

Come Follow Me Lesson 17

April 19-25

D&C 41-44

D&C 41

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, February 4, 1831. HC 1: 146–147. The Kirtland Branch of the Church at this time was rapidly increasing in numbers. Prefacing this revelation the Prophet wrote: “The members were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them . . . [and] the Lord gave unto the Church the following.”

(Doctrine and Covenants 41 is of special importance because it restored the office of bishop in the Church of Christ. Though it would not be until the Church had established itself in the Salt Lake Valley that bishops would function in wards as they do in our day, those holding the office of bishop played an important role in directing temporal affairs in this early period. This is the first of many revelations that were received in Ohio, where more sections of the Doctrine and Covenants were given than in any other location. Kirtland was designated by the Lord as the first place of gathering for the Saints in this dispensation. The Prophet Joseph Smith wrote: "The latter part of January, in company with Brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of Brother Newel K. Whitney. My wife and I lived in the family of Brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from Sister Whitney" (History of the Church, 1:145-46). Revelations of the Restoration, 296 Even before their conversion to the gospel, some of the Saints in the Kirtland area had been trying, under the leadership of Sidney Rigdon, to live primitive Christianity—the pure and original Christianity of the New Testament—by following the teachings of the New Testament and nothing else. When they read in Acts 2:44–45; 4:32–35 that the ancient Saints "were together, and had all things common," they formed a communal society called "the family" and practiced group ownership of all individual resources. They called this arrangement having "common stock." When Sidney Rigdon joined the Church, he went to Fayette and invited the Prophet to Kirtland, but Joseph sent John Whitmer instead, and Sidney stayed in Fayette to act as scribe for the Prophet. Though most of "the family" in Kirtland had since joined the Church, they were still involved in living with "common stock" when John Whitmer arrived from Fayette to preside over the community. John, seeing the problems created by common stock, wrote to the Prophet and requested that he come to Kirtland. Joseph inquired of the Lord and was told to go quickly. According to Joseph Smith's account in *History of the Church*, he and Emma, in company with Sidney Rigdon and Edward Partridge, arrived in Kirtland, Ohio, around 1 February 1831, and perhaps as early as 30 January. Emma was then six months pregnant with twins, and the Smiths moved temporarily into the home of Newel K. and Elizabeth Whitney. On his arrival, Joseph Smith found a young, enthusiastic, branch of the Church in Kirtland. His own observation was that the members were "striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of 'common stock,' which had existed in what was called 'the family,' whose members generally had embraced the everlasting Gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation." John Whitmer added the following information to Joseph's account: "About these days Joseph and Sidney arrived at Kirtland to the joy and satisfaction of the Saints. The disciples had all things common, and were going to destruction very fast as to temporal things; for they considered from reading the scripture that what belonged to a brother, belonged to any of the brethren. Therefore they would take each other's clothes and other property and

use it without leave which brought on confusion and disappointment, for they did not understand the scripture." For example, when Levi Hancock was visiting "the family," Heman Bassett, one of its members, took Levi's pocket watch and sold it. He later explained that he had thought "it was all in the family." For the Lord to give the true law of consecration to the Church and thus to correct the "common stock" ideas of the members of "the family," he needed someone to act as his agent in administering properties according to his law. Consequently, Edward Partridge was called to become the first bishop in the latter-day Church. Doctrine and Covenants 41 was the first revelation received in Ohio. Its purpose was essentially to prepare the Saints for Doctrine and Covenants 42, which was received five days later, on 9 February 1831. ACD&C 2:1-2)

1–3, The elders shall govern the Church by the spirit of revelation; 4–6, True disciples will receive and keep the Lord's law; 7–12, Edward Partridge is named as a bishop unto the Church.

1 HEARKEN and ^ahear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all ^b blessings, ye that hear me; and ye that hear me not will I ^c curse, that have ^d professed my ^e name, with the heaviest of all cursings.

2 Hearken, O ye elders of my church whom I have called, behold I give unto you a commandment, that ye shall assemble yourselves together to ^a agree upon my word; (According to the law of common consent (see D&C 26:2), the elders must collectively agree to accept their responsibilities under the law of the Church by their sustaining vote. ACD&C 2:3)

3 And by the prayer of your faith ye shall receive my ^a law, that ye may know how to govern my ^b church and have all things right before me.

4 And I will be your ^a ruler when I ^b come; and behold, I come quickly, and ye shall see that my law is kept.

5 He that ^a receiveth my ^b law and ^c doeth it, the same is my disciple; and he that saith he receiveth it and ^d doeth it not, the same is not my disciple, and shall be ^e cast out from among you;

6 For it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to ^a dogs, or the ^b pearls to be cast before swine. (The word *meet* has an archaic meaning of "right, fitting, appropriate, or proper." **Because the Church was about to receive the law of consecration, it was not right that those who would not make the sacrifices of discipleship should reap the rewards of faithful members' consecration. Right now in the Church we have room for "inactive" members. But when the Church as a whole begins again to live the law of consecration institutionally instead of individually as we now do, and we begin to establish Zion, there will quickly be no more middle ground for the passive and lukewarm to stand upon. Since Zion is a community of Saints who are of one heart and one mind, who dwell in righteousness, and have no poor among them, the less active who will not dwell in righteousness, or who are not of one heart and one mind with the Saints, must either repent or leave—otherwise Zion cannot be established. Diversity is not necessarily a virtue in Zion, nor is Zion a pluralistic society. There will certainly be diversity of races and to a degree a diversity of cultures, of personalities, of interests, and of wants. But there will be no diversity of values, ethics, morals, or of religious beliefs and doctrine, for Zion will be of one heart and one mind in these essentials and will dwell in righteousness according to one law—the heart and mind of the Savior, which is the law of the Church.** ACD&C 2:4-5)

7 And again, it is meet that my servant Joseph Smith, Jun., should have a ^a house built, in which to live and ^b translate.

8 And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments.

9 And again, I have called my servant ^a Edward Partridge; and I give a commandment, that he should be **appointed by the voice of the church,** (This verse reveals how a bishop is called in the Church.

Even though the Lord revealed to the Prophet who should be the bishop, Edward Partridge could not be ordained until the collective voice of the Church sustained him, according to the law of common consent (see D&C 26) and the express instructions of the Lord. Only then, after being designated by revelation, called by those in authority, and sustained publicly by the voice of the membership, could Edward be ordained. Today the procedure is essentially the same. A stake president seeks revelation to nominate a person to be bishop and sends that nomination to the First Presidency, who, in consultation with the Quorum of the Twelve, seek the Lord's approval and then issue a call through the stake president. After a public, sustaining vote of the ward members, the stake presidency, with approval of the First Presidency, ordains the individual to the office of bishop and sets him apart to preside over a particular ward. ACD&C 2:5-6) and ordained a ^bbishop unto the church, to leave his merchandise and to ^cspend all his time in the labors of the church; (The duties of a bishop were not revealed at this time. As the restoration of priesthood offices unfolded, responsibilities and instructions concerning bishops were received. The office to which Edward Partridge was called would be somewhat equivalent to that of presiding bishop of the Church today. The presiding bishop was responsible for overseeing the Lord's storehouses for the poor, a function considered to be full-time employment. In addition he was "appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children" (D&C 58:17) within the law of consecration. Further, he was to judge members of the Church with the assistance of two counselors. The Lord instructed that Edward Partridge, as the presiding bishop, was to live in Zion, which was later identified as Jackson County, Missouri. He was responsible for the purchase of lands that were given as inheritances to the Saints and for church buildings, specifically the temple. See commentary on Doctrine and Covenants 68:15-18; 72:9-11; 107:15. Edward Partridge was the second person called to full-time service in the kingdom. Earlier, the Prophet Joseph Smith was called to devote all of his labors in Zion and told that he should receive his support from the Church (D&C 24:3, 7). By appointment Bishop Partridge was to oversee the Lord's storehouse for the poor and "be employed in doing this business" (D&C 51:14). It was by this means that he was to provide for the needs of his own family. Revelations of the Restoration, 298-99)

10 To see to all things as it shall be appointed unto him in my laws in the day that I shall give them.

11 And this because his heart is pure before me, for he is like unto ^aNathanael of old, in whom there is no ^bguile.

12 These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your ^asouls in the day of judgment. Even so. Amen.

D&C 42

(When Joseph Smith arrived in Kirtland, Ohio, from Fayette, New York, he found the Saints there willing to serve the Lord but, of course, unskilled in the doctrines and policies of the Church. He first had to bring closure to the communal "family" and end its system of common stock. Then he had to put a stop to a sort of spiritual hysteria he found among some of the Kirtland Saints. These excesses were of the sort that happen when people insist on increasing the intensity of their religious experience but lack the Spirit of God: false spirits and human deceivers are only too happy to accommodate them. Before the Saints could seriously prepare to establish Zion, they had to be given the law of the Church, which, besides a high personal morality, included the celestial principles of sacrifice and consecration. Those who could not accept the laws and principles given in Kirtland would probably not move on to Zion in Missouri. Joseph had been in Kirtland only about five days, since 4 February 1831, when the Lord gave Doctrine and Covenants 41 to the Church as a preliminary step to revealing the law of the Church, Doctrine and Covenants 42 (promised in D&C 38:32). As instructed in Doctrine and Covenants 41:9-10, Joseph had called Edward Partridge to be the new bishop to the Church, because a bishop would be

needed to implement and administer the social and economic policies and principles of section 42 when it came. The law of the Church would also establish standards of personal behavior by which the Saints would be judged by their new bishop, the common judge in Israel. Doctrine and Covenants 42, the law of the Church, is actually a series of laws received in three different parts on two different dates. The first part, verses 1–73, was received at the 9 February meeting of the elders, as described above. Verses 74–77 and verses 78–93 were received two weeks later on 23 February. Verses 74–77, however, were recorded separately in the *Kirtland Revelation Book*, 6 where they stand alone as a single revelation. Later, verses 1–73 appeared in the 1833 Book of Commandments as chapter 44, while verses 78–93 appeared separately as chapter 47. It also seems that some portions of Doctrine and Covenants 42 may once have been introduced by specific questions asked of the Lord, much like we see in Doctrine and Covenants 77 or 113. These questions and some other verses found in a few early copies do not now appear in section 42. All of these changes—the combining of originally separate parts and the omission of some elements—were made under the direction of Joseph Smith in the 1835 Doctrine and Covenants. (ACD&C 2:8-10)

Joseph Smith Papers – 107

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 9, 1831. HC 1: 148—154. It was received in the presence of twelve elders, and in fulfillment of the Lord’s promise previously made that the “law” would be given in Ohio; see Section 38: 32. The Prophet specifies this revelation as “embracing the law of the Church.”

1–10, The elders are called to preach the gospel, baptize converts, and build up the Church; 11–12, They must be called and ordained, and are to teach the principles of the gospel found in the scriptures; 13–17, They are to teach and prophesy by the power of the Spirit; 18–29, The saints are commanded not to kill, steal, lie, lust, commit adultery, or speak evil against others; 30–39, Laws governing the consecration of properties are set forth; 40–52, The sick are to be healed through administrations and by faith; 53–60, Scriptures govern the Church and are to be proclaimed to the world; 61–69, Site of the New Jerusalem and the mysteries of the kingdom shall be revealed; 70–73, Consecrated properties are to be used to support Church officers; 74–93, Laws governing fornication, adultery, killing, stealing, and confession of sins are set forth.

1 HEARKEN, O ye elders of my ^achurch, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God, the Savior of the world; inasmuch as ye believe on my name and keep my commandments.

2 Again I say unto you, **hearken and hear and obey the ^alaw which I shall give unto you.** (Law of consecration.)

3 For verily I say, as ye have assembled yourselves together according to the ^acommandment wherewith I commanded you, and are agreed as ^btouching this one thing, and have asked the Father in my name, even so ye shall receive. **(Even though the Lord wanted and intended to give the Church his law, he still required that they ask him for it before it would be given to them. The lesson here is the importance and efficacy of our petitions to our Heavenly Father. Even though we may need some blessing, and even though he may want to give it to us, we might not get it until we finally ask him directly in fervent prayer.** ACD&C 2:11-12)

4 Behold, verily I say unto you, I give unto you this first commandment, that ye shall ^ago forth in my name, every one of you, excepting my servants Joseph Smith, Jun., and Sidney Rigdon. (Joseph went on at least 15 missions.)

5 And I give unto them a commandment that **they shall go forth for a little season,** and it shall be ^agiven by the power of the Spirit when they shall return.

6 And ye shall go forth in the power of my Spirit, preaching my gospel, ^atwo by two, (During his mortal ministry, the Savior organized the Twelve and the Seventy to go forth two by two (Mark 6:7 and Luke 10:1). The Lord's wisdom is evident in sending forth missionaries in companionships. Such a system allows that two witnesses bear testimony of the truthfulness of the restored gospel and encourage and protect each other. Revelations of the Restoration, 301) in my name, lifting up your voices as with the sound of a ^btrump, declaring my word like unto angels of God.

7 And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand.

8 And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you ye shall ^abuild up my church in every region—

9 Until the time shall come when it shall be revealed unto you from on high, when the ^acity of the ^bNew Jerusalem shall be prepared, that ye may be ^cgathered in one, that ye may be my ^dpeople and I will be your God. (This is the first reference in the Doctrine and Covenants to the city of the New Jerusalem. Book of Mormon and biblical references teach that Saints in the latter days will gather to build a city to which the Lord will come. Further, Ether indicated that New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph" (Ether 13:6). Two months previous to receiving the law of the Church, while the Prophet Joseph Smith was engaged in the translation of the Bible, the Lord revealed, "Righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem" (Moses 7:62). In addition the Lord revealed in the Bible translation that Enoch and his people established a city called Zion, based on the principles of righteousness. This work laid the foundation for the laws of consecration revealed in this section which, in connection with the other laws revealed herein, are the foundation for the city of New Jerusalem. Not long after this revelation had been received, the site of the city of New Jerusalem was designated as Independence, Missouri. RR, 302)

10 And again, I say unto you, that my servant ^aEdward Partridge shall stand in the office whereunto I have ^bappointed him. (Bishop) And it shall come to pass, that if he transgress ^canother shall be appointed in his stead. Even so. Amen.

11 Again I say unto you, that it shall not be given to any one to go forth to ^apreach my gospel, or to build up my church, except he be ^bordained by some one who has ^cauthority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. (Everyone needs to be sustained and set apart to serve and the members need to know they've been called and set apart.)

12 And again, the ^aelders, priests and teachers of this church shall ^bteach the principles of my gospel, which are in the Bible and the ^cBook of Mormon, in the which is the ^dfulness of the ^egospel.

13 And they shall ^aobserve the ^bcovenants and church articles to ^cdo them, and these shall be their teachings, as they shall be ^ddirected by the Spirit. (The term covenants was probably used here to indicate the various commandments found in individual revelations of the Doctrine and Covenants. ACD&C 2:14)

14 And the Spirit shall be given unto you ^aby the prayer of faith; and if ye receive not the ^bSpirit ye shall not teach. (It is the Spirit that carries the message of the gospel teacher to the hearts of the listener. "For when a man speaketh by the power of the Holy Ghost," Nephi taught, "the power of the Holy Ghost carrieth it unto the hearts of the children of men" (2 Nephi 33:1). It naturally follows that teachers must live the gospel, or they cannot enjoy the companionship of the Spirit. The Lord indicated that those who obtain both his word and his Spirit have "the power of God unto the convincing of men" (D&C 11:21). RR 303. Teaching and learning spiritual truth can be done only spirit to spirit, as a three-cornered transaction between the spirit of the teacher, the spirit of the student, and the Spirit of the Holy Ghost. The inspiration of the Spirit is to be obtained by personally living the principles of the gospel and

keeping the commandments, and by the fervent prayer of faith. Even righteous teachers must pray for the Spirit to be with them and to confirm what they teach to their students. If we do not so live and so pray, we can *talk* but we cannot *teach*. There will be no spiritual power in our teaching; and when our students' hearts are left untouched, they may conclude it is the gospel that has no power, rather than just the teacher. Thus, those who have not the Spirit *cannot* teach by the Spirit and *should not* pretend to. The last lines in verse 14 are both a statement of fact and a commandment. President Heber J. Grant said, "No man can proclaim this Gospel by the Spirit of the Living God unless that man is living his religion." One cannot teach by the Spirit any principle one does not personally live. In order not to be dry wells, teachers must themselves be converted to and be living the principles they teach—they cannot give what they do not have. They can only talk about it. When teachers are unconverted or unworthy, the Holy Ghost will not press their teachings down into the souls of their pupils to change their lives for good. ACD&C 2:15)

15 And all this ye shall observe to do as I have ^acommanded concerning your teaching, until the fulness of my ^bscriptures is given.

16 And as ye shall lift up your voices by the ^aComforter, ye shall speak and prophesy as seemeth me good;

17 For, behold, the ^aComforter knoweth all things, and ^bbeareth record of the Father and of the Son.

18 And now, behold, I speak unto the church. ("**Unto whom much is given much is required," the Lord declared; "and he who sins against the greater light shall receive the greater condemnation" (D&C 82:3). Thus, the principles and laws revealed in this revelation have particular application to members of the Church, and not necessarily to those who have not covenanted with God in the waters of baptism to keep his commandments.** Regarding those who do not have the law given to them, the Prophet Joseph Smith taught, "**The Great Parent of the universe looks upon the whole human family with a fatherly care and paternal regard; He views them as His offspring. . . . He will judge them, 'not according to what they have not, but according to what they have,' those who have lived without law, will be judged without law, and those who have a law, will be judged by that law**" (Teachings of the Prophet Joseph Smith, 218). Cold-blooded murder is sin unto death, meaning that the murderer cannot obtain the glory of the celestial world. Such murderers, after properly suffering for their sins, will eventually find place in the telestial kingdom. They will come forth from the grave in the last resurrection following the Millennium. Although they can never be granted entrance into celestial glory, their sins can be blotted out. They can be pardoned and removed from spirit prison as long as they have not committed the unpardonable sin of blasphemy against the Holy Ghost. RR 304) **Thou shalt not ^akill; and he that ^bkills shall ^cnot have forgiveness in this world, nor in the world to come. (Just as in our civil courts acquittal means being declared innocent and receiving a pardon means "guilty, but set free," so in eternity to be forgiven means to become innocent through the Atonement, while being pardoned means "guilty, but finally set free. The Prophet Joseph Smith taught: "A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell: he got a promise that his soul should not be left in hell. . . . This is the case with murderers."** ACD&C 2:18)

19 And again, I say, thou shalt not kill; but he that ^akilleth shall ^bdie. (It has been a common practice in anti-Mormon literature to accuse the Church of "blood atonement," meaning taking the life of apostates and transgressors. Addressing this accusation, Elder Bruce R. McConkie wrote: "There simply is no such thing among us as a doctrine of blood atonement that grants a remission of sins or confers any other benefit upon a person because his own blood is shed for sins. Let me say categorically and unequivocally that this doctrine can only operate in a day when there is no separation of Church and State and when the power to take life is vested in the ruling theocracy as was the case in the day of Moses. From the day of Joseph Smith to the present there has been no single instance of so-called blood atonement under any pretext" (letter to Mr. Thomas B. McAfee, 18 October 1978). RR 305)

20 Thou shalt not steal; and he that ^astealeth and will not repent shall be ^bcast out.

21 Thou shalt not ^alie; he that lieth and will not repent shall be cast out.

22 **Thou shalt ^alove thy wife with all thy heart, and shalt ^bcleave unto her and none else.** (President Spencer W. Kimball explained: "**The words none else eliminate everyone and everything. The spouse then becomes pre- eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse**" (Miracle of Forgiveness, 250). There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts, and have desire for someone other than the wife or the husband, the Lord says in no uncertain terms: [Sec. 42:22, quoted.] And, when the Lord says all thy heart, it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: "Thou shalt love thy husband with all thy heart and shalt cleave unto him and none else." The words none else eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. We sometimes find women who absorb and hover over the children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: ". . . Thou shalt cleave unto him and none else." (IE, December 1962, 65:928.) **Where all the previous commandments concerning personal behavior have been stated as "thou shalt nots," this commandment is a "thou shalt."** "Thou shalt not" commandments may be taken to imply that what is not prohibited is allowed, but "thou shalt" commandments leave no room for guessing. In the law of the Church, all marital conditions *other* than loving "thy wife [or husband] with all thy heart" are prohibited. Men or women who have allowed themselves to fall out of love with faithful, loving spouses are in violation of the law and are under condemnation. Although biological attraction can happen spontaneously, maintaining a long-term, loving relationship in marriage usually does not. It is a goal that must be chosen and diligently pursued, a conscious decision for which husbands and wives may be held accountable. To ignore one's spouse or the relationship that exists between husband and wife is a sin. Sometimes the spouse does not respond to the expression of love, in which case the offending spouse will receive the blame, but for as long as a marriage lasts, true Saints are obligated to love their spouses and maintain a warm and loving relationship to the degree a spouse will allow. Since exaltation requires that man and wife become one not just in the "bonds of matrimony" but in heart, mind, and spirit, they *must* love one another. If they fail to do this, exaltation must be denied the offender who will not love his or her faithful spouse. Our covenant obligation to be one with our spouse is second only to our obligation to become one with the Lord. ACD&C 2:19)

23 And he that ^alooketh upon a woman to lust after her shall deny the faith, and shall not have the ^bSpirit; and if he repents not he shall be cast out. (David O. McKay: "**Tell me what you think about when you do not have to think, and I will tell you what you are.**" **Temptation does not come to those who have not thought of it before. Keep your thoughts clean, and it will be easy to resist temptations as they come.** (John A. Widtsoe, Gospel Interpretations, 1953, p. 401.))

24 Thou shalt not commit ^aadultery; and he that committeth ^badultery, and repenteth not, shall be ^ccast out.

25 But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it ^ano more, thou shalt forgive;

26 But if he doeth it ^aagain, he shall not be forgiven, but shall be cast out. (This verse has caused some concern in connection with Joseph Smith's instructions, given 25 November 1843, on the occasion of a Brother Harrison Sagers's disciplinary court before the high council of Nauvoo. Charged with seduction, he said Joseph Smith had approved his course. The Prophet said: "I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them to practice virtue and holiness before the Lord; told them that the Church had not received any

permission from me to commit fornication, adultery, or any corrupt action; but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom. I did think that the many examples that have been made manifest, such as John C. Bennett's and others, were sufficient to show the fallacy of such a course of conduct" (Smith, History of the Church, 6:81). Elder Bruce R. McConkie explained: "The Prophet Joseph Smith in these words is addressing himself to those, and those only, whose calling and election has been made sure. The words do not refer to any others, either in or out of the Church. Having received the added light and knowledge that come in being sealed up unto eternal life, those whose calling and election has been made sure are subject to greater penalties if they transgress. Adulterers, as many scriptures attest and as the practice of the Church confirms, can repent and gain full salvation" (New Witness, 231). RR 306)

27 Thou shalt not ^aspeak evil of thy neighbor, nor do him any harm.

28 Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and ^arepenteth not shall be ^bcast out.

29 If thou ^alovest me thou shalt ^bserve me and ^ckeep all my commandments. (Of course, no one keeps all the commandments all the time, so the safety valve provided in Doctrine and Covenants 46:9 should likely be understood to apply here as well: "and him that seeketh so to do." The Lord does not require absolute personal perfection at this time. The scriptures often use the words "keep all the commandments" when they actually mean *being committed* to keeping all the commandments. This leaves some room for repentance and improvement within the covenant relationship.

ACD&C 2:21)

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

30 (To care for the poor) And behold, thou wilt remember the ^apoor, (The Savior commanded the Saints to become one and to be "united according to the union required by the law of the celestial kingdom" (D&C 105:4). "For if ye are not equal in earthly things," the Lord declared, "ye cannot be equal in obtaining heavenly things" (D&C 78:6). Such equality and unity lead to becoming one with God and Christ. Those who live the law of consecration learn to esteem others as themselves. Consecrating temporal property is an outward manifestation of the innermost feelings of one's heart toward others. It tutors the soul in consecrating stores of spiritual knowledge to the building up of Zion and bringing "to pass the immortality and eternal life of man" (Moses 1:39). Similarly, the Saints of Alma's day "did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants" (Mosiah 18:29). The portion of the law of consecration revealed and restored at this time was limited to consecrating personal property. Like the Saints in the days of Enoch, Melchizedek, Peter, and Nephi after the visit of the risen Lord to the Americas, the Saints of the latter days were commanded to have all things in common and to see that there were no poor among them (Moses 7:18; JST Genesis 14:33-40; Acts 2:44-45; 4:34-5:11; 4 Nephi 1:3; D&C 38:24-27). **The laws regarding consecration and stewardship of property were revealed through the Prophet Joseph Smith, line upon line. The Saints of God in all ages consecrate their time, talents, strength, properties, and monies to establish the Lord's work and kingdom in their days. As circumstances require, these Saints are called to serve missions, colonize, build temples, and magnify their callings in a host of different ways.** Revelations of the Restoration, p. 307) and ^bconsecrate of thy properties (To consecrate property is to set it aside or devote it for sacred purposes. In this case the sacred work is to provide for the poor. Consecration of property teaches the Saints that they are stewards over the earth for the Lord. The foundational principle upon which this law rests is recognition that the Lord is the creator of the earth and, therefore, all property is his. "Behold, the Lord hath created the earth that it should be inhabited," Nephi explained; "and he hath created his children that they should possess it" (1 Nephi 17:36). All worldly wealth, whether it be lands or gold, is provided for the benefit of God's children during their mortal sojourn. In

commanding his Saints to consecrate their temporal earthly goods to the building up of his kingdom, the Lord is not interested in real estate, precious ores, jewels, or houses. Rather, consecration is a godly activity, and those who devote their property, time, and talents to blessing others become more godlike. Revelations of the Restoration, p. 307-8) for their ^csupport that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. (Church members voluntarily consecrated their possessions to the Church by legal deed. To dramatize the seriousness of breaking this covenant the Lord said, "It had been better for him that he had been drowned in the depth of the sea" (D&C 54:5). The deed was a legally binding document, written and signed by both the member consecrating his property and by the bishop who received the property as the Lord's authorized agent. Thus, the covenant was binding according to both the laws of God and the laws of the land. Revelations of the Restoration, p.308)

31 And inasmuch as ye ^aimpart of your ^bsubstance unto the ^cpoor, ye will do it unto me; and they shall be ^dlaid before the ^ebishop of my church and his ^fcounselors, two of the elders, or high priests, such as he shall appoint or has appointed and ^gset apart for that purpose. (According to Orson Pratt, these words were added both here and in verse 71 by Joseph Smith several years after Doctrine and Covenants 42 was received. The words referring to a "high council" in verse 34 were also added. **In February 1831, when this revelation was first received, there were no high priests or high council in the Church, because the organization of the Church had not yet been fully revealed. Later, after these offices had been revealed, Joseph adjusted verses 31, 34, and 71 to include high priests in their proper places.** ACD&C 2:22)

32 And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the ^aconsecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made ^baccountable unto me, a ^csteward over his own property. (After consecrating his properties the member received another legal, signed document from the bishop listing the lands, furniture, tools, and so on that were being deeded to him as his personal property. This property was held as a stewardship for the Master, Jesus Christ, Lord of the earth. This arrangement recognized that we are but stewards for the Lord and are accountable to him for the use of our talents to bless the lives of others. Sufficient for himself and family. The personal property deeded to the member was to be adequate to enable him to provide for his family according to the number of children and other dependents in the household. Revelations of the Restoration, p. 308) or that which he has received by consecration, as much as is sufficient for himself and ^dfamily. (After church members consecrated their possessions, the bishop granted them stewardships, or portions, from all the properties received. The size of the stewardship depended on the circumstances and needs of the family, as determined by the bishop in consultation with the member who received it.)

33 And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a ^aresidue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants. (If members produced a surplus from their stewardships beyond what was necessary for their families, at the end of the year they gave it to the bishop to put in the bishop's storehouse. The bishop used the surplus to care for the poor, to build houses of worship, and for other worthy purposes. **In disputed cases the bishop judges what is a just want or desire and what is selfishness or extravagance.**)

34 Therefore, the residue shall be kept in my ^astorehouse, to administer to the poor and the needy, as shall be appointed by the ^bhigh council of the church, and the bishop and his council;

35 (To purchase lands, build houses of worship, and build the New Jerusalem.) And for the purpose of ^apurchasing lands for the public benefit of the church, and building houses of ^bworship, and building up of the ^cNew Jerusalem which is hereafter to be revealed— ("In this revelation the Law of Consecration is stated definitely as the law on which the New Jerusalem is to be built. This law is

given for the benefit of the poor, for the building of Zion and the work of the ministry. . . .

Through this celestial law (Consecration) the Saints are to become the covenant people of the Lord. We cannot enter into the fulness of the covenants pertaining to Zion until we have reached the point where we can live such a divine law. Those who cannot abide the law of tithing cannot partake of this law of consecration, or the higher law and they will be deprived of an inheritance when the inheritances are divided.” (Smith, *Church History and Modern Revelation*, 1:185. Institute Manual, 84)

36 That my covenant people may be gathered in one in that day when I shall ^acome to my ^btemple. (The temple in New Jerusalem.) And this I do for the salvation of my people. (If the Saints would live the law of consecration, cooperate economically, and pool resources, becoming of one heart and one mind and leaving behind the slackers, critics, and the "me-first generation," then the spiritual strength of all members and the temporal circumstances of most members would vastly improve. ACD&C 2:24)

37 And it shall come to pass, that he that sinneth and repenteth not shall be ^acast out of the church, and shall not receive again that which he has ^bconsecrated unto the poor and the needy of my church, or in other words, unto me— (The member who was excommunicated kept his personal property, but he had no claim upon the bishop’s storehouse if he became poor and needy.)

38 For inasmuch as ye ^ado it unto the least of these, ye do it unto me.

39 For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the ^ariches of those who embrace my gospel among the Gentiles (Those in the US and Canada) unto the ^bpoor of my people who are of the house of Israel. (One fulfillment of this verse is manifest in the work of building chapels and temples throughout Latin America. The Lord has proceeded to take the riches of the Gentiles (as defined by Book of Mormon writers) in the United States and Canada and consecrated them for the blessing of those whose circumstances are more humble. Revelations of the Restoration, p. 309 This phrase does not imply that those living the law of consecration will be poverty-stricken; it refers to those in Zion who produce less than they need. Even in Zion there may be needy, but their needs will be met through the consecration of new converts and the surpluses of the more productive stewards (see vv. 33–34; Romans 15:26–27).)

40 (To help the Lord’s people overcome pride.) And again, **thou shalt not be ^aproud in thy ^bheart**; let all thy ^cgarments be plain, and their ^dbeauty the beauty of the ^ework of thine own hands; (Those who have accepted the law of consecration and received a stewardship by covenant must not expend the resources of their stewardship on unnecessary extravagance such as expensive clothes. To spend thousands of dollars on clothing would be a violation of their covenant to consecrate their riches to the needy rather than enjoy the privileges of wealth. The law of consecration is not intended to subsidize the lifestyles of the rich but to put their surplus resources—beyond what is sufficient for their needs—into the hands of brother and sister Saints who do not have sufficient for their needs. The principle here is that the genuine *needs* of others must have priority over selfish *wants* (see Alma 1:27 for a parallel). ACD&C 2:25)

41 And let all things be done in ^acleanliness before me.

42 (To help the Lord’s people be industrious and avoid idleness.) **Thou shalt not be ^aidle**; for he that is idle shall not eat the ^bbread nor wear the garments of the ^claborer. (This principle has been a guiding light in the restored gospel. **The welfare program, for which the Church is renowned, is based on the dignity of working for what is received.** J. Reuben Clark testified, "From the foundation of the Church until now, idleness has been condemned as unworthy of Church members, as destructive of character, as violative of the true Christian life, as contrary to the command given to Adam as the law of this world 'In the sweat of thy brow, thou shalt eat bread'" (Conference Report, October 1936, 2-3). Revelations of the Restoration, p. 309-10) To become self-reliant in resource management, Church members should pay tithes and offerings, avoid unnecessary debt, save for the future, and satisfy all of their promised obligations. Members also should use their resources, including their time, frugally and

avoid wasting them. Handbook of Instructions, 2:258 President Gordon B. Hinckley: **I urge you to be modest in your expenditures; discipline yourselves in your purchases to avoid debt to the extent possible. Pay off debt as quickly as you can, and free yourselves from bondage. If you have paid your debts, if you have a reserve, even though it be small, then should storms howl about your head, you will have shelter for your wives and children and peace in your hearts.** CR, Oct 1998, p. 72)

43 And whosoever among you are ^asick, and have not faith to be healed, but believe, shall be ^bnourished with all tenderness, with herbs and mild ^cfood, and that not by the hand of an enemy. **(In the early 1800s herbs were the common means by which physicians ministered to the sick. Rather than being an admonition against the medicines found in nature, this revelation finds a place for both the skillful administration of herbs and the healing blessing at the hands of the priesthood.** The Book of Mormon speaks "of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases" (Alma 46:40). In the Times and Seasons the question was asked, "Who is to administer those herbs?" The answer: "We presume that nine tenths of the human family, neither understand the physiology of the human system, the nature and effects of disease, nor the medicinal properties of herbs; and under such circumstances would not be competent to administer at all. Herbs are to be used, and mild food; but those herbs are to be used by skillful hands. . . . We should judge, then, from the above, that a person who is acquainted with the physiology of the human system, and the nature and medicinal properties of herbs, is more competent to judge of those things, and to administer with judgment and skill, than the one who is ignorant, both of the organization of the human system, of the medicinal properties of herbs, and of the nature and effects of disease. "It is also evident that, if there is any danger, or wrong, in the administration of herbs, it is from their being in the hands of unskillful men, and particularly in the hands of an enemy. "On reviewing the whole subject, we cannot but regret that, as saints, we have not all faith, either to be healed, or to cast ourselves into the hands of God, and 'whether we live, live unto God, or whether we die, die unto the Lord.' But — inasmuch as all have not faith, those that are strong ought not to condemn the weak, inasmuch as they make a judicious means of those things which the Lord, in his mercy, has been pleased to provide, and appoint for the infirmities and diseases of human nature. "We are aware that this community have been a good deal imposed upon by quacks; that nostrums of all kinds have been administered by injudicious hands, producing the most deleterious effects; and that many have slept in the dust, who, if they had been let alone, would still have been in the land of the living" (Times and Seasons, 4:325-26). RR, 310-11)

44 **And the elders of the church, two or more, shall be called, and shall pray for and ^alay their ^bhands upon them in my name; and if they ^cdie they shall ^ddie unto me, and if they live they shall live unto me. (Administrations have two parts: anointings and sealings; both are accompanied by the laying on of hands. It is the practice of the Church that administering to the sick be done at the request of the sick or someone closely involved with the sick person, so that it will be done in answer to faith. Those called on to perform the ordinance should encourage the sick person to rely on the Lord's promise, "Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you" (Moroni 7:26). The sick person may be encouraged to keep the commandments so that he or she can have faith and be entitled to the blessings of the Lord. In performing the administration, one elder anoints the sick person with oil on or near the crown of the head for the restoration of health. Pure olive oil which has been consecrated for that purpose should be used. Taking consecrated oil internally, or using it for anointing or rubbing afflicted parts of the body, is not part of the ordinance of administering to the sick. After the anointing two or more elders lay their hands on the head of the sick person. One of them acts as voice to seal the anointing. The one speaking offers prayers, pronounces blessings, or gives promises as the Spirit directs.** RR 312)

45 **Thou shalt ^alive together in ^blove,** insomuch that thou shalt ^cweep for the loss of them that die, and more especially for those that have not ^dhope of a glorious resurrection.

46 And it shall come to pass that those that die in me shall not ^ataste of ^bdeath, for it shall be ^csweet unto them; (Joseph Fielding Smith explained: **"To some members of the Church the saying that those who die in the Lord shall not taste of death has been a hard saying. They have seen good faithful men and women suffer days and at times for months before they were taken. But here the Lord does not say they shall not suffer pain of body, but that they shall be free from the anguish and torment of soul which will be partaken of by the wicked, and although they may suffer in body, yet death to them will be sweet in that they will realize that they are worthy before the Lord. With reference to this phrase, Spencer W. Kimball added: "I think that means they are not going into the other world feeling resentment and reticence. After they get past a certain point they go with happiness, peace and contentment"** (Teachings of Spencer W. Kimball, 38). Those who have received a testimony of the truthfulness of the restored gospel know death to be part of the plan of an all-knowing, wise, and loving God. They look forward to reunion with loved ones in the spirit world and to embrace family and friends in the flesh following the resurrection. Moreover, at the moment of death the anticipated reunion may begin as evidenced in the accounts of those who have been greeted by angels. For example, referring to his brother Alvin, the Prophet Joseph Smith wrote, **"He was one of the soberest of men, and when he died the angel of the Lord visited him in his last moments"** (History of the Church, 5:127). With reference to the death of Heber C. Kimball, George Q. Cannon described how death is pleasant: "It was sweet with him. There was nothing repulsive, nothing dreadful or terrible in it, but on the contrary it was calm, peaceful and sweet. There were heavenly influences there, as though angels were there, and no doubt they were, prepared to escort him hence to the society of those whom he loved and who loved him dearly. I thought of the joy there would be in the spirit land, when Joseph, and Hyrum, and David, and Willard, and Jededia, and Parley would welcome him to their midst, and the thousands of others who have gone before, and like them have been faithful. What a welcome to their midst will brother Heber receive! to labor and toil with them in the spirit world in the great work in which we are engaged" (Journal of Discourses, 12:184).RR, 312-13)

47 And they that die not in me, wo unto them, for their death is bitter.

48 And again, it shall come to pass that he that hath ^afaith in me to be ^bhealed, and is not ^cappointed unto death, shall be ^dhealed. **(We labor in this life according to divine appointment, some for great lengths of time and others for shorter periods. While in jail at Liberty after repeated attempts had been made to take his life, the Prophet Joseph Smith was told by the Lord, "Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever"** (D&C 122:9). **Our faith exercised to extend the lives of loved ones is always subject to the overriding will of the Lord. If he wills to take one of his children from this life to the next, then his will prevails. The principle that men are appointed to die does not necessarily mean that each individual has a predestined moment in mortality when death is to occur. Neither does it mean that God will intervene to prevent all accidents, carelessness, or wicked choices that bring sorrow and death. The Lord indicated that death for many of his children is on a flexible time schedule. "There is a time appointed for every man, according as his works shall be"** (D&C 121:25). President Wilford Woodruff elaborated on the means by which the righteous might be appointed unto death: "The Prophet Joseph Smith held the keys of this dispensation on this side of the vail, and he will hold them throughout the countless ages of eternity. He went into the spirit world to unlock the prison doors and to preach the Gospel to the millions of spirits who are in darkness, and every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the vail, enters into the work of the ministry, and there is a thousand times more to preach there than there is here. I have felt of late as if our brethren on the other side of the vail had held a council, and that they had said to this one, and that one, 'Cease thy work on earth, come hence, we need help,' and they have called this man and that man. It has appeared so to me in seeing the many men who have been called from our midst lately. **Perhaps I may be permitted to relate a circumstance with which I am acquainted in relation to Bishop Roskelley, of Smithfield, Cache Valley. On one**

occasion he was suddenly taken very sick—near to death's door. While he lay in this condition, President Peter Maughan, who was dead, came to him and said: 'Brother Roskelley, we held a council on the other side of the veil. I have had a great deal to do, and I have the privilege of coming here to appoint one man to come and help. I have had three names given to me in council, and you are one of them. I want to inquire into your circumstances.' The Bishop told him what he had to do, and they conversed together as one man would converse with another. President Maughan then said to him: 'I think I will not call you. I think you are wanted here more than perhaps one of the others.' Bishop Roskelley got well from that hour. Very soon after, the second man was taken sick, but not being able to exercise sufficient faith, Brother Roskelley did not go to him. By and by this man recovered, and on meeting Brother Roskelley he said: 'Brother Maughan came to me the other night and told me he was sent to call one man from the ward,' and he named two men as had been done to Brother Roskelley. A few days afterwards the third man was taken sick and died. Now, I name this to show a principle. They have work on the other side of the veil; and they want men, and they call them. And that was my view in regard to Brother George A. Smith. When he was almost at death's door, Brother Cannon administered to him, and in thirty minutes he was up and ate breakfast with his family. We labored with him in this way, but ultimately, as you know, he died. But it taught me a lesson. I felt that man was wanted behind the veil. We labored also with Brother Pratt; he, too, was wanted behind the veil" (Journal of Discourses, 22:333-34). Revelations of the Restoration, p. 314-15 I am confident that there is a time to die, but I believe also that many people die before "their time" because they are careless, abuse their bodies, take unnecessary chances, or expose themselves to hazards, accidents, and sickness. God controls our lives, guides and blesses us, but gives us our agency. We may live our lives in accordance with his plan for us or we may foolishly shorten or terminate them. I am positive in my mind that the Lord has planned our destiny. Sometime we'll understand fully, and when we see back from the vantage point of the future, we shall be satisfied with many of the happenings of this life that are so difficult for us to comprehend. Spencer W. Kimball, Tragedy or Destiny, p. 9, 11)

49 He who hath faith to see shall see.

50 He who hath faith to hear shall hear.

51 The lame who hath faith to leap shall leap.

52 And they who have not faith to do these things, but believe in me, have ^apower to become my ^bsons; and inasmuch as they break not my laws thou shalt ^cbear their infirmities.

53 Thou shalt ^astand in the place of thy stewardship.

54 Thou shalt not take thy brother's ^agarment; thou shalt ^bpay for that which thou shalt receive of thy brother. (Fellowship with the Saints does not give leave to take advantage of another's goodness. "There were some of the disciples," wrote John Whitmer, "who were flattered into the Church because they thought that all things were to be common, therefore they thought to glut themselves upon the labors of others" ("Book of John Whitmer," 42). Within the covenant community of the law of consecration material goods were not communal property. Each individual received a deed to his own personal property and did not have claim on another's property for his personal use. This aberration of the true law of God was practiced by a group of Sidney Rigdon's followers who were living on the property of Isaac Morley. Soon after joining the Church in the winter of 1831, Levi Hancock traveled to Kirtland to gather with the Saints. He wrote: "The next morning brother Harvey Redfield took us to Brother Isaac Morleys who was a cooper by trade and one of the most honest patient men I ever saw. The company he maintained looked large enough to bring on a famine. I do not know if they lived on him all the time or not." While I was in the room at 'Father Morleys' as we all called him, this same Hermon Bassett came to me and took my watch out of my pocket and walked off as though it was his. I thought he would bring it back soon but was disappointed as he sold it. I asked him what he meant by selling my watch." "Oh, said he, I thought it was all in the family.' I told him I did not like such family doings and I would not bear it" (Autobiography of Levi Ward Hancock, 42). RR 315-16)

55 And if thou ^aobtainest more than that which would be for thy support, thou shalt give it into my ^bstorehouse, that all things may be done according to that which I have said.

56 Thou shalt ask, and my ^ascriptures shall be given as I have appointed, and they shall be ^bpreserved in safety; (The Lord determined that the Restoration would include the dispensing of new scripture and of perfecting scripture already available to mankind. "Question: How and in what way is the new knowledge being restored?" Answer: By revelation. Our doctrine is not handed down, in the sectarian sense; it is revealed. It is revealed directly as in the case of the Doctrine and Covenants; or by the process of translation, as in the case of the Book of Mormon; or by the process of perfecting ancient scriptures, as in the case of the Joseph Smith Translation. . . . "Question: What are the vehicles of the restoration?" Answer: First, the Book of Mormon, which was translated by the gift and power of God; second, the Doctrine and Covenants, whose contents are revealed, coupled with such inspired utterances as the King Follett Sermon; and, third, the so-called Translations, which include the book of Abraham, the book of Moses (itself part of the Inspired Version), and the whole Joseph Smith Translation of the Bible. "None of these vehicles have given us their full load. We have only about a third of the Book of Mormon; the field of revelation is without bounds or limits; and the Bible restoration has scarcely been commenced. "Question: When will we receive more of the mind and will of the Lord, and when will the great doctrinal restoration be completed?" We have a revealed answer as to when we shall receive the sealed portion of the Book of Mormon. What we have so far received is to test our faith. When we repent of all our iniquity and become clean before the Lord, and when we exercise faith in him like unto the brother of Jared, then the sealed portion of the ancient word will be translated and read from the housetops. "The same is certainly true of the brass plates and the lost portions of the Bible. What we have received so far is to test our faith. Why should the Lord give us more of the biblical word if we are indifferent to what he has already revealed? Does anyone think the Lord should give us the words of Zenos when we are ignoring the words of Isaiah? **There are revelations without end that are available to the faithful at any time they are prepared to receive them.** "As a matter of practical reality, however, the great doctrinal restoration is to be Millennial. Of that day Nephi said: Then 'the earth shall be full of the knowledge of the Lord as the waters cover the sea. Wherefore, the things of all nations shall be made known; yea, all things shall be made known unto the children of men. There is nothing which is secret save it shall be revealed; there is no work of darkness save it shall be made manifest in the light; and there is nothing which is sealed upon the earth save it shall be loosed. Wherefore, all things which have been revealed unto the children of men shall at that day be revealed; and Satan shall have power over the hearts of the children of men no more, for a long time.' (2 Nephi 30:15-18)" (McConkie, "Doctrinal Restoration," 20-21). They shall be preserved in safety. During the six-month period that the Prophet was held at Liberty Jail, his papers (among which was the New Translation of the Bible, which we call the Joseph Smith Translation) were left in the hands of his secretary, James Mulholland. Mulholland and his family discussed in private what might happen if the mob were to obtain the manuscript. They feared that Mulholland might be attacked by a mob, and that the mob would destroy the papers he possessed just for the sake of ruining them. The family also felt the manuscript would not be safe in Far West. Knowing that the life of Mulholland was in constant danger and out of concern for the safety of the papers that were left in his care, it was decided that Mulholland's sister-in-law, Ann Scott, should take care of the materials. She has written of this event in Far West as follows: "[The mob] frequently searched my father's house, and were very insulting in their deportment. They also searched other houses of the saints, including that of President Joseph Smith, who at the time was confined in Liberty Jail. Joseph's confinement in jail, coupled with the ruthless invasions of the mob, caused his scribe, Elder James Mulholland, to seek a place of safety for important church papers in his possession. Among the papers in Mulholland's keeping was the manuscript of the Inspired Translation of the Bible, the revelation on the rebellion [D&C 87], etc., etc. Brother Mulholland requested me to take charge of the papers, as he thought they would be more secure with me, because I was a woman, and the mob would not be likely to search my person. Immediately on taking possession

of the papers, I made two cotton bags of sufficient size to contain them, sewing a band around the top ends of sufficient length to button around my waist; and I carried those papers on my person in the day-time, when the mob was around, and slept with them under my pillow at night. I cannot remember the exact length of time I had those papers in my possession; but I gave them to sister Emma Smith, the prophet's wife, on the evening of her departure for Commerce" (as cited in Matthews, Plainer Translation, 99). "Emma Smith left Far West, en route to Commerce, Illinois, on February 15, 1839, and according to the report, she 'wore the bags just as Ann Scott had done'" (Matthews, Plainer Translation, 100). RR, 317-18)

57 And it is expedient that thou shouldst hold thy peace concerning them, and ^anot teach them until ye have received them in full. **(It has been claimed that the Joseph Smith Translation was never finished, but Joseph was planning to publish the manuscript during the Nauvoo period, and certainly it adds to our doctrinal and scriptural understanding. In a letter written by Joseph Smith, Sidney Rigdon, and Frederick G. Williams to the brethren in Zion and dated 2 July 1833, the Prophet said, "We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father." To this Sidney added, "Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of one way we can spend our time more to divine acceptance than in endeavoring to build up His Zion."** It is likely the word "finished" meant they had made the changes appropriate at that time. Certainly Joseph Smith did not consider 1833 the end of needed changes in the biblical text. We know that Joseph still "worked diligently on it [the Joseph Smith Translation] during the closing years of his life," and it is clear, at least to Robert J. Matthews, that "the work was not perfected" by that time. Further, "before his death" Joseph had spoken with Brigham Young "about going through the translation of the scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write," which was 2 February 1833. Thus, no specific date can be given for when the Joseph Smith Translation was "finished," or even what the word *finished* might mean in this context. Since Joseph's work is now available to us and is certainly inspired, it would seem foolish not to refer to it for information and insight in addition to that gleaned from the King James text. ACD&C 2:28-29)

58 And I give unto you a commandment that then ye shall teach them unto all men; for they shall be ^ataught unto ^ball ^cnations, kindreds, tongues and people.

59 Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my ^alaw to govern my ^bchurch;

60 And he that ^adoeth according to these things shall be saved, and he that doeth them not shall be ^bdamned if he so continue.

61 If thou shalt ask, thou shalt receive ^arevelation upon revelation, ^bknowledge upon knowledge, that thou mayest know the ^cmysteries and ^dpeaceable things—that which bringeth ^ejoy, that which bringeth life eternal.

62 Thou shalt ask, and it shall be revealed unto you in mine own due time where the ^aNew Jerusalem shall be built.

63 And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south.

64 And even now, let him that goeth to the east **teach them that shall be converted to flee to the ^awest, and this in consequence of ^bthat which is coming on the earth, and of ^csecret combinations. (Civil war is coming)**

65 Behold, thou shalt observe all these things, and great shall be thy ^areward; for unto you it is given to know the ^bmysteries of the kingdom, but unto the world it is not given to know them.

66 Ye shall observe the laws which ye have received and be faithful.

67 And ye shall hereafter receive church ^acovenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. **(Law of consecration.)**

68 Therefore, he that lacketh ^awisdom, let him ask of me, and I will give him liberally and upbraid him not. (James 1:5)

69 Lift up your hearts and rejoice, for unto you the ^akingdom, or in other words, the ^bkeys of the church have been given. Even so. Amen.

70 The priests and ^ateachers shall have their ^bstewardships, even as the members.

71 And the elders or high priests who are appointed to assist the bishop as counselors in all things, are to have their families ^asupported out of the property which is ^bconsecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned;

72 Or they are to receive a just remuneration for all their services, either a stewardship or otherwise, as may be thought best or decided by the counselors and bishop.

73 And the bishop, also, shall receive his support, or a just remuneration for all his services in the church.

74 Behold, verily I say unto you, that whatever persons among you, having put away their ^acompanions for the cause of ^bfornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you;

75 But if ye shall find that any persons have left their companions for the sake of ^aadultery, and they themselves are the offenders, and their companions are living, they shall be ^bcast out from among you.

(Adulterers who abandon their wives for an adulterous alliance are not dealt with in the same manner as those who remain with their wives and family, repenting and seeking forgiveness as previously explained in this revelation. "He that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive" (D&C 42:25). In contrast, the man or woman who leaves a spouse to live with the companion in sin has placed himself or herself in a more serious situation —complicating the ability to repent "with all his heart" and to forsake adultery. In such cases the Lord indicates that such individuals are to be excommunicated, losing their membership in the Church of Jesus Christ. RR, 321)

76 And again, I say unto you, that ye shall be ^awatchful and careful, with all inquiry, that ye receive none such among you if they are married; **(The Church must be clean, like a virtuous bride, to be acceptable to the bridegroom, Jesus Christ. The general law of the Church is that any couple, whose union was initiated by an adulterous relationship, is not to be sealed in the house of the Lord for time and eternity. The proper beginning to marriage is not abandonment of a previous marriage because of adultery. Any exceptions to this law need to be addressed directly by the First Presidency of the Church. Because adulterers are also liars and, thus, will cover their iniquity with all manner of deception, the Church is commanded to carefully examine the reasons for forsaking marriage. Time and careful inquiry will reveal the true offenders within the marriage covenant. RR, 321)**

77 And if they are not married, they shall repent of all their sins or ye shall not receive them.

78 And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church.

79 And it shall come to pass, that if any persons among you shall ^akill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land.

80 And if any man or woman shall commit ^aadultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two ^bwitnesses of the church, and not of the enemy; but if there are more than two witnesses it is better.

81 But he or she shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the ^achurch, and the church shall lift up their hands against him or her, that they may be dealt with according to the ^blaw of God.

82 And if it can be, it is necessary that the ^abishop be present also.

83 And thus ye shall do in all cases which shall come before you.

84 And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

85 And if he or she shall ^asteal, he or she shall be delivered up unto the law of the land.

86 And if he or she shall ^alie, he or she shall be delivered up unto the law of the land.

87 And if he or she do any manner of ^ainiquity, he or she shall be delivered up unto the law, even that of God.

88 And if thy ^abrother or sister ^boffend thee, thou shalt take him or her between him or her and thee alone; and if he or she ^cconfess thou shalt be ^dreconciled.

89 And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a ^ameeting, and that not before the world. **(Church disciplinary councils are conducted in private chambers. Everything that takes place in these councils is regarded with the strictest confidence. The sanctity of these councils is recognized by civil authority, and those involved are granted priest- penitent privilege, meaning that they cannot be required to divulge what took place even in a court of law. RR, 323)**

90 And if thy brother or sister offend many, he or she shall be ^achastened before many.

91 And if any one offend ^aopenly, he or she shall be rebuked openly, that he or she may be ^bashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.

92 If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.

93 And thus shall ye conduct in all things. **(These verses deal with the proper way of handling personal disputes or injuries in the Church. Personal differences are to be taken by the injured party first to the offending party. The assumption is that brothers and sisters in Zion will act in good faith to resolve their differences and remain brothers and sisters. Saints are not to begin by working through third parties or by complaining or making accusations until the offender finally hears about it and comes to them. This approach violates the law of the Church. Instead, the injured party is to go *privately* to the offender, state his or her complaint, and resolve it *confidentially*. If the offender will not confess and repent, the injured party is to take the matter to proper Church leaders, but *still* privately and confidentially, "not to the members" (v. 89). At this point the Church leaders can decide whether or not an injury can be proved. If the offense can be proved, then the offender will confess and repent or be subject to Church discipline with the possible loss of membership or fellowship. Private offenses are to be handled by the Church privately, giving the offender the opportunity to make amends to the injured and to God and not to suffer public humiliation for a private fault. "Note the caution that this remedy is to be private—';not before the world.' This is not done in order to hide the facts, but rather to increase the chance that the correction will improve the life of a brother or sister." Public offenses, however, are generally more high-handed, rebellious, and motivated by pride than private offenses. Therefore, Church discipline for public offenses is to be made public, in order that the offending individuals may be ashamed and curb their pride (see v. 91), thus giving them greater motivation for repentance. Unfortunately, for those whose pride is very great, a public rebuke will often cause them in self-justification to become dissident *former* members, and enemies of the Church. ACD&C 2:31-32)**

D&C 43

(On 6 April 1830 the Lord instructed the Saints about the channel through which revelation would come to build Zion. He said, speaking of the President of the Church, "Him have I inspired to move the cause of Zion in mighty power" (D&C 21:7). This instruction was difficult for some of the Saints to follow. Many had come from religious backgrounds that permitted any member of the congregation to proclaim doctrine for the entire assembly. Yet on the day the Church was organized, the Lord taught the principle that only one person has the right to receive revelation for the

entire Church. Even by September 1830 the Saints had not fully learned this lesson, for many believed in the revelations of Hiram Page. In February 1831 it became necessary for the Lord to further instruct the Saints on this matter. Section 43 was given in response to the activity of a Mrs. Hubble, who “came making great pretensions of revealing commandments, laws and other curious matters” (*History of the Church*, 1:154). John Whitmer recorded the following about Mrs. Hubble: “She professed to be a prophetess of the Lord, and professed to have many revelations, and knew the Book of Mormon was true, and that she should become a teacher in the church of Christ. She appeared to be very sanctimonious and deceived some who were not able to detect her in her hypocrisy; others, however, had the spirit of discernment and her follies and abominations were manifest.” (*History of the Church*, 1:154n.) Mrs. Hubble was one of many who falsely claimed revelations to guide the Church or to correct the Prophet. In a discourse in Ogden, Utah, Elder George A. Smith gave several examples of the problem and said: “There was a prevalent spirit all through the early history of this church, which prompted the Elders to suppose that they knew more than the Prophet. Elders would tell you that the Prophet was going wrong.” (In *Journal of Discourses*, 11:7.) Many members became confused and bewildered by the different claims. Under these circumstances the Prophet went to the Lord for guidance and received the revelation recorded as Doctrine and Covenants 43.)

Joseph Smith Papers – 105

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, in February 1831. HC 1: 154—156. At this time some members of the Church were disturbed by people making false claims as revelators. The Prophet inquired of the Lord and received this communication addressed to the elders of the Church. The first part deals with matters of Church polity; the latter part contains a warning that the elders are to give to the nations of the earth. (No truth of salvation stands unopposed. When the Lord calls a prophet, false prophets arise. In New York, Satan deceived Hiram Page and the Whitmer family with a counterfeit seer stone. Similarly, in Ohio, Lucifer temporarily misled new converts into accepting his imitation of a prophet. Therefore, the lessons previously learned in New York regarding false spirits needed to be taught again. See introduction to Doctrine and Covenants 28. The Prophet Joseph Smith recorded that soon after the law of the Church (D&C 42) was received, "a woman came making pretensions of revealing commandments, laws and other curious matters" (*History of the Church*, 1:154). John Whitmer identified the intruder as "a woman by the name of Hubble who professed to be a prophetess of the Lord and professed to have many revelations, and knew the Book of Mormon was true, and that she should become a teacher in the Church of Christ. She appeared to be very sanctimonious and deceived some who were not able to detect her in her hypocrisy: others however had the spirit of discernment, and her follies and abominations were made manifest" ("Book of John Whitmer," 42). Mrs. Hubble's sanctimonious conduct added to the difficulty of dealing with the errors introduced at this time. Ezra Booth, an early member and eventual apostate, stated as part of his attack on the Church that Mrs. Hubble, "professing to be a prophetess, made her appearance in Kirtland, and so ingratiated herself into the esteem and favor of some of the Elders that they received her as a person commissioned to act a conspicuous part in Mormonizing the world. [Sidney] Rigdon, and some others, gave her the right hand of fellowship, and literally saluted her with what they called the 'kiss' of charity. But [Joseph] Smith . . . declared her an imposter, and she returned to the place from whence she came. Her visit, however, made a deep impression on the minds of many, and the barbed arrow which she left in the hearts of some, is not as yet eradicated" (in Cook, *Revelations*, 61-62). We face similar ploys today, and it is essential that every member of the Church has the power of discernment and knows the spiritual laws by which spiritual counterfeiters are detected. Unlike true messengers— who always focus on the need for repentance—these self-ordained prophets and prophetesses come to tell us that all that really matters is that we love one another, thus subverting the discipline of true discipleship. These deceivers disguise false doctrine by dipping it in honey. The errors they introduce are difficult to

confront because these counterfeiters promote themselves as being more accepting and loving than those who defend the kingdom against such false intruders. The masks and costumes of false prophets may change, but the doctrine of the kingdom as reiterated in this revelation remains enduring and true. If followed, the simple guidelines revealed herein protect the Saints from deceivers, false revelators, and false spirits. Revelations of the Restoration, p. 324-25)

1—7, Revelations and commandments come only through the one appointed;

1 O HEARKEN, ye elders of my church, and give ear to the words which I shall speak unto you.

2 For behold, verily, verily, I say unto you, that ye have received a commandment for a ^alaw unto my church (Section 42), through him (Joseph Smith) whom I have appointed unto you to receive commandments and ^brevelations from my hand.

3 And this ye shall know assuredly—that there is ^anone other appointed unto you to receive ^bcommandments and revelations until he be taken, if he ^cabide in me. **(The words "none other" exclude any pretenders or deceivers that might seek to lead the Saints astray. The Lord avoids confusion in his kingdom by appointing one individual, the president of The Church of Jesus Christ of Latter-day Saints, to receive revelations and commandments for the Church. Even though other members of the First Presidency and the Quorum of Twelve Apostles are sustained as prophets, seers, and revelators, they are under the direction of the president of the Church. In his instructions on the priesthood, Joseph Smith explained, "And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses" (D&C 107:91), who was the spokesman for God to ancient Israel. Revelations of the Restoration, p. 325)**

4 But verily, verily, I say unto you, that ^anone else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead. **(Had the responsibility of being the Lord's mouthpiece been taken from the Prophet Joseph Smith, the last authorized act he would be called on to perform would have been to confer the keys of the kingdom on another. Revelations of the Restoration, p. 326)**

5 And this shall be a law unto you, that ye ^areceive not the ^bteachings of any that shall come before you as revelations or commandments;

6 And this I give unto you that you may not be ^adeceived, that you may know they are not of me. **(During his mortal ministry the Savior warned his disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15). The sanctimonious cloak of "the kiss of charity" hid the true intentions of Mrs. Hubble. Likewise, over the many years since this revelation was given, others have clothed themselves in apparel of various deceptive colors and styles. Some wear the claim of special manifestations or commissions that authorize them to perpetuate plural marriage. Others attire themselves in beguiling raiment of a commission from Enoch to set up the united order; power to translate the sealed portion of the Book of Mormon; scholarly insight to tell the "true Mormon history;" visions that reveal the feminine identity of the Holy Ghost; keys to gather the Saints to Zion; near-death experiences that make known the previously unrevealed mysteries of the post-mortal spirit world; and a host of other distractions to the true issue at hand. The Lord warned of their deception. Let this simple truth ring in the ears of all Saints: They are deceivers and are not authorized to give commandments or revelations to the Church nor to any individual member who seeks to follow the truth of the restored gospel! Deception can be avoided by following this law as revealed by the Lord to the Church, for "whoso treasureth up my word, shall not be deceived" (Joseph Smith-Matthew 1:37). Revelations of the Restoration, p. 326)**

7 For verily I say unto you, that he that is ^aordained of me shall come in at the ^bgate and be ordained as I have told you before, to teach those ^crevelations which you have received and shall receive through him

whom I have appointed. (One of the reasons they publish the photos of all of our general authorities is so we can recognize them when we see them. That will avoid deception. "He that entereth not by the door into the sheepfold," the Savior taught, "but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep" (John 10:1-2). **True servants of the Lord will always be known to the Church, having been called, sustained by the voice of the Church, and properly ordained.** Revelations of the Restoration, p. 326. Joseph F. Smith: It is not my business nor that of any other individual to rise up as a revelator, as a prophet, as a seer, as an inspired man, to give revelation for the guidance of the Church, or to assume to dictate to the presiding authorities of the Church in any part of the world, much less in the midst of Zion, where the organizations of the Priesthood are about perfect, where everything is complete even to the organization of a branch. **It is the right of individuals to be inspired and to receive manifestations of the Holy Spirit for their personal guidance, to strengthen their faith, and to encourage them in works of righteousness, in being faithful and observing and keeping the commandments which God has given unto them; it is the privilege of every man and woman to receive revelation to this end, but not further. The moment an individual rises up assuming the right to control and to dictate or to sit in judgment on his brethren, especially upon those who preside, he should be promptly checked, or discord, division and confusion would be the result.** Every man and woman in this Church should know better than to yield to such a spirit; the moment that such a feeling presents itself to them they should rebuke it, as it is in direct antagonism to the order of the Priesthood, and to the spirit and genius of this work. We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the Priesthood, which is the channel that God has appointed through which to make known His mind and will to the world. the moment that individuals look to any other source, that moment they throw themselves open to the seductive influences of Satan, and render themselves liable to become servants of the devil; they lose sight of the true order through which the blessings of the Priesthood are to be enjoyed; they step outside of the pale of the kingdom of God, and are on dangerous ground. **Whenever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent of the order and channel of the Priesthood, you may set him down as an impostor.** JD, 24:188-90. Joseph Fielding Smith: **We frequently hear discussions in our classes and between brethren to the effect that any man could be called, if the authorities should choose him, to preside over the Church and that it is not the fixed order to take the senior apostle to preside, and any member of that quorum could be appointed. The fact is that the senior apostle automatically becomes the presiding officer of the Church on the death of the President. If some other man were to be chosen, then the senior would have to receive the revelation setting himself aside.** President John Taylor has made this very plain. (See "Succession in the Priesthood," chapter 17, The Gospel Kingdom.) Says President Taylor, speaking of the time following President Young's death: "I occupied the senior position in the quorum, and occupying that position which was thoroughly understood by the quorum of the twelve, on the death of President Young, as the twelve assumed the presidency, and I was their president, it placed me in a position of president of the Church, or, as expressed in our conference meeting: 'As president of the quorum of the twelve apostles, as one of the twelve apostles, and of the presidency of The Church of Jesus Christ of Latter-day Saints.' In this manner, also, was President Brigham Young sustained at the general conference held in Nauvoo, in October following the martyrdom of the Prophet Joseph Smith." (Gospel Kingdom, p. 192.) The counselors in the presidency cease to be counselors when the President dies and take their regular place among their brethren. (CHMR, 1947, 1:173.)

8 And now, behold, I give unto you a ^acommandment, that when ye are ^bassembled together ye shall ^cinstruct and ^dedify each other, that ye may know ^ehow to act and direct my church, how to act upon the points of my law and commandments, which I have given. (*Edify* comes from the same root as *edifice* and means "to build up." **To instruct is one thing, but to instruct and edify is something more. To edify would be to instruct by the power of the Spirit. When a person edifies or teaches by the**

Spirit, it inspires those who hear to want to do better-to in some way act on what they have been taught." Some ways the modern Church obeys this commandment to instruct and to edify each other is by having Sunday School, priesthood, and Relief Society lessons, Primary, Young Men's and Young Women's classes, sacrament meeting speakers, and the bearing of testimonies on fast Sundays. ACD&C 2:38)

9 And thus ye shall become instructed in the law of my church, and be ^asanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me—

10 That inasmuch as ye do this, glory shall be ^aadded to the kingdom which ye have received. Inasmuch as ye do it not, it shall be ^btaken, even that which ye have received.

11 ^aPurge ye out the ^biniquity which is among you; sanctify yourselves before me;

12 And if ye desire the glories of the kingdom, ^aappoint ye my servant Joseph Smith, Jun., and **uphold him before me by the prayer of faith. (Daily prayer for Church leaders ought to be part of every Saint's spiritual life "if ye desire the glories of the kingdom"! ACD&C 2:39)**

13 And again, I say unto you, that if ye desire the ^amysteries of the kingdom, provide for him food and raiment, and whatsoever thing he needeth to accomplish the work wherewith I have commanded him;

14 And if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a ^apure ^bpeople before me. (If we don't sustain our church leaders, God will find someone else to sustain them and we will be on the outside.)

15 Again I say, hearken ye elders of my ^achurch, whom I have appointed: Ye are not sent forth to be ^btaught, but to ^cteach the children of men the things which I have put into your hands by the power of my ^dSpirit; (The world has neither the power nor the knowledge to instruct the Latter-day Saints in the gospel of Jesus Christ. Babylon cannot instruct Zion in the things of God. God has called *us* to teach *them*, though in the world's eyes we may seem "weak" and "foolish" (1 Corinthians 1:27). "We are not to be taught of the world. We are the teachers of the world. . . . ACD&C 2:39)

16 And ye are to be ^ataught from on high. ^bSanctify yourselves and ye shall be ^cendowed with power, that ye may give even as I have spoken.

17 Harken ye, for, behold, the ^agreat ^bday of the Lord is nigh at hand.

18 For the day cometh that the Lord shall utter his ^avoice out of heaven; the heavens shall ^bshake and the earth shall ^ctremble, and the ^dtrump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints ^earise and live; ye sinners ^fstay and ^gsleep until I shall call again. (At the Second Coming, those who have been born again and sanctified by the gospel covenant will be resurrected to receive the Lord in their glorified flesh. ACD&C 2:40 Those who are telestial or SOPs will remain in their graves and will be fearful of the Lord's return at the end of the millennium.)

19 Wherefore gird up your loins lest ye be found among the wicked.

20 Lift up your voices and spare not. Call upon the nations to repent, both old and young, both ^abond and free, saying: **Prepare yourselves for the great day of the Lord;**

21 For if I, who am a man, do lift up my voice and call upon you to repent, and ye ^ahate me, what will ye say when the ^bday cometh when the ^cthunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

22 Yea, and again, when the ^alightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come? **(The lightnings spoken of in verse 22 do not actually speak in the sense of talking, but they will be as much a warning to the inhabitants of the earth as is the warning given by the missionaries.** According to verse 25, the Lord uses all kinds of natural phenomena, along with the efforts of His Church leaders, missionaries, angels, and even His own voice, to convince the people of the earth to repent and prepare for the future. Speaking of this method of warning the world, President Brigham Young said: **"Do you think there is calamity abroad now among the people? Not much. All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the elders ceases to be**

given, and the Lord says to them, ‘Come home; I will now preach my own sermons to the nations of the earth,’ all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. . . . You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations.” (In *Journal of Discourses*, 8:123; see also D&C 88:88–92.) In 1980, a few weeks after the eruption of Mount Saint Helens, a volcano in the Western United States, the following editorial appeared in the *Church News*: “A series of most unusual events happened within the past few weeks. Of course the most startling was the Mt. St. Helens eruption, with all its damage and toll of human life. “But while it was belching forth, a series of tornadoes swept through the middle section of the United States. More than 900 ‘freak’ storms struck America within that month. In a single day 50 tornadoes were counted in six states. The very next day 24 more tornadoes struck Iowa and Nebraska. And during this same period earthquakes shook California. . . . “It is important that we look for significance in these upheavals. Can it be that they are signs of the times? Can it be that the Lord is speaking . . . by these frightful disasters? “He said that in the latter days, He would declare His testimony by means of tempests, floods, earthquakes and epidemics. He didn’t mention volcanoes, but surely they are within His realm as much as earthquakes. Did He force Mt. St. Helens into eruption as a warning . . . to repent and recognize Him? “We have a tendency to forget our pains quickly, even as does a mother when her child is born. Little is said even now about the Arizona floods, although the debris and broken bridges remain. “Even the volcano is off the front pages. And the 50 tornadoes in one day? They got only two inches of space on the front page as part of a news summary. Not so much as a headline was given them! **“It is possible to become so hardened that we brush aside the warning voice, and even forget our sufferings. Those who lost their homes and loved ones won’t easily forget, though, even if the general public does. “Must the Lord speak in louder tones? Must He send greater disasters before we listen to His warning voice? “How much does it take to waken us to a realization that God is real, that there is an end to His patience, and that the only true security in these troubled times is through obedience to the Most High? Why fly in the face of Providence?”** (*Church News*, 21 June 1980, p. 12.) Institute Manual, 88-89)

23 And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who ^amade you.

24 O, ye nations of the earth, how often would I have gathered you together as a ^ahen gathereth her chickens under her wings, but ye ^bwould not!

25 How oft have I ^acalled upon you by the mouth of my ^bservants, and by the ^cministering of angels, and by mine own voice, and by the voice of ^dthunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of ^efamines and pestilences of every kind, and by the great sound of a ^ftrump, and by the voice of judgment, and by the voice of ^gmercy all the day long, and by the voice of glory and honor and the ^hriches of eternal life, and would have saved you with an ⁱeverlasting salvation, but ye would not!

26 Behold, the day has come, when the ^acup of the ^bwrath of mine indignation is full.

27 Behold, verily I say unto you, that these are the words of the Lord your God.

28 Wherefore, labor ye, ^alabor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth.

29 For in mine own due time will I ^acome upon the earth in ^bjudgment, and my people shall be ^credeemed and shall ^dreign with me on earth.

30 For the great ^aMillennium, of which I have spoken by the mouth of my servants, shall come.

31 For ^aSatan shall be ^bbound, (In speaking of the millennial era, Nephi said that “because of the righteousness of his [the Lord’s] people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth” (1 Nephi 22:26). President Joseph Fielding Smith taught

concerning the binding of Satan: "There are many among us who teach that the binding of Satan will be merely the binding which those dwelling on the earth will place upon him by their refusal to hear his enticings. This is not so. He will not have the privilege during that period of time to tempt any man." These two statements at first may seem to be at variance, but in reality they are not. It is true that the result of the righteousness of the Saints is that Satan cannot exert power over them. The restrictions that will come upon Satan will be a result of two important actions by the Lord: (1) He will destroy teistical wickedness from the earth at His Second Coming; and (2) He will reward the righteous by pouring out His Spirit on them to such an extent that Satan's power will be overwhelmed. Satan will not have the power to tempt or negatively influence the Lord's people. Both the righteousness of the Saints and the operation of the Lord's power are necessary to bind Satan: if the Saints do not give heed to God's word, He will not give them His Spirit. And without the Spirit, they on their own cannot withstand the force of the adversary. President George Q. Cannon explained: "We talk about Satan being bound. Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him, not to be governed by him. The Lord will not bind him and take his power from the earth while there are men and women willing to be governed by him. That is contrary to the plan of salvation. To deprive men of their agency is contrary to the purposes of our God. . . . "Satan only gains power over man through man's exercise of his own agency; and when Satan shall be bound, as the Lord says he will be for a thousand years, one of the great powers that will help bring this to pass will be man's agency. The Lord has never forced men against their will to obey Him. He never will do so. If Satan, therefore, has power with man, it is because man yields to his influence. . . . "The time is not far distant when great judgments will be poured out upon the wicked inhabitants of the earth. Every Prophet who has looked forward to our day has seen and predicted that the wicked would be destroyed. Their destruction means the destruction of Satan's power. The righteous will be left, and because of their righteousness the Lord will have mercy upon them; they, exercising their agency in the right direction, will bring down His blessings upon them to such an extent that Satan will be bound." (*Gospel Truth*, 1:86–87; see also 2 Nephi 30:18; Ether 8:26.) Satan will not only be bound by the native righteousness of the millennial Saints, but also by priesthood power that will cast him out and will not allow him the exercise of any influence. He will be *sealed* off from us by the power of God. ACD&C 2:42) and when he is loosed again he shall only reign for a ^clittle season, and then cometh the ^dend of the earth. (When the Millennium is over, Satan will be allowed once more to tempt mortals upon the earth and will have influence again for a short time. There will then be a great last battle, sometimes called the battle of Gog and Magog (see Revelation 20:8) or the battle of the great God (see D&C 88:114), in which Satan and all his servants will be defeated forever. Then the earth will be cleansed once again and will go through a process similar to death and resurrection, at the end of which it will be made a celestial world to be inhabited by all those who lived upon it who were worthy of the celestial kingdom. ACD&C 2:42)

32 And he that liveth in ^arighteousness shall be ^bchanged in the twinkling of an eye, and the earth shall pass away so as by ^cfire.

33 And the wicked shall go away into unquenchable ^afire, and their end no man knoweth on earth, nor ever shall know, until they come before me in ^bjudgment. (SOPs)

34 Hearken ye to these words. Behold, I am Jesus Christ, the ^aSavior of the world. ^bTreasure these things up in your hearts, and let the ^csolemnities of ^deternity ^erest upon your ^fminds. **(These are the sober facts of eternal life and eternal death. There will be no changes in the conditions and terms of our fate after the resurrection. There will be no additional leniency for those who intentionally were not paying attention or who could not be bothered during the days of their probation. There will be no special arrangements or second chances-not for the wealthy, the pretty, the powerful, the popular, the educated, the spoiled, or for any other class who may think themselves "special." It is up to us now to adapt ourselves to the immovable, unchangeable, nonnegotiable realities of the universe—the solemnities of eternity. ACD&C 2:43. The word *solemnity* means something very serious or sublimely important. The Lord tells the members of the Church to let the serious things of eternity—**

their covenants and the great blessings that will be given the faithful—rest upon their minds. What changes could come into the lives of mortal men and women if they continually let the eternal perspective guide them! Institute Manual, 90)

35 Be ^asober. Keep all my commandments. Even so. Amen.

D&C 44

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Kirtland, Ohio, in the latter part of February 1831. HC 1: 157. In compliance with the requirement herein set forth, the Church appointed a conference to be held early in the month of June following. (This revelation, calling for a conference of the elders of the Church, led to the expansion of missionary work. It was also at this conference that the office of high priest was restored. It would be the fourth conference of the Church since its organization a little more than one year earlier in upstate New York and the first conference in Ohio. In obedience to the Lord's command, the elders met in Kirtland on 3 through 6 June 1831. At the end of the conference, Doctrine and Covenants 52 was received, directing the elders to travel to Missouri, where they were to gather for yet another conference. The effort and sacrifice in making such a journey emphasizes the importance of the spirit and power that come when the Saints gather together. After the missionaries' arrival in Missouri, sections 57 through 59 were received, which give instructions concerning the site of the temple in the New Jerusalem and the building up of Zion. Revelations of the Restoration, 335)

1–3, Elders are to assemble in conference; 4–6, They are to organize according to the laws of the land and to care for the poor.

1 BEHOLD, thus saith the Lord unto you my servants, it is expedient in me that the elders of my church should be ^acalled together, from the east and from the west, and from the north and from the south, by letter or some other way.

2 And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my ^aSpirit upon them in the day that they assemble themselves together. (Power of conferences)

3 And it shall come to pass that they shall go forth into the regions round about, and ^apreach repentance unto the people. (Since the time of this command to gather in Kirtland, Ohio, for a Church conference, thousands of conferences have been held in the Church. Whether they are conferences of the general membership or are held on regional, mission, stake, or ward levels, the promise of receiving an outpouring of the Spirit remains the same. Revelations of the Restoration, 335)

4 And many shall be ^aconverted, insomuch that ye shall obtain ^bpower to organize yourselves ^caccording to the laws of man;

5 That your ^aenemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep my laws; that every bond may be broken wherewith the enemy seeketh to destroy my people.

6 Behold, I say unto you, that ye must ^avisit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen. (Until there was a sufficient number of Saints it would not be possible to implement the laws of consecration and stewardship that the Lord revealed. Funds were needed for legal deeds that would give the Saints lawful claim to the lands that were settled. These laws were not to be carried individually but rather as communities of covenant people. Less fortunate members were not to be neglected until such time as living the laws of consecration could provide surplus from the bishop's storehouse to provide for them. Revelations of the Restoration, 335-6)