

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." 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 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." 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 ^dorganized and established ^eagreeable to the ^elaws 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 ^acalled of God, and ^bordained an ^capostle of Jesus Christ, to be the ^dfirst ^eelder 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 ^aappendages 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 ^etestified 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 ^bbeareth 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 **‘Wherefore 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 ^gbaptism of fire and of the Holy Ghost; and then can ye speak with the ^htongue 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 ^etaken 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 ^ccontrite 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 name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission 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 apostle is an elder, and it is his calling to baptize;**

39 **And to ordain other elders, priests, teachers, and deacons;**

40 **And to administer bread and wine—the emblems of the flesh and blood of Christ—**

41 **And to confirm those who are baptized into the church, by the laying on of hands** (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, ^bteach, 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 ^cordained 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.