

Come Follow Me Lesson 16

April 12-18

D&C 37-40

D&C 37

Joseph Smith Papers - 69

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, near Fayette, New York, December 1830. HC 1: 139. Herein is given the first commandment concerning a gathering in this dispensation. (Joseph Smith: It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. [Jude 3, 14, 15; Colossians 4:16; 1 Corinthians 5:9.] The common remark was, "They are lost books!" but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam. To the joy of the little flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch: [Moses, ch. 7, quoted.] Soon after the words of Enoch were given, the Lord gave the following commandment: [Section 37, follows.] (HC 1:131-39, December 1830; Fayette, New York.) This revelation was given eight months after the Church was officially organized. Since 6 April 1830, the Church had grown to about 200 Saints in the state of New York. Missionary efforts had been extended westward to Kirtland, Ohio, and to the borders of Missouri. Missionaries had been particularly successful in the Kirtland area, where they baptized about 127 people during the two or three weeks they spent there on their way to Missouri (see Roberts, *Comprehensive History of the Church*, 1:231). The Church continued to grow rapidly in that area after they departed. By the time of this revelation, such notable leaders as Parley P. Pratt, Orson Pratt, Sidney Rigdon, Edward Partridge, and Thomas B. Marsh had joined the Church. Revelations had poured down from heaven as the Prophet Joseph Smith received guidance for individual Saints, direction in revising the Bible, and the records of Moses and Enoch. But Satan's efforts were unrelenting. Persecution raged, and the Prophet was arrested a number of times on false charges. Now, in December 1830, the voice of the Lord was heard again. But this time the Lord's will was that Joseph cease revising the Bible and move to Ohio. Section 37 is the first revelation directing the Saints to gather to a central place. In it the Lord charted a westward course for the restored Church. Institute Manual, 74)

1—4, The saints are called to gather at the Ohio.

1 BEHOLD, I say unto you that it is not expedient in me that ye should ^atranslate (Joseph was in the process of translating the Bible at this time. John A. Widtsoe: **The use of the Bible by L.D.S. missionaries led, however, to one of the most notable labors of Joseph Smith. The teachings of the Book of Mormon, and the revelations he had received, convinced Joseph that in the Bible were many errors, such as unauthorized additions, incomplete statements, and faulty translations. This seemed to him, a lover and expounder of truth, out of keeping with the sacred nature of the volume. Therefore, after placing the matter before the Lord he began the so-called "inspired translation" of the Bible. In June, 1830, less than three months after the Church was organized, there was revealed to him the "Visions of Moses," which gave a more complete account of the events mentioned in the book of Genesis, and set forth many lost doctrines; for example, the meaning of the fall of Adam and Eve, long misunderstood because of the imperfections of existing**

translations of the Bible, was cleared, and shown to be a necessary act in the development of the Lord's plan of salvation. [Moses, chapters 2-8.] Towards the end of the year 1830, with Sidney Rigdon as assistant, he began a somewhat full "explanation and review" of the Old and New Testaments. The work then done is a convincing evidence of Joseph's inspiration. Thousands of the changes were made, all conforming to common sense, and many in full harmony with later modern scholarship. Disputed meanings were made clear, and new doctrines expounded.) any more until ye shall go to the Ohio, and this because of the enemy and for your sakes. (Why move to Ohio? For their own safety and to build a temple. The call to the Ohio was for two reasons. The opposition to the Church in and around Fayette had become bitter. There had been many converts made among the followers of Sidney Rigdon in Kirtland, and the spirit there was friendly. The trend of the Church was ever westward; as persecution arose, and it became necessary to seek protection the Church moved farther and farther west. The Lord had a design in this. The place of the City Zion was west and it was necessary that eventually the Church be located there. Although it would not be a permanent residence, until Zion is redeemed. Not only was Joseph Smith and Sidney Rigdon commanded to go to Ohio, but this came as a command to the entire Church. Joseph Fielding Smith, Church History and Modern Revelation, 1:163.)

2 And again, I say unto you that ye shall not go until ye have preached my gospel in those parts, and have ^astrengthened up the church whithersoever it is found, and more especially in ^bColesville; for, behold, they pray unto me in much faith.

3 And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at ^athe Ohio, (Though unknown to the Saints at this time, it would be in Kirtland, Ohio, that some of the most important events of this dispensation would take place. Their gathering there was necessary for the construction of a temple and the subsequent appearance of Christ—to accept that edifice as his house—and then the appearance of Moses, Elias, and Elijah to restore the keys, powers, and majesties they held when on earth. It would be here that the Saints would be "endowed with power from on high" (D&C 38:32). **Almost half of the revelations in the Doctrine and Covenants were given in Ohio.** It was here that the school of the prophets was formed, the Lectures on Faith given, most of the work on the Joseph Smith Translation completed, and the Abraham papyrus purchased. It was also here that the law of consecration was revealed and revelations relative the establishment of Zion received. **No period in the history of the Church equals the Ohio era for the outpouring of divine knowledge.** Revelations of the Restoration, p. 271-72) against the time that my servant Oliver Cowdery shall return unto them. (Oliver was still the second elder of the Church, and therefore, was very important to the Church.)

4 Behold, here is wisdom, and let every man ^achoose for himself until I come. Even so. Amen.

D&C 38

Revelation given through Joseph Smith the Prophet, at Fayette, New York, January 2, 1831. HC 1: 140—143. The occasion was a conference of the Church.

(As the year 1831 dawned, Joseph Smith envisioned “a prospect great and glorious for the welfare of the kingdom” (*History of the Church*, 1:140). The Lord had previously charged the Church to “seek to bring forth and establish the cause of Zion” (D&C 6:6 ; 11:6 ; 12:6 ; 14:6). From the time this commandment was first given until his martyrdom, the Prophet labored diligently to this end. He once said, “We ought to have the building up of Zion as our greatest object” (*History of the Church*, 3:390). During the month of December 1830, Joseph Smith received by revelation the remainder of the book of Moses. Chapters 6 and 7 dealt specifically with the establishment of Zion in Enoch’s day. Two things were needed before Zion could be built in this dispensation, however: revelation from the Lord giving His law and the order of Zion, and the preparation and sanctification of the Saints. The fulfillment of the

first requirement was begun on 2 January 1831. During the third conference of the Church, the Prophet received Doctrine and Covenants 38. In it the Lord said that He was “the same which had taken the Zion of Enoch into mine own bosom” (D&C 38:4). He further revealed why He had commanded the Saints to move to Ohio: “There I will give unto you my law; and there you shall be endowed with power from on high” (D&C 38:32). This revelation was the Lord’s answer to those who wondered why they should move three hundred miles to the west in the dead of winter. Institute Manual, 75)

1—6, Christ created all things; 7—8, He is in the midst of his saints, who shall soon see him; 9—12, All flesh is corrupted before him; 13—22, He has reserved a land of promise for his saints in time and in eternity; 23—27, The saints are commanded to be one and esteem each other as brethren; 28—29, Wars are predicted; 30—33, The saints are to be given power from on high and go forth among all nations; 34—42, The Church is commanded to care for the poor and needy, and to seek the riches of eternity.

1 THUS saith the Lord your God, even Jesus Christ, the Great ^aI AM, Alpha and Omega, the ^bbeginning and the end, the ^csame which looked upon the ^dwide expanse of eternity, and all the seraphic ^ehosts of heaven, (The **hosts of heaven referred to here are unembodied spirits yet to be born into mortality** (D&C 45:1; Genesis 2:1; Moses 3:1; Abraham 5:1). **Seraphim is the plural form of the Hebrew word seraph, which means "burning."** Revelations of the Restoration, McConkie, p. 276. **Seraphs are angels who reside in the presence of God...it is clear that seraphs include the unembodied spirits of pre-existence, for our Lord looked upon the wide expanse of eternity and all the seraphic hosts of heaven, before the world was made. **Whether the name seraphs also applies to perfected and resurrected angels is not clear...****) ^fbefore the world was ^gmade;

2 The same which ^aknoweth all things, (Scripture testifies that all three members of the Godhead have all knowledge— past, present, and future. This stands in sharp contrast with the idea held by some that God is forever learning. To suppose this is also to admit that God is forever ignorant. It is the testimony of all the standard works that God— meaning the Father, the Son, and the Holy Ghost—knows all things both in heaven and on earth (Mosiah 4:9). **Joseph Smith explained that unless God had all the attributes of godliness in perfection, including knowledge, we could not be expected to exercise faith in him. "Without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him"** (Smith, Lectures on Faith, 4:11). See commentary on Lectures on Faith, 4:11, page 840. **The omniscience of God troubles some because they suppose it to be in conflict with agency. If God knows that something is going to happen, they argue, we have no power of choice to prevent it. They assume that foreknowledge has a causal effect, reasoning that if God knows we are going to do something wrong, we are predetermined to do it. Were that the case, it would also follow that God's ignorance of future events would have a preventive effect. That is, if God did not know something was going to happen, then it wouldn't happen. If that were true, it would follow that we have agency or freedom of choice in direct proportion to God's ignorance. Thus, rather than rejoice in the knowledge of God, scripture should exult in his ignorance. The whole chain of thought is threadbare. Ignorance about the cause of cancer never prevented it, and knowledge of it never caused it. Our knowledge that one season follows another, that the tides come and go, that the sun rises and sets, has nothing to do with their happening; nor will our ignorance of these events deter them in any way. Our ignorance or knowledge of either the laws of nature or the laws of the gospel is without causal effect. True it is that God has the power to intervene and prevent certain things from happening, but he will not do so to contravene the agency that he himself gave us.** Revelations of the Restoration, McConkie, p. 276-77) for ^ball things are ^cpresent before mine eyes;

(To Moses the Lord said, "All things are present with me, for I know them all" (Moses 1:6). **For God past, present, and future are always before him as one.** Exalted beings "reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's" (D&C 130:7-9). Revelations of the Restoration, McConkie, p. 276-77)

3 I am the same which ^aspake, and the world was made, and all things came by me. (Under the direction of the Father, **Christ has created worlds without number.** "By the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten" (Moses 1:32-33). When Christ says, "all things came by me," as he does in this text, he is speaking by divine investiture of authority. That is, he is speaking in the first person for his Father. **Although the great labor of creation rested with Christ, he is not the father of the spirits of men, nor did he create himself.** In the premortal realm Christ was the firstborn of all the spirit children of our eternal Father. In mortality he is the Only Begotten of the Father, meaning the only Son begotten of God in the flesh, or with blood. Revelations of the Restoration, McConkie, p. 276-77)

4 I am the same which have taken the ^aZion of ^bEnoch into mine own bosom; and verily, I say, even as many as have ^cbelieved in my name, for I am Christ, and in mine own name, by the virtue of the ^dblood which I have spilt, have I pleaded before the Father for them. (Why is Christ mentioning the City of Enoch here? Because the Saints will be called upon to establish Zion themselves. **Between Enoch and the Flood those who accepted the gospel were gathered to Zion, and eventually Enoch's Zion itself was physically taken up from the earth into heaven, or "into mine own bosom."** According to Joseph Smith Translation Genesis 14:32–36, Melchizedek, who blessed Abraham and accepted his tithing, was also able to establish Zion with his people. The people of Nephi were able to establish Zion after the visit of the Savior among them. In time to come, the Latter-day Saints will establish Zion on the American continent, which Zion will be called the New Jerusalem (see Articles of Faith 1:10; Ether 13:1–12). Then, at or near the beginning of the Millennium, God will bring the Zion of Enoch physically back to the earth to be joined together with the "New Jerusalem" Zion of the Latter-day Saints (see D&C 133:24; Moses 7:62–64). These references to Enoch and Zion in Moses 7, received in mid-December 1830, and in Doctrine and Covenants 38, received a couple of weeks later on 2 January, clearly anticipate what the Saints themselves did not really know yet—that they were going to be invited to establish Zion, the New Jerusalem, in Missouri in their own lifetime. ACD&C 1:258-59)

5 But behold, the residue of the ^awicked have I kept in ^bchains of darkness until the ^cjudgment of the great day, which shall come at the end of the earth; (The wicked won't recognize events preceding the Second Coming because they can't see spiritually.)

6 And even so will I cause the wicked to be kept, that will not hear my voice but ^aharden their hearts, and wo, wo, wo, is their doom.

7 But behold, verily, verily, I say unto you that mine ^aeyes are upon you. I am in your ^bmidst and ye cannot ^csee me; (President Harold B. Lee said: "I have a session with the missionary groups as they go out, in the temple, where they are permitted to ask intimate questions that wouldn't be proper to be discussed elsewhere. They sometimes ask, Could you tell us a certain place in the temple where the Savior has been seen? My answer is, 'Keep in mind that this is the house of the Lord; this is the place that we try to keep as pure and holy and sacred as any building we have. This is the most likely place he would come when he comes on earth. Don't ask for a certain place because he has walked these halls. How do you know but what he is here in your midst?'" (In Conference Report, British Area Conference 1971, pp. 135–36; or *Ensign*, Nov. 1971, pp. 12–13.) Institute Manual, 76)

8 But the day soon cometh that ye shall ^asee me, and know that I am; for the ^bveil of darkness shall soon be rent, and he that is not ^cpurified shall not ^dabide the day.

9 Wherefore, **gird up your loins and be prepared.** (Get to work and be ready) Behold, the ^akingdom is yours, and the enemy shall not overcome.

10 Verily I say unto you, ye are ^aclean, (speaking of the church collectively) but not all; and there is none else with whom I am well ^bpleased;

11 For all ^aflesh is corrupted before me; and the powers of ^bdarkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

12 Which causeth ^asilence to reign, and all eternity is ^bpained, and the ^cangels are waiting the great command to ^dreap down the earth, to ^egather the ^ftares that they may be ^gburned; and, behold, the enemy is combined. (organized)

13 And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your ^adestruction in process of time, and ye knew it not;

14 But now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are ^aguilty before me, but I will be merciful unto your ^bweakness.

15 Therefore, be ye ^astrong from henceforth; ^bfear not, for the kingdom is yours.

16 And for your salvation I give unto you a commandment, (the commandment is mentioned in verse 32) for I have heard your ^aprayers, and the ^bpoor have complained before me, and the ^crich have I made, and all flesh is mine, and I am no ^drespector of persons.

17 And I have made the earth rich, and behold it is my ^afootstool, wherefore, again I will stand upon it.

18 And I hold forth and deign to give unto you greater riches, even a land of ^apromise, a land ^bflowing with milk and honey, upon which there shall be no ^ccurse when the Lord cometh;

19 And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

20 And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the ^ainheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away. (To better understand the Lord's promise in these verses, one needs to understand that the Lord created the earth for His children and that it reflects the level of life that they live. Elder Bruce R. McConkie described four of the stages the earth has gone through and will yet go through:

“Edenic earth . Following its physical creation, the earth was pronounced *good* . It was a *terrestrial or paradisiacal* state. There was no death either for man or for any form of life, and ‘all the vast creation of animated beings breathed naught but health, and peace, and joy.’ (2 Ne. 2:22 ; *Voice of Warning*, pp. 89–91.) **“Telestial earth**. When Adam fell, the earth fell also and became a mortal sphere, one upon which worldly and carnal people can live. This condition was destined to continue for a period of 6,000 years, and it was while in this state that the earth was baptized in water. (D. & C. 77:6–7, 12 ; *Man: His Origin and Destiny*, pp. 415–436, 460–466.) **“Terrestrial earth** . ‘We believe . . . that the earth will be *renewed* and receive its *paradisiacal glory* .’ (Tenth Article of Faith .) Thus, the earth is to go back to the primeval, paradisiacal, or terrestrial state that prevailed in the days of the Garden of Eden.

Accompanying this transition to its millennial status the earth is to be burned, that is, receive its baptism of fire. It will then be a new heaven and a new earth, and again health, peace, and joy will prevail upon its face. (D. & C. 101:23–32 ; Isa. 65:17–25 ; Mal. 3:1–6 ; 4:1–6 ; *Man: His Origin and Destiny*, pp. 380–397.) **“Celestial earth** . Following the millennium plus ‘a little season’ (D. & C. 29:22–25), the earth will die, be resurrected, and becoming like a ‘sea of glass’ (D. & C. 130:7), attain unto ‘its sanctified, immortal, and eternal state.’ (D. & C. 77:1–2 .) Then the poor and the meek—that is, the godfearing and the righteous—shall inherit the earth; it will become an abiding place for the Father and the Son, and celestial beings will possess it forever and ever. (D. & C. 88:14–26, 111 .)” (*Mormon Doctrine*, p. 211.) The statement that there will be no curse on the land when the Lord comes (see D&C 38:18) refers to the terrestrial earth during the Millennium, whereas the promise that the Saints will possess it during eternity (see D&C 38:18) reflects the earth's eventual celestial state. Institute Manual, 77)

21 But, verily I say unto you that in time ye shall have no ^aking nor ruler, for I will be your king and watch over you. (Christ is our King. “Christ is the *King* . (Ps. 5:2 ; 10:16 ; 44:4 ; 47:6–7 ; 89:18 ; Isa. 6:5 ; 43:15 ; Jer. 23:5 ; 46:18 ; 1 Tim. 1:17 .) By this is meant that he is the Ruler, Lawgiver, and Sovereign in whom all power rests. As King he rules over the heavens and the earth and all things that are in them (Alma 5:50); and also, in a particular sense, he rules over the kingdom of God on earth which is the Church and over the kingdom of God in heaven which is the celestial kingdom.” (McConkie, *Mormon Doctrine*, p. 414.) Though Jesus is King by right and authority, President Joseph Fielding Smith taught that **at the council of Adam-ondi-Ahman, Christ will be crowned the actual, political ruler of the world (see Notes and Commentary on D&C 116:1). President Smith further explained that the kingdom of God includes both political and spiritual aspects, for “when our Savior comes to rule in the millennium, all governments will become subject unto his government, and this has been referred to as the kingdom of God, which it is; but this is the political kingdom which will embrace all people whether they are in the Church or not.** Of course, when every kindred, tongue and people become subject to the rule of Jesus Christ such will be in that political kingdom. We must keep these two thoughts in mind. But the kingdom of God is the Church of Jesus Christ, and it is the kingdom that shall endure forever. When the Savior prayed, ‘Thy kingdom come,’ he had reference to the kingdom in heaven which is to come when the millennial reign starts. **“When Christ comes, the political kingdom will be given to the Church. The Lord is going to make an end to all nations; that means this nation as well as any other. The kingdom of God is the Church, but during the millennium, the multitudes upon the face of the earth who are not in the Church will have to be governed, and many of their officers, who will be elected, may not be members of the Church.”** (*Doctrines of Salvation* n, 1:229–30.) Institute Manual, 77)

22 Wherefore, hear my voice and ^afollow me, and you shall be a ^bfree people, and ye shall have no laws but my laws when I come, for I am your ^clawgiver, and what can stay my hand? (When Christ returns, we will be living his laws, the law of consecration. **The prophetic word declares that with the return of Christ there will be "a full end of all nations" (D&C 87:6), meaning all man-made governments will surrender their authority to the Lord of lords and King of kings, who "will reign personally upon the earth" (Article of Faith 10). Joseph Smith explained that "Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it"** (Teachings of the Prophet Joseph Smith, 268). Having lost the glory of David's day, Israel took great solace in the prophecies that such glory would be restored to her. For instance, Zechariah testified, "And the Lord shall be king over all the earth: in that [millennial] day shall there be one Lord, and his name one" (Zechariah 14:9). Describing that day, Zephaniah wrote: "The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. . . . I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zephaniah 3:15-17, 19-20). And again Hosea wrote, "I am the Lord thy God . . . for there is no saviour beside me. . . . I will be thy king: where is any other that may save thee in all thy cities?" (Hosea 13:4, 10)."When the Lord reigns, how will he do it? John says: 'He shall rule them with a rod of iron.' (Rev. 19:15). What is the rod of iron? Nephi says: 'I beheld that the rod of iron . . . was the word of God, which led to the fountain of living waters, or to the tree of life.' (1 Ne. 11:25). Thus, Christ reigneth in and through and by means of the gospel. There is no other way. Men will be subject to him because they believe the gospel. The gospel is his law. He has no other. And so we read relative to his coming: 'And another trump shall sound, which is the fifth trump, which is the

fifth angel who committeth the everlasting gospel—flying through the midst of heaven, unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth—for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying: Fear God, and give glory to him who sitteth upon the throne, forever and ever; for the hour of his judgment is come.' (D&C 88:103-4). Every knee shall bow! The Lord reigneth! He is King over all the earth!" (McConkie, Millennial Messiah, 590-91). Revelations of the Restoration, 284-85)

23 But, verily I say unto you, ^ateach one another according to the office wherewith I have appointed you;

24 And let every man ^aesteem his brother as himself, and practise ^bvirtue and holiness before me.

25 And again I say unto you, let every man esteem his ^abrother as himself.

26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am ^ajust?

27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be ^aone;

(Salvation comes in our obtaining the mind of Christ and thus being one with him (1 Corinthians 2:16). We are saved to the extent that we have learned to believe as he believes, feel as he feels, and act as he acts. This is the sense in which the Father, Son, and Holy Ghost are spoken of as being one God. The intent of scripture is not to suggest three manifestations of the same God, but rather three persons who are one in thought and deed. To the extent that we do not believe, feel, or act as Christ would, we are not one with him, and thus the Lord would say of us, "Ye are not mine."

Revelations of the Restoration, p. 286) and if ye are not one ye are not mine. (There is great power in unity. Harold B. Lee said: If we are not united, we are not his. Here unity is the test of divine ownership as thus expressed. **If we would be united in love and fellowship and harmony, this Church would convert the world, who would see in us the shining example of these qualities which evidence that divine ownership. Likewise, if in that Latter-day Saint home the husband and wife are in disharmony, bickering, and divorce is threatened, there is an evidence that one or both are not keeping the commandments of God. If we, in our wards and our branches, are divided, and there are factions not in harmony, it is but an evidence that there is something wrong. If two persons are at variance, arguing on different points of doctrine, no reasonable, thinking persons would say that both were speaking their different opinions by the Spirit of the Lord. . . . If it is so important, then, that this people be a united people, we might well expect that upon this principle the powers of Satan would descend for their greatest attack. We might well expect, also, that if there be those of apostate mind among us, they would be inclined to ridicule and to scorn this principle of oneness and unity as being narrow-minded or as being unprogressive. We would likewise expect that those who are enemies would also seek to fight against that principle. . . .** CR, Apr 1950, p. 97-98)

28 And again, I say unto you that the enemy in the secret chambers seeketh your ^alives. (Elder Joseph F. Smith: The hatred of the wicked always has and always will follow the Priesthood and the Saints. The devil will not lose sight of the power of God vested in man—the Holy Priesthood. He fears it, he hates it, and will never cease to stir up the hearts of the debased and corrupt in anger and malice towards those who hold this power, and to persecute the Saints, until he is bound. (At St. George, Utah, April 2, 1877, JD19:24))

29 Ye hear of ^awars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. (This is the earliest allusion to the Civil War. Bruce R. McConkie: **Nor are the days of our greatest sorrows and our deepest sufferings all behind us. They too lie ahead. We shall yet face greater perils, we shall yet be tested with more severe trials, and we shall yet weep more tears of sorrow than we have ever known before. The way ahead is dark and dreary and dreadful. There will yet be martyrs; the doors in Carthage shall again enclose the**

innocent. We have not been promised that the trials and evils of the world will entirely pass us by. If we, as a people, keep the commandments of God; if we take the side of the Church on all issues, both religious and political; if we take the Holy Spirit for our guide; if we give heed to the words of the apostles and prophets who minister among us—then, from an eternal standpoint, all things will work together for our good. Our view of the future shall be undimmed, and, whether in life or in death, we shall see our blessed Lord return to reign on earth. We shall see the New Jerusalem coming down from God in heaven to join with the Holy City we have built. We shall mingle with those of Enoch’s city while together we worship and serve the Lord forever. CR, Apr 1980, p. 98-100.)

30 I tell you these things because of your prayers; wherefore, ^atreasure up ^bwisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but **if ye are prepared ye shall not fear.** (President Ezra Taft Benson: What are some of the calamities for which we are to prepare? In section 29 the Lord warns us of “a great hailstorm sent forth to destroy the crops of the earth.” (D&C 29:16.) In section 45 we read of “an overflowing scourge; for a desolating sickness shall cover the land.” (D&C 45:31.) In section 63 the Lord declares he has “decreed wars upon the face of the earth. ...” (D&C 63:33.) In Matthew, chapter 24, we learn of “famines, and pestilences, and earthquakes. ...” (Matt. 24:7.) The Lord declared that these and other calamities shall occur. These particular prophecies seem not to be conditional. The Lord, with his foreknowledge, knows that they will happen. Some will come about through man’s manipulations; others through the forces of nature and nature’s God, but that they will come seems certain. **Prophecy is but history in reverse—a divine disclosure of future events. Yet, through all of this, the Lord Jesus Christ has said: “... if ye are prepared ye shall not fear.” (D&C 38:30.)** What, then, is the Lord’s way to help us prepare for these calamities? The answer is also found in section 1 of the Doctrine and Covenants, wherein he says: “Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; “And also gave commandments to others. ...” (D&C 1:17–18.) He has also said: “Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.” (D&C 1:37.) Here then is the key—look to the prophets for the words of God, that will show us how to prepare for the calamities which are to come. For the Lord, in that same section, states: “What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.” (D&C 1:38.) CR, Oct 1973, p. 89)

31 And that ye might escape the power of the ^aenemy, and be gathered unto me a righteous people, without ^bspot and blameless—

32 Wherefore, for this cause I gave unto you the ^acommandment that ye should go to the ^bOhio; and there I will give unto you my ^claw; and there you shall be ^dendowed with power from on high; **(The endowment is an ordinance of protection and blessing normally given in a temple. A partial endowment was given in the Kirtland Temple, but the full endowment was not revealed until the Saints were in Nauvoo. The elders of Israel—like their ancient counterparts—were not to go to the nations of the earth until they had received this heavenly endowment (Luke 24:49; Acts 1:4, 8; D&C 95:8-9). Revelations of the Restoration, 287-88. Even today, missionaries do not go out until they are endowed.)**

33 And from thence, whosoever I will shall go forth among ^aall nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be ^bsaved, and I will ^clead them whithersoever I will, and **no power shall ^dstay my hand.**

34 And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and **they shall be ^aappointed by the ^bvoice of the church;** (Common consent. Those who

serve in positions of authority over others in the Church do so only with the consent of those over whom they preside (D&C 26:2; 28:12). Revelations of the Restoration, p. 288)

35 And they shall look to the poor and the needy, and administer to their ^arelief that they shall not suffer; and send them forth to the place which I have commanded them;

36 And this shall be their work, to govern the affairs of the property of this ^achurch.

37 And they that have farms that cannot be sold, let them be left or rented as seemeth them good.

38 See that all things are preserved; and when men are ^aendowed with power from on high and sent forth, all these things shall be gathered unto the bosom of the church.

39 And if ye seek the ^ariches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the ^briches of the earth are mine to give; but beware of ^cpride, lest ye become as the ^dNephites of old. (George Q. Cannon: There is something in the human heart of that character that when human beings are prospering they are apt to be lifted up in pride and to forget the cause or the source of their prosperity; they are apt to forget God, who is the fountain of all their blessings, and to give glory to themselves. It requires a constant preaching of the word of God, a constant pleading with the people, a constant outpouring of the Spirit of God upon the people to bring them to a true sense of their real condition. With all the experience the Latter-day Saints have had, who is there among us that cannot perceive this tendency? Why, it is constantly bringing itself into notice. It becomes in some instances quite offensive, because those who are humble feel the effects of it. Those who are poor, needy and destitute, not gifted with ability to accumulate the things of this world, feel it, and very frequently their hearts are grieved because of it. **There is this tendency we have to contend with as a people and as individuals, and it is something we should constantly bear in mind, that God has sent us here and given unto us a mission on the earth, not to accumulate riches, not to become worldly-minded, not to pile up the things of this world which are perishable, to the injury of ourselves or to our detriment in our progress in the things of the kingdom of God. Is it right that we should take care of ourselves as a people and as individuals? Certainly. Is it right that we should be prudent, that we should take care of those gifts and blessings which God has given unto us, that we should husband our resources, that we should be economical, and not extravagant? Certainly; this is right, this is proper, we should be culpable if we were not so. But with this there is also something else required, and that is, to keep constantly in view that the management and care of these things is not the object that God had in sending us here, that is not the object of our probation. God has shown unto this people repeatedly—and there is scarcely an individual member of the Church who has not had experience in it—that he can give and he can take away.** I have in my mind now many instances where men of wealth—comparatively wealthy at least—have joined this Church, and it seemed as though there was a succession of events after they joined the Church, to deprive them of all they had, to test their faith apparently, but to show them that God did not give men means for the purpose of placing their affections upon them, and then, after they were stripped, he has, in many instances, begun to bless them again, and allowed them to have means in greater abundance than ever they had before. He has done so with this people. We have been stripped of our property, reduced to the last extremity for food and for other necessary comforts, and yet God has multiplied upon us these blessings when he has sent us food, and we have had abundance. But the happiness of a people does not consist in the abundance of worldly things, that is, the abundance of food or of raiment, or of houses, carriages, horses, and costly apparel. It is true that if we are relieved from the pressure of want, if we have the wherewith to supply our necessities, we feel better, we feel a relief that we do not feel when ground down by poverty. But happiness is not entirely dependent upon these circumstances, as doubtless many of my brethren and sisters have proved. I have proved it myself to my entire satisfaction. I have been in reduced circumstances; been on missions when I did not know where to get a mouthful to eat; turned away by the people who dare not entertain me because of the anger that was kindled against us. I could stand by and weep, being a boy and away from all my friends. But I, nevertheless, was happy. I never enjoyed

myself in my life as I did then. I know that happiness does not consist in the possession of worldly things. Still it is a great relief when people can have the means necessary for the support of themselves and families. **If they possess these things and the Spirit of God with them, they are blessed.** JD, 22:100-101)

40 And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the ^alabor of his ^bhands, to prepare and accomplish the things which I have commanded.

41 And let your ^apreaching be the ^bwarning voice, every man to his neighbor, in mildness and in ^cmeekness. **(The voice of warning will always be the voice of the true messenger of the Lord. The Lord does not send out his servants to assure the world that the course they are following is acceptable to him. Their purpose is to declare repentance, the need for baptism both for the remission of sins and for entrance into the Church and kingdom of God. Those who reject this message forfeit all the knowledge and blessings that would come to those who have received an inheritance in Zion. Revelations of the Restoration, p. 289. Joseph F. Smith: The one thing now that I desire to impress upon the minds of my brethren of the Holy Priesthood is that we should live so near to the Lord, be so humble in our spirits, so tractable and pliable, under the influence of the Holy Spirit, that we will be able to know the mind and will of the Father concerning us as individuals and as officers in the Church of Christ under all circumstances. And when we live so that we can hear and understand the whisperings of the still small voice of the Spirit of God, let us do whatsoever that Spirit directs, without fear of the consequences. It does not make any difference whether it meet the minds of carpers or critics, or of the enemies of the kingdom of God, or not. Is it agreeable to the will of the Lord? Is it compatible with the spirit of the great latter-day work in which we are engaged? Is the end aimed at likely to advance the Church and to strengthen it in the earth? If its trend is in that direction, let us do it, no matter what men say or think.** (CR, October 1903, p. 86.)

42 And go ye ^aout from among the ^bwicked. Save yourselves. Be ye ^cclean that bear the vessels of the Lord. Even so. Amen. (“In ancient Israel, certain vessels (bowls, urns, vases, and other containers) and utensils were used in religious feasts and ceremonies. The vessels that were to be used in the temple had special significance and were handled only by those who were worthy and authorized and who had properly prepared themselves. In a somewhat similar manner, the Lord has indicated that his saints should come ‘out from among the wicked’ (38:42) and leave the worldliness of Babylon so they will be worthy to ‘bear the vessels of the Lord’ (see 133:5).” (Ludlow, *Companion*, 2:317.))

D&C 39

(Many are called, but few are chosen” (D&C 121:40). Such is the story of James Covill, a man called by a personal revelation through the Prophet Joseph Smith to labor in the Lord’s vineyard, and a man who failed to give heed to the counsel given him. Every call to serve in the latter-day building of Zion requires personal sacrifice. James Covill had been a minister for about forty years. He was now called to be baptized into the Lord’s Church and to preach the gospel. To accept such a call would require him to forsake many of his former beliefs, to confess to his followers that he had now found a fulness of the truth, and to move to Ohio to join the Saints. It would also require that he find another way to make a living. Shortly after the Church conference of 2 January 1831, the Prophet Joseph Smith recorded: “There was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any command that the Lord would give to him through me, as His servant, and I received the following: [D&C 39].” (*History of the Church*, 1:143.) Marvelous promises had been made to James Covill if he would obey the word of the Lord that had been given to him. What thoughts might have filled his mind as he contemplated leaving the ministry he had been engaged in for forty years? What sacrifices would be required of him to join the

Church and move to Ohio? Whatever his thoughts, James Covill decided to reject the revelation of God. The Prophet Joseph Smith recorded simply: "As James Covill rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation [D&C 40], explaining why he obeyed not the word" (*History of the Church*, 1:145). Institute Manual, 79)

Joseph Smith Papers – 87, 91, 93

Revelation given through Joseph Smith the Prophet to James Covill, at Fayette, New York, January 5, 1831. HC 1: 143–145. James Covill, who had been a Baptist minister for about forty years, covenanted with the Lord that he would obey any command that the Lord would give to him through Joseph the Prophet.

(Shortly after the Church conference of 2 January 1831, at which Doctrine and Covenants 38 was received in front of the entire congregation, Joseph Smith had an interview with a Baptist minister that he later described in these terms: "Not long after this conference of the 2nd of January closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any command that the Lord would give to him through me, as His servant, and I received the following"— **Despite his individual revelation, James Covill quickly rejected the gospel and the Prophet Joseph and returned to his former life and beliefs among the Protestants** (see D&C 40). ACD&C 1:269)

1–4, The saints have power to become the sons of God; 5–6, To receive the gospel is to receive Christ; 7–14, James Covill is commanded to be baptized and labor in the Lord's vineyard; 15–21, The Lord's servants are to preach the gospel before Second Coming; 22–24, Those who receive the gospel shall be gathered in time and in eternity.

1 HEARKEN and listen to the voice of him who is from all ^aeternity to all eternity, the Great ^bI AM, even Jesus Christ—

2 The ^alight and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not;

3 The same which came in the ^ameridian of time unto mine own, and mine own ^breceived me not;

4 But to as many as received me, gave I power to become my ^asons; and even so will I give unto as many as will receive me, power to become my sons. ("Through 'the covenant' of baptism, those who are actually born again become 'the children of Christ, his sons, and his daughters'; they are 'spiritually begotten' by him; their 'hearts are changed through faith on his name'; thus they 'are born of him and have become his sons and his daughters.' (Mosiah 5:7.) Baptism and church membership standing alone do not make men sons of Christ, but through them, as he said, men have 'power to become my sons.' (D&C 39:4; Rev. 21:7.) "Those who are sons of God (meaning the Father) are persons who, first, receive the gospel, join the true Church, obtain the priesthood, marry for eternity, and walk in obedience to the whole gospel law. They are then adopted into the family of Jesus Christ, become joint-heirs with him, and consequently receive, inherit, and possess equally with him in glorious exaltation in the kingdom of his Father (D&C 76:54-60; 84:33-41; 88:107; 132:15-25; Rom. 8:14-18; Gal. 3:26-29; 4:1-7)" (McConkie, *Doctrinal New Testament Commentary*, 1:73-74). Revelations of the Restoration, 291)

5 And verily, verily, I say unto you, he that receiveth my gospel ^areceiveth me; and he that ^breceiveth not my **gospel** receiveth not me. (In like manner, modern-day missionaries are not sent to all the world until they have received this same endowment in the house of the Lord. Servants of the Lord are not fully qualified to go forth to preach the gospel and build up the kingdom unless they have the gift of the Holy Ghost and have been endowed with power from on high, meaning that they have received the knowledge, powers, and blessings normally given only in the temple, the house of the Lord. Revelations

of the Restoration, 294. Elder Bruce R. McConkie explained the significance of the word *gospel* : “The *gospel* of Jesus Christ is the plan of salvation. . . . **“Literally, gospel means good tidings from God or God-story. Thus it is the glad tidings or good news concerning Christ, his atonement, the establishment of his earthly kingdom, and a possible future inheritance in his celestial presence. ‘And this is the gospel,’ the Prophet recorded by way of revelation, ‘the glad tidings, which the voice out of the heavens bore record unto us—That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; That through him all might be saved whom the Father had put into his power and made by him.’** (D. & C. 76:40–42 .)” (*Mormon Doctrine*, pp. 331–32.) In Doctrine and Covenants 39:5–6 , the Lord explained to James Covill that repentance, baptism, and receiving the gift of the Holy Ghost are essential if one would receive Christ. Institute Manual, 80)

6 And this is my ^agospel—repentance and baptism by water, and then cometh the ^bbaptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and ^cteacheth the peaceable things of the kingdom.

7 And now, behold, I say unto you, my servant ^aJames, I have looked upon thy works and I ^bknow thee. **(James Covill was almost seventy-five years old when he met Joseph Smith, and he had been a Baptist minister for about forty years. Though not yet baptized, the Lord referred to Covill as "my servant," perhaps because of the preparatory ministry he had performed as a Baptist (see D&C 35:4), and the Lord had already blessed him greatly for his service in the past (see D&C 39:8). ACD&C 1:270)**

8 And verily I say unto thee, thine heart is now right before me at this time; and, behold, I have bestowed great ^ablessings upon thy head;

9 Nevertheless, thou hast seen great ^asorrow, for thou hast ^brejected me many times because of pride and the cares of the ^cworld. (Covill was not an investigator seeking to know the truth; he had already received a spiritual witness that the gospel was true, but it cost too much, and he rejected Christ yet again. ACD&C 1:271)

10 But, behold, the days of thy ^adeliverance are come, if thou wilt ^bhearken to my voice, which saith unto thee: Arise and be baptized, and ^cwash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known.

11 And **if** thou do this, **I have prepared thee for a greater work.** Thou shalt preach the ^afulness of my gospel, which I have sent forth in these last days, the ^bcovenant which I have sent forth to ^crecover my people, which are of the house of Israel. **(In these verses the use of the word *if* is an indication that the blessings James Covill was to receive were conditional.** President Harold B. Lee said: **“I sat in a class in Sunday School in my own ward one day, and the teacher was the son of a patriarch. He said he used to take down the blessings of his father, and he noticed that his father gave what he called ‘iffy’ blessings. He would give a blessing, but it was predicated on . . . ‘if you will cease doing that.’ And he said, ‘I watched these men to whom my father gave the “iffy” blessings, and I saw that many of them did not heed the warning that my father as a patriarch had given, and the blessings were never received because they did not comply.’** “You know, this started me thinking. I went back into the Doctrine and Covenants and began to read the ‘iffy’ revelations that have been given to the various brethren in the Church. If you want to have an exercise in something that will startle you, read some of the warnings that were given through the Prophet Joseph Smith to Thomas B. Marsh, Martin Harris, some of the Whitmer brothers, William E. McLellin—warnings which, had they heeded, some would not have fallen by the wayside. But because they did not heed, and they didn’t clear up their lives, they fell by the wayside, and some had to be dropped from membership in the Church.” (In Conference Report, Oct. 1972, p. 130; or *Ensign*, Jan. 1973, pp. 107–8 .) Institute Manual, 80)

12 And it shall come to pass that power shall ^arest upon thee; thou shalt have great faith, and I will be with thee and go before thy face.

13 Thou art called to ^alabor in my vineyard, and to ^bbuild up my ^cchurch, and to bring forth ^dZion, that it may rejoice upon the hills and ^eflourish.

14 Behold, verily, verily, I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio.

15 And inasmuch as my people shall assemble themselves at the Ohio, I have kept in store a ^ablessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into ^ball ^cnations.

16 Behold, verily, verily, I say unto you, that the people in Ohio call upon me in much faith, thinking I will ^astay my hand in judgment upon the nations, but I cannot ^bdeny my word.

17 Wherefore lay to with your might and call faithful laborers into my vineyard, that it may be ^apruned for the last time.

18 And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in ^ajudgment.

19 Wherefore, go forth, crying with a loud voice, saying: The kingdom of heaven is at ^ahand; crying: Hosanna! blessed be the name of the Most High God.

20 Go forth ^abaptizing with water, preparing the way before my face for the time of my ^bcoming;

21 For the time is at hand; the ^aday or the hour no man ^bknoweth; but it surely shall ^ccome.

22 And he that receiveth these things receiveth me; and they shall be ^agathered unto me in time and in eternity. (Joseph Smith wrote: "The main object [of gathering] was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. . . . It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances" (Teachings of the Prophet Joseph Smith, 308). Revelations of the Restoration, 294)

23 And again, it shall come to pass that on as many as ye shall baptize with water, ye shall lay your ^ahands, and they shall receive the ^bgift of the Holy Ghost, and shall be ^clooking forth for the signs of my ^dcoming, and shall know me.

24 Behold, **I come quickly**. Even so. Amen.

D&C 40

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Fayette, New York, January 1831. HC 1: 145. Preceding the record of this revelation, the Prophet wrote: "As James Covill rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation."

(Covill's behavior greatly puzzled Joseph Smith and Sidney Rigdon, for they had judged Covill's commitment to be genuine. Joseph recorded concerning the reception of section 40: "As James Covill rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word"—Doctrine and Covenants 40. Section 40 was the last of the revelations now recorded in the Doctrine and Covenants to be received in New York or Pennsylvania. ACD&C 1:275)

1–3, Fear of persecution and cares of the world cause rejection of the gospel.

1 **BEHOLD**, verily I say unto you, that the heart of my servant ^aJames Covill was right before me, for he **covenanted with me that he would obey my word.** (The tragedy of James Covill is that he knew what he was doing. He had received a conviction of the truth of the restored gospel and had voluntarily made a

binding covenant with God to obey any commandment given him. He was, at that time, right in his desires, but later lost his resolve, when he realized how much he would lose if he became a Latter-day Saint. Doctrine and Covenants 40 reminds us that God will hold us responsible for those proper individual promises and "deals," or covenants, that we make with him and then do not keep. ACD&C 1:276)

2 And he ^areceived the word with gladness, but straightway Satan ^btempted him; and the fear of ^cpersecution and the cares of the world caused him to ^dreject the word.

3 Wherefore he ^abroke my covenant, and it remaineth with me to do with him as seemeth me good.
Amen.