thou wilt remember the ^apoor, and ^bconsecrate of thy properties 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.)

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.

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.)

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—

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.

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)

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;

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.

SECTION 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)

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; 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.

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.

SECTION 78

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.)

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 ^bbought 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.

SECTION 82

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.

3 For of him unto whom ^amuch is ^bgiven much is ^crequired; and he who ^dsins against the greater ^elight shall ^freceive the greater ^econdemnation.

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.

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.

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.

10 I, the Lord, am ^abound when ye do what I say; but when ye do not what I say, ye have no ^bpromise.

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.

14 For ^aZion must increase in ^bbeauty, 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.

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 ^estorehouse, 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.

SECTION 104

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.

11 It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his ^astewardship;

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. (Psalm 24:1: THE ^aearth is the ^bLORD's, and the fulness thereof; the world, and they that dwell therein.)

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; 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.

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) 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, unto the ^cpoor and the needy, he shall, with the wicked, lift up his eyes in ^dhell, being in torment.

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).