

## Come Follow Me Lesson 22

May 24-30

D&C 58-59

### D&C 58

*Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 1, 1831. HC 1: 190–195. On the first Sabbath after the arrival of the Prophet and party in Jackson County, Missouri, a religious service was held and two members were received by baptism. During that week, members of the Colesville saints from the Thompson Branch and others arrived. Many were eager to learn the will of the Lord concerning them in the new place of gathering.*

(Twelve days prior to this revelation, Joseph Smith identified the place of the New Jerusalem and the revelation was received, the Prophet dedicated the land for this purpose. Introducing this revelation, he noted that "the first Sabbath after our arrival in Jackson county, Brother W. W. Phelps preached to a western audience over the boundary of the United States, wherein were present specimens of all the families of the earth; Shem, Ham and Japheth; several of the Lamanites or Indians— representative of Shem; quite a respectable number of negroes— descendants of Ham; and the balance was made up of citizens of the surrounding country, and fully represented themselves as pioneers of the West. At this meeting two were baptized, who had previously believed in the fulness of the Gospel. "During this week the Colesville branch, building of the great temple of the latter days— that place being Independence, Missouri. Two days after this referred to in the latter part of the last revelation, and Sidney Rigdon, Sidney Gilbert and wife and Elders Morley and Booth, arrived. I received the following" (Smith, *History of the Church*, 1:190-91). Revelations of the Restoration, 417)

*1–5, Those who endure tribulation shall be crowned with glory; 6–12, The saints are to prepare for the marriage of the Lamb and the Supper of the Lord; 13–18, Bishops are judges in Israel; 19–23, The saints are to obey the laws of the land; 24–29, Men should use their agency to do good; 30–33, The Lord commands and revokes; 34–43, To repent, men must confess and forsake their sins; 44–58, The saints are to purchase their inheritance and gather in Missouri; 59–65, The gospel must be preached unto every creature.*

1 HEARKEN, O ye elders of my church, and give <sup>a</sup>ear to my word, and learn of me what I will concerning you, and also concerning <sup>b</sup>this land unto which I have sent you.

2 For verily I say unto you, blessed is he that <sup>a</sup>keepeth my commandments, whether in life or in <sup>b</sup>death; and he that is <sup>c</sup>faithful in <sup>d</sup>tribulation, the <sup>e</sup>reward of the same is greater in the kingdom of heaven.

3 Ye cannot behold with your natural <sup>a</sup>eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the <sup>b</sup>glory which shall follow after much tribulation.

4 For **after much <sup>a</sup>tribulation come the <sup>b</sup>blessings.** Wherefore the day cometh that ye shall be <sup>c</sup>crowned with much <sup>d</sup>glory; the hour is not yet, but is nigh at hand. (Elder George Q. Cannon suggested that **"the Saints should always remember that God sees not as man sees; that he does not willingly afflict his children, and that if he requires them to endure present privation and trial, it is that they may escape greater tribulations which would otherwise inevitably overtake them. If He deprives them of any present blessing, it is that he may bestow upon them greater and more glorious ones by and by."** (*Millennial Star*, 3 Oct. 1863, p. 634.) Trials sometimes come to the Saints as a chastisement when they disregard the Lord's counsel (see D&C 101:1–8). Even when the Saints are living righteously, trials may come upon them because of the unrighteousness of others. Tribulation provides the Saints with opportunities for spiritual growth and character development. Such needed attributes as humility, faith, empathy, patience, courage, gratitude, and

**a repentant heart come to individuals in the refiner's fire of tribulation and persecution. Trials give Saints the opportunity to prove themselves worthy of eternal blessings by showing their commitment to God and His kingdom, and their willingness to endure privation and forsake the things of the world. This in turn helps them develop the faith necessary to obtain eternal life.**

According to the *Lectures on Faith*, prepared under the direction of the Prophet Joseph Smith: "A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life." (6:7.) Elder Bruce R. McConkie explained: **"The testing processes of mortality are for all men, saints and sinners alike. Sometimes the tests and trials of those who have received the gospel far exceed any imposed upon worldly people. Abraham was called upon to sacrifice his only son. Lehi and his family left their lands and wealth to live in a wilderness. Saints in all ages have been commanded to lay all that they have upon the altar, sometimes even their very lives. As to the individual trials and problems that befall any of us, all we need say is that in the wisdom of Him who knows all things, and who does all things well, all of us are given the particular and specific tests that we need in our personal situations. It is to us, His saints, that the Lord speaks when He says: 'I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. "For if ye will not abide in my covenant ye are not worthy of me.'** (D&C 98:14–15.) . . . "But sometimes the Lord's people are hounded and persecuted. Sometimes He deliberately lets His faithful saints linger and suffer, in both body and spirit, to prove . . . that they may be found worthy of eternal life. If such be the lot of any of us, so be it. "But come what may, anything that befalls us here in mortality is but for a small moment, and if we are true and faithful God will eventually exalt us on high. All our losses and sufferings will be made up to us in the resurrection." (In Conference Report, Oct. 1976, pp. 158–60; or *Ensign*, Nov. 1976, pp. 106, 108.) President Brigham Young taught: **"If the Saints could realize things as they are when they are called to pass through trials, and to suffer what they call sacrifices, they would acknowledge them to be the greatest blessings that could be bestowed upon them"** (*Discourses of Brigham Young*, p. 345).

5 Remember this, which I tell you before, that you may <sup>a</sup>lay it to heart, and receive that which is to follow.

6 Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be <sup>a</sup>prepared to <sup>b</sup>bear <sup>c</sup>testimony of the things which are to come; **(An important purpose for the commandment to establish Zion was not so much to establish Zion physically but to establish a *spiritual* Zion—a faithful, obedient, and consecrated people. The Saints are still establishing spiritual Zion in this way today in all the stakes of Zion throughout the world. The physical Zion will yet be built in this dispensation, and on the very ground dedicated for that purpose in 1831. But in the meantime, each of us can establish spiritual Zion in our own homes and in our own hearts by obedience and faithfulness to the Lord. When the Lord's people have at last become a righteous people, the Lord will direct them to the appropriate place. ACDC, 1:149–50)**

7 **And also that you might be honored in laying the foundation, and in bearing record of the land upon which the <sup>a</sup>Zion of God shall stand; ("The building up of Zion is a cause that has interested the people of God in every age," explained the Prophet Joseph Smith; "it is a theme upon which**

prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory, 'the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth,' 'even in one,' when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the Spirit of God will also dwell with His people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly Priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in one common cause, to roll forth the kingdom of God, the heavenly Priesthood are not idle spectators, the Spirit of God will be showered down from above, and it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the all but insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessing which they will realize; a work that God and angels have contemplated with delight for generations past; that fired the souls of the ancient patriarchs and prophets; a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family" (*Teachings of the Prophet Joseph Smith*, 231-32). Revelations of the Restoration, 418-19)

8 And also that a feast of fat things might be prepared for the <sup>a</sup>poor; yea, a feast of fat things, of wine on the <sup>b</sup>lees well refined, that the earth may know that the mouths of the prophets shall not fail; (It is a gospel feast of which the ancient prophet wrote, a meal worthy to be placed before the children of a King, even the Eternal Father. Revelations of the Restoration, 419. **The phrase "wine on the lees" is used in the King James Version of the Bible as the translation of the Hebrew *shmarim*, which literally means "dregs." When drinking wine from a cup is given a positive connotation, as it is here, the dregs mean the strongest, sweetest and most concentrated portion of the fermented product—the "fat part" (see Isaiah 25:6). These concentrated dregs, which contained the most flavor, were similar to a jelly or preserve and were considered a great delicacy. ACDC, 1:151)**)

9 Yea, a supper of the house of the Lord, well prepared, unto which all <sup>a</sup>nations shall be invited. (This sounds like the Feast of Tabernacles or Passover feasts which all Israel was expected to attend each year. Supper may also refer to the sacrament meeting to be held at Adam-ondi-Ahman. This New Testament imagery has reference to the ushering in of the Messiah's millennial kingdom. The invitation extended by missionaries to enter into the covenant of baptism is in effect the invitation to attend the marriage feast of the Lamb. Revelations of the Restoration, 421)

10 **First, the rich and the learned, the wise and the noble;**

11 And after that cometh the day of my power; then shall the <sup>a</sup>poor, the lame, and the blind, and the deaf, come in unto the <sup>b</sup>marriage of the Lamb, and partake of the <sup>c</sup>supper of the Lord, prepared for the great day to come. **(The gospel has always been taught on a priority basis. Here we are told that it is to go first to "the rich and the learned, the wise and the noble." That is, the gospel was destined to come forth in a nation that had sufficient natural resources and land to which the scattered remnants of Israel could gather and find means to provide for themselves, a place rich in the opportunity to learn and obtain wisdom, this so that it could in turn send forth missionaries by the tens and hundreds of thousands to others. In so doing, this great army of missionaries went first to the literate and comparatively rich nations of Europe, for here would be found a people capable of providing the stability and learning necessary to lay the foundations of the Church so that their**

sons and daughters could in turn go to other nations here described as the "poor, the lame, the blind, and the deaf." These, we are promised, will be lifted up, taught, and refined that they might then take their rightful place in the quorums of the priesthood and the leadership of the Church. "For it shall come to pass," declared the Lord, "that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel" (D&C 42:39). Those that accept the gospel among the rich in all nations of the world are responsible to prepare the way for chapels and temples to be built in the lands of the poor; for the Book of Mormon to be translated and published in all languages; for missionaries to travel to the far reaches of the world empowered with the authority of the priesthood to baptize and administer the ordinances of the restored gospel. They are to see that the supper of the Lord is well prepared for the lame, the blind, and the deaf. Then the day will come when the Lord himself, who ministered to the poor and afflicted, will return to reign as King in equity and righteousness. In that millennial day, all will be one, partakers of his goodness. Revelations of the Restoration, 420-21)

12 Behold, I, the Lord, have spoken it.

13 And that the <sup>a</sup>testimony might go forth from Zion (America will be the place from where the gospel will go forth to all the world.), yea, from the mouth of the city of the heritage of God—

14 Yea, for this cause I have sent you hither, and have selected my servant <sup>a</sup>Edward Partridge, and have appointed unto him his mission in this land.

15 But if he repent not of his sins, which are <sup>a</sup>unbelief and blindness of <sup>b</sup>heart, let him take heed lest he <sup>c</sup>fall. (During their weeks in Missouri together, "**Bishop Partridge several times strenuously opposed the measures of the Prophet, and was sharply reprov'd by the latter for his unbelief and hardness of heart.**" Despite his high calling as the bishop in Zion, if Edward had not repented of this attitude he would have fallen. Bishop Partridge was a good man with a firm testimony of the gospel, and he eventually sacrificed all he had for the kingdom. But he also had some very firm opinions about *how* Zion was to be built, opinions which were at odds with the instructions he received from Joseph Smith. These differences with the Prophet continued for some time and would eventually contribute to the loss of Zion in Jackson County, Missouri. Edward Partridge would not be the last Saint to doubt the word or plans of the prophets. ACDC, 1:152)

16 Behold his mission is given unto him, and it shall not be given again.

17 And whoso standeth in this mission is appointed to be a <sup>a</sup>judge in Israel, (Bishops are judges in Israel) like as it was in ancient days, to <sup>b</sup>divide the lands of the heritage of God unto his <sup>c</sup>children;

18 And to judge his people by the testimony of the just, and by the assistance of his <sup>a</sup>counselors, according to the laws of the kingdom which are given by the <sup>b</sup>prophets of God.

19 For verily I say unto you, my law shall be kept on this land.

20 Let no man think he is <sup>a</sup>ruler; but let God rule him that judgeth, according to the counsel of his own <sup>b</sup>will, or, in other words, him that counseleth or sitteth upon the judgment seat.

21 Let no man break the <sup>a</sup>laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. (It is expected that Latter-day Saints will be obedient to the laws of the land. However, they are to hold forth the law received from Christ as an example to the governments of men. Hopefully, in this manner, they may influence the laws of respective nations to align more closely with the laws of God. Members of the Church are also encouraged to be actively involved in political processes, especially in areas where moral issues are concerned. "If this people live to the principles they have embraced," declared Brigham Young, "they will be capable of counseling the nations; for we build upon a just foundation, and our principles are truth, righteousness, and holiness. Let us stand by those principles until they crush out folly, . . . and we become teachers of wisdom to the nations" (Journal of Discourses, 7:66). Revelations of the Restoration, p. 422)

22 Wherefore, be <sup>a</sup>subject to the powers that be, <sup>b</sup>until he reigns whose right it is to reign, and subdues all enemies under his feet.

23 Behold, the <sup>a</sup>laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

24 And now, as I spake concerning my servant Edward Partridge, this land is the land of his <sup>a</sup>residence, and those whom he has appointed for his counselors; and also the land of the residence of him whom I have appointed to keep my <sup>b</sup>storehouse;

25 Wherefore, let them bring their families to this land, as they shall <sup>a</sup>counsel between themselves and me.

**SCRIPTURE MASTERY:** 26 For behold, it is not meet that I should command in all things; for he that is <sup>a</sup>compelled in all things, the same is a <sup>b</sup>slothful and not a wise servant; wherefore he receiveth no reward. (Ezra Taft Benson: **Usually the Lord gives us the overall objectives to be accomplished and some guidelines to follow, but he expects us to work out most of the details and methods. The methods and procedures are usually developed through study and prayer and by living so that we can obtain and follow the promptings of the Spirit. Less spiritually advanced people, such as those in the days of Moses, had to be commanded in many things. Today those spiritually alert look at the objectives, check the guidelines laid down by the Lord and his prophets, and then prayerfully act—without having to be commanded "in all things." This attitude prepares men for godhood.**

Sometimes the Lord hopefully waits on his children to act on their own, and when they do not, they lose the greater prize, and the Lord will either drop the entire matter and let them suffer the consequences or else he will have to spell it out in greater detail. Usually, I fear, the more he has to spell it out, the smaller is our reward. CR, Apr 1965, p. 121-22. The desire to do that which is right and proper ought to be innate to the soul. "Virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy" (D&C 88:40). To be devoid of such virtues is to be devoid of the Spirit. When we have been compelled to do a particular work, we typically do it according to the letter of the law, which "letter killeth"; but if our offering is freely given, that spirit will give it life (2 Corinthians 3:6). The virtue of all actions is in the motive behind them. Revelations of the Restoration, 423)

27 Verily I say, men should be <sup>a</sup>anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; (Marvin J. Ashton: When the wise counsel "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness" (D&C 58:27) was said, the time structure referred only to now, today, and without delay. **How unwise are those who want to delay repentance until tomorrow. With each passing day the process becomes more difficult to pursue. Most of our hurts and misunderstandings could be cleared away if treated today instead of waiting for them to go away tomorrow. To live more fully each hour and to glean the most from each day is wisdom.** How unwise we are to waste our todays when they determine the significance of our tomorrows. We should wisely live a day at a time because that is all we have. While our families are available to us we should take time to develop oneness, unity, and character. Girls of today are the women of tomorrow. Boys of today are the men of tomorrow. The kind of men and women we produce for the future depends on how they are taught to use today. How fortunate a child is to be raised in a home where love, respect, honor, integrity, and commitment are appropriately displayed each day. Mothers and fathers, we invite you to enjoy the fruits of improved parent-child relationships beginning now. Mothers and fathers classified as truly wonderful by appreciative children earn that rating by daily performance rather than by threat, procrastination, or purchase. We never give our children a lift when we give them a free ride. (CR, April 1975, p. 127.))

28 For the power is in them, wherein they are <sup>a</sup>agents unto themselves. (As an agent unto yourself, you have the power of self-action. That is, you determine how you are going to act or what you are going to do. In the dictionary of Joseph Smith's day, agency was defined as "exerting power" or the "state of being in action." An "agent" was defined as one "entrusted with the concerns of another." The dictionary cited as examples an attorney or a minister (Webster, Dictionary, 1828, s.v. "agent"). There is no hint or intimation that the word has anything to do with choosing or the freedom of choice. Teaching this principle, Joseph Fielding Smith said: **"I have heard people say, and members of the Church too, 'I**

have a right to do as I please.' My answer is: No, you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is— when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us, in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious" (Conference Report, April 1967, 120-21). Scripture speaks of our being moral agents (D&C 101:78). A moral agent is someone who is obligated to act morally. To act morally is more than being moral. All infants are moral beings; they simply cannot do things that are wrong. They are not, however, moral agents because they do not have the power to act, the power to bring about change. The more mature the child, the greater his or her agency and ability to grow up into the power to act for himself, to make his own choices. Similarly, as we grow in intelligence—meaning light and knowledge—in obedience, and faith, our agency grows proportionately. To increase in faith and knowledge of spiritual things is at the same time to increase in agency. Thus, God becomes the perfect example of a moral agent. No one has a greater power to act in a responsible and moral manner than he does. Salvation can be granted only to moral agents, for only moral agents have the ability to distinguish between right and wrong and they alone have the capacity to be righteous. Revelations of the Restoration, p. 424) And inasmuch as men do good they shall in nowise lose their <sup>b</sup>reward.

29 But he that <sup>a</sup>doeth not anything until he is commanded, and receiveth a commandment with <sup>b</sup>doubtful heart, and keepeth it with slothfulness, the same is <sup>c</sup>dammned.

30 Who am I that <sup>a</sup>made man, saith the Lord, that will hold him <sup>b</sup>guiltless that obeys not my commandments?

31 Who am I, saith the Lord, that have <sup>a</sup>promised and have not fulfilled?

32 I command and men <sup>a</sup>obey not; I <sup>b</sup>revoke and they receive not the blessing.

33 Then they <sup>a</sup>say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their <sup>b</sup>reward lurketh <sup>c</sup>beneath, and not from above.

34 And now I give unto you further directions concerning this land.

35 It is wisdom in me that my servant Martin Harris should be an example unto the church, in <sup>a</sup>laying his moneys before the bishop of the church. (Martin Harris mortgaged his farm so the Book of Mormon could be published.)

36 And also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his moneys according as the law directs. (There were many who came into Zion without agreeing to live the law of consecration which caused many problems, including their expulsion from Zion.)

37 And it is wisdom also that there should be lands purchased in Independence, for the place of the storehouse, and also for the house of the <sup>a</sup>printing.

38 And other directions concerning my servant Martin Harris shall be given him of the Spirit, that he may receive his inheritance as seemeth him good;

39 And let him repent of his sins, for he seeketh the <sup>a</sup>praise of the world.

40 And also let my servant <sup>a</sup>William W. Phelps stand in the office to which I have appointed him, and receive his inheritance in the land;

41 And also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. (He was being competitive not cooperative.)

**SCRIPTURE MASTERY:** 42 Behold, he who has <sup>a</sup>repented of his <sup>b</sup>sins, the same is <sup>c</sup>forgiven, and I, the Lord, remember them no more. (The power of the Atonement is infinite and eternal. Those that are cleansed in the blood of the Lamb have every vestige of sin removed from their souls. The Lord

promised: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). In essence, they are perfected in Christ, and it is as though they had never sinned. The repentant sinner may receive every blessing that the Father has prepared for his children. Revelations of the Restoration, McConkie, p. 425. **No one can ever be forgiven of any transgression until there is repentance, and one has not repented until he has bared his soul and admitted his intentions and weaknesses without excuses or rationalizations. He must admit to himself that he has grievously sinned. When he has confessed to himself without the slightest minimizing of the offense, or rationalizing its seriousness, or soft-pedaling its gravity, and admits it is as big as it really is, then he is ready to begin his repentance; and any other elements of repentance are of reduced value, until the conviction is established totally, and then repentance may mature and forgiveness may eventually come.** Spencer W. Kimball, Love Versus Lust, BYU Speeches of the Year, 5 Jan 1965, p. 10. **To forsake is more than to refrain from sinning. It includes a mighty change that leads the individual to forsake the sins in his heart as well as to change his behavior. Those who are unable to root the desire to sin out of their hearts are like Lot's wife, who was unable to forsake Sodom and continued to look back upon her previous life until she returned to meet her own destruction. Thus, those who speak of their former sins with any degree of longing or attitude of boasting are in bondage to their sins. They have not yet fully repented.** Revelations of the Restoration, 425-26)

43 **By this ye may know if a man repenteth of his sins—behold, he will <sup>a</sup>confess them and <sup>b</sup>forsake them. (Repentance means more than simply a reformation of behavior... True repentance is based on and flows from faith in the Lord Jesus Christ. There is no other way. True repentance involves a change of heart and not just a change in behavior.** The Teachings of Ezra Taft Benson, p. 71. **Repentance requires both turning away from evil and turning to God.** Neal A. Maxwell, CR, Nov 1991, p. 30.)

44 And now, verily, I say concerning the residue of the elders of my <sup>a</sup>church, **the time has not yet come,** for many years, for them to receive their <sup>b</sup>inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord.

45 For, behold, they shall <sup>a</sup>push the people together from the <sup>b</sup>ends of the earth. (According to the blessing of Moses upon the tribe of Ephraim, this specific task would be Ephraim's in the latter days (see Deuteronomy 33:17). Therefore, most of the elders of the Church, the modern tribe of Ephraim, were to continue laboring in the world, making converts from every nation instead of coming immediately to build Zion (see D&C 64:36). ACDC, 1:158)

46 Wherefore, assemble yourselves together; and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that let them return to their homes.

47 Let them preach by the way, and <sup>a</sup>bear testimony of the truth in all places, and call upon the rich, the high and the low, and the poor to repent.

48 And let them build up <sup>a</sup>churches, inasmuch as the inhabitants of the earth will repent.

49 And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to <sup>a</sup>purchase lands in <sup>b</sup>Zion. (Newell K. Whitney was the bishop in Ohio, Edward Partridge was the bishop in Missouri.)

50 And I give unto my servant Sidney Rigdon a commandment, that he shall <sup>a</sup>write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him; (Sidney Rigdon wrote a description of the land, which was not acceptable to the Lord. Concerning Rigdon's efforts, the Lord revealed: "I, the Lord, am not pleased with my servant Sidney Rigdon; he exalted himself in his heart, and received not counsel, but grieved the Spirit; Wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office to which I have appointed him" (D&C 63:55-56). **Our present records do not contain any further description of the land written by him.** Revelations of the Restoration, 426. **As we had received a commandment for Elder Rigdon to write a description of the land of**

**Zion, we sought for all the information necessary to accomplish so desirable an object.** The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairie than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in part of plums, grapes, crab apple, and persimmons. The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mold, intermingled with clay and sand. It yields in abundance, wheat, corn, sweet potatoes, cotton and many other common agricultural products. Horses, cattle and hogs, though of an inferior breed, are tolerably plentiful and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver and many smaller animals here roam at pleasure. Turkeys, geese, swans, ducks, yea a variety of the feathered tribe, are among the rich abundance that grace the delightful regions of this goodly land—the heritage of the children of God. The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude, it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than the Atlantic states of the same parallel of latitude, and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundred-fold. The disadvantages here, as in all new countries, are self-evident—lack of mills and schools; together with the natural privations and inconveniences which the hand of industry, the refinement of society, and the polish of science, overcome. But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box tree together, to beautify the place of His sanctuary, that He may make the place of His feet glorious. Where for brass, He will bring gold; and for iron, He will bring silver; and for wood, brass; and for stones, iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to our consideration for the good of His people, the calculations of men and the vain glory of the world vanish, and we exclaim, "Out of Zion the perfection of beauty, God hath shined. Church History, 1:197-98)

51 And an epistle and subscription, to be presented unto all the churches to obtain moneys, to be put into the hands of the bishop, of himself or the agent, as seemeth him good or as he shall direct, to <sup>a</sup>purchase lands for an <sup>b</sup>inheritance for the children of God.

52 For, behold, verily I say unto you, the Lord willeth that the disciples and the children of men should open their hearts, even to purchase this whole region of country, as soon as time will permit.

53 Behold, here is wisdom. Let them do this lest they <sup>a</sup>receive none inheritance, save it be by the shedding of blood. (It is unacceptable to obtain the land by the shedding of blood.)

54 And again, inasmuch as there is land obtained, let there be workmen sent forth of all kinds unto this land, to labor for the saints of God.

55 Let all these things be done in <sup>a</sup>order; and let the privileges of the lands be made known from time to time, by the bishop or the agent of the church.

56 And let the work of the <sup>a</sup>gathering be not in <sup>b</sup>haste, nor by flight; but let it be done as it shall be <sup>c</sup>counseled by the elders of the church at the conferences, according to the knowledge which they



receive from time to time. (Those members that gathered to Zion before they had consecrated their property and, in turn, received an inheritance from the bishop, created confusion and lacked the Spirit of the Lord necessary to build up Zion. Today, unwise zeal should not influence Saints to gather to Jackson County, Missouri. The proper course is to follow counsel from the president of the Church in gathering. Revelations of the Restoration, 426)

57 And let my servant Sidney Rigdon <sup>a</sup>consecrate and <sup>b</sup>dedicate this land, and the spot for the <sup>c</sup>temple, unto the Lord. ("On the second day of August," wrote the Prophet Joseph Smith, "I assisted the Colesville branch of the Church to lay the first log, for a house, as a foundation of Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated by Elder Sidney Rigdon for the gathering of the Saints. It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful" (*History of the Church*, 1:196). John Whitmer, in his *History of the Church*, gave further details about that date from a statement of Oliver Cowdery's: "'On the second day of August, 1831, Rigdon stood up and asked, saying, "'Do you receive this land for the land of your inheritance with thankful hearts from the Lord?' "Answer from all: 'We do.' "'Do you pledge yourselves to keep the law of God in this land which you never have kept in your own lands?' "'We do.' "'Do you pledge yourselves to see that others of your brethren who shall come hither do keep the laws of God?' "'We do.' "After prayer, he arose and said: 'I now pronounce this land consecrated and dedicated unto the Lord for a possession and inheritance for the Saints, and for all the faithful servants of the Lord to the remotest ages of time. In the name of Jesus Christ, having authority from Him. Amen'" (in Smith, *History of the Church*, 1:196, note). Whitmer also recorded that **on 3 August 1831, in obedience to these instructions, "eight elders, viz., Joseph Smith Jr., Oliver Cowdery, Sidney Rigdon, Peter Whitmer Jr., Frederick G. Williams, Wm. W. Phelps, Martin Harris, and Joseph Coe, assembled together where the Temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand: and Joseph Smith Jr. laid a stone at the northeast corner of the contemplated temple in the name of the Lord Jesus of Nazareth. After all present had rendered thanks to the great ruler of the universe, Sidney Rigdon pronounced this spot of ground wholly dedicated unto the Lord forever: Amen"** ("Book of John Whitmer," 11). Revelations of the Restoration, 426-27)

58 And let a conference meeting be called; and after that let my servants Sidney Rigdon and Joseph Smith, Jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be <sup>a</sup>ruled by the conferences. (The Lord had also previously indicated that a conference was to be held in Missouri (see D&C 52:2). Thirty-one members attended this conference, which was held on 4 August 1831 in Kaw Township at the home of Joshua Lewis, a local convert of the missionaries to the Lamanites. ACDC, 1:160)

59 And let no man return from this land except he bear <sup>a</sup>record by the way, of that which he knows and most assuredly believes. (Bear your testimony of what you know.)

60 Let that which has been bestowed upon <sup>a</sup>Ziba Peterson be taken from him; and let him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently <sup>b</sup>chastened for all his sins; for he confesseth them not, and he thinketh to hide them. (Ziba was one of the missionaries to the Lamanites who set out from Fayette, New York, with Oliver Cowdery ten months earlier, in October 1830 (see D&C 32:3). In April 1831, he and Oliver Cowdery traveled to Lafayette County, Missouri, and preached to the people of Lexington, baptizing forty to fifty persons. Following this rebuke issued to him on 1 August, Ziba confessed his sins at the conference held 4 August and received forgiveness. One week later, on 11 August, he married Rebecca Hooper, one of the Lafayette County converts. Ziba Peterson later became disaffected, however, and when the Saints fled Jackson County in 1833 he and his family remained behind. ACDC, 1:161)

61 Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a <sup>a</sup>conference upon this land.

62 And let my servant Edward Partridge direct the conference which shall be held by them.

63 And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them.

64 For, verily, the sound must go forth from this place (Zion, the center place) into all the world, and unto the uttermost parts of the earth—the gospel must be <sup>a</sup>preached unto every creature, with <sup>b</sup>signs following them that believe. (The gospel is being taught from America to all the world.)

65 And behold the Son of Man <sup>a</sup>cometh. Amen.

## D&C 59

The Lord establishes the Sabbath. Pay devotions to God by worshipping Him in Sunday Church meetings. Pay devotions to God by partaking of the sacrament. Pay devotions to God by resting from your labors. The Lord blesses those who keep the Sabbath day holy.

What makes a temple different from other places? The Lord has sanctified it. D&C 109:13 And that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast **sanctified** it, and that it is thy house, a <sup>a</sup>place of thy holiness.

What makes the Sabbath different than other days? The Lord sanctified it. Genesis 2:1-3: 1 **THUS** the heavens and the <sup>a</sup>earth were finished, and all the <sup>b</sup>host of them. 2 And on the seventh day God ended his work which he had <sup>a</sup>made; and he <sup>b</sup>rested on the seventh day from all his <sup>c</sup>work which he had made. 3 And God blessed the <sup>a</sup>seventh day, and <sup>b</sup>**sanctified** it: because that in it he had <sup>c</sup>rested from all his work which God <sup>d</sup>created and made. (This is the pattern. Work six days, rest 1 day.)

Exodus 20: 8 Remember the <sup>a</sup>sabbath (Heb stopping, cessation, rest (from labor)) day, to keep it <sup>b</sup>holy. (Once each week man is commanded to cease his own labors and allow God to perform his work of sanctification on him. Resting on the Sabbath, then, implies far more than taking a nap or stopping normal activities. Mankind must enter into the Lord's work on that day.)

9 <sup>a</sup>Six days shalt thou <sup>b</sup>labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy <sup>a</sup>stranger (or sojourner) that *is* within thy gates:

11 For *in* <sup>a</sup>six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD <sup>b</sup>blessed the sabbath day, and <sup>c</sup>hallowed it (or sanctified, or consecrated).

Exodus 31: 13 Speak thou also unto the children of Israel, saying, Verily my <sup>a</sup>sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it *is* <sup>a</sup>holy unto you: every one that defileth it shall surely be put to <sup>b</sup>death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh *is* the sabbath of <sup>a</sup>rest, holy to the LORD: whosoever doeth *any* <sup>b</sup>work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual <sup>a</sup>covenant. 17 *It is* a sign between me and the children of Israel for ever: for *in* <sup>a</sup>six days the LORD <sup>b</sup>made heaven and earth, and on the <sup>c</sup>seventh day he <sup>d</sup>rested, and was <sup>e</sup>refreshed.

*Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, (On Sunday) August 7, 1831. HC 1: 196—201. Preceding his record of this revelation, the Prophet writes descriptively of the land of Zion wherein the people were then assembled. The land was consecrated, as the Lord had directed, and the site for the future temple was dedicated. The Lord makes these commandments especially applicable to the saints in Zion. (This section shows how the people of Zion behave. Keeping the Sabbath holy.* The weeks preceding this revelation had been very eventful. The Prophet and his party had arrived in Jackson County, Missouri; by the spirit of revelation he had designated the site for the temple, held conferences with the Saints in the area of Independence, directed the dedication of the land of Zion for the gathering of the Saints, and the day that this revelation was received he spoke at the funeral of a dear Saint and personal friend, Polly Knight, the aged wife of Joseph Knight Sr., who had died the day before. This revelation was received on Sunday, which it identifies as the day of worship for the Saints. It restored the law of the Sabbath as it had been given to ancient Israel. It was by this ancient covenant that the Lord's people were always to be known. Revelations of the Restoration, p. 428)

*1—4, The faithful saints in Zion shall be blessed; 5—8, They are to love and serve the Lord and keep his commandments; 9—19, By keeping the Lord's day holy, the saints are blessed temporally and spiritually; 20—24, The righteous are promised peace in this world and eternal life in the world to come.*

1 BEHOLD, blessed, saith the Lord, are they who have come up unto this land with an <sup>a</sup>eye single to my glory, according to my commandments.

2 For those that live shall <sup>a</sup>inherit the earth, and those that <sup>b</sup>die shall rest from all their labors, (Brigham Young: Is a Saint subject to the power of the Devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The Devil has power over them to distress and afflict them; they are in hell. (JD, June 12, 1859, 7:174.)) and their works shall follow them (**Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies; his spirit will enter the spirit world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.** (JD, October 8, 1859, 7:333.)); and they shall receive a <sup>c</sup>crown in the <sup>d</sup>mansions of my Father, which I have prepared for them.

3 Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its <sup>a</sup>strength.

4 And they shall also be crowned with blessings from above, yea, and with <sup>a</sup>commandments not a few, (**This verse could have read, "with revelations not a few," because the words commandment and revelation were often used interchangeably. Thus the compilation of the Prophet's revelations was to be called the Book of Commandments (D&C 1:6), meaning the book of revelations.** Revelations of the Restoration, p. 429) and with <sup>b</sup>revelations in their time— (Boyd K. Packer: **Revelation continues in the Church: the prophet receiving it for the Church; the president for his stake, his mission, or his quorum; the bishop for his ward; the father for his family; the individual for himself. Many revelations have been received and are found in evidence in the onrolling work of the Lord. Perhaps one day other revelations which have been received and have been recorded will be published, and we stand in expectation that ". . . He will yet reveal many great and important things pertaining to the Kingdom of God."** (Ninth Article of Faith.) (CR, April 1974, p. 139.)) they

that are <sup>c</sup>faithful and <sup>d</sup>diligent before me.

5 Wherefore, I give unto them a commandment, saying thus: Thou shalt <sup>a</sup>love the Lord thy God with all thy <sup>b</sup>heart, with all thy might, mind, and strength; (Brigham Young: If I spend a minute that is not in some way devoted to building up the Kingdom of God and promoting righteousness, I regret that minute, and wish it had been otherwise spent. This proves to me that the Spirit of the Lord is with me. (JD, May 17, 1868, 12:217.)) and in the name of Jesus Christ thou shalt <sup>c</sup>serve him. (Bruce R. McConkie: "Our relationship with the Father is supreme, paramount, and preeminent over all others. He is the God we worship. It is his gospel that saves and exalts. He ordained and established the plan of salvation. He is the one who was once as we are now. The life he lives is eternal life, and if we are to gain this greatest of all the gifts of God, it will be because we become like him. Our relationship with the Father is one of parent and child. He is the one who gave us our agency. It was his plan that provided for a fall and an atonement. And it is to him that we must be reconciled if we are to gain salvation. He is the one to whom we have direct access by prayer, and if there were some need—which there is not—to single out one member of the Godhead for a special relationship, the Father, not the Son, would be the one to choose. Our relationship with the Son is one of brother or sister in the pre-mortal life and one of being led to the Father by him while in this mortal sphere. He is the Lord Jehovah who championed our cause before the foundations of the earth were laid. He is the God of Israel, the promised Messiah, and the Redeemer of the world. By faith we are adopted into his family and become his children. We take upon ourselves his name, keep his commandments, and rejoice in the cleansing power of his blood. Salvation comes by him. From creation's dawn, as long as eternity endures, there neither has been nor will be any act of such transcendent power and import as his atoning sacrifice. We do not have a fraction of the power we need to properly praise his holy name and ascribe unto him the honor and power and might and glory and dominion that are his. He is our Lord, our God, and our King" (Sermons and Writings, 65).)

6 Thou shalt <sup>a</sup>love thy <sup>b</sup>neighbor as thyself. Thou shalt not <sup>c</sup>steal; neither commit <sup>d</sup>adultery, nor <sup>e</sup>kill, nor do anything <sup>f</sup>like unto it. (What is "like unto" murder? Abortion. When God placed Adam and Eve in the Garden of Eden, he told them that they could eat of the fruit of all the trees except the tree of the knowledge of good and evil. Of that tree he said, "Ye shall not eat of it, neither shall ye touch it, lest ye die" (Genesis 3:3). Sin is born in the touching stage. We court or flirt with sin before we commit ourselves to it. For instance, we may seek the exact demarcation or definition of a sin so that we can push up as close to it as possible, thinking that we can touch without tasting. This becomes particularly dangerous in sexual transgression, where sins are often simulated with the idea that no offense has been given to the Spirit. This simply is not the case. Toying with sin, simulating sin, and defining sin in such a manner that one can effectually touch it while still feigning innocence are each sins which can be as harmful, or in some instances even more harmful, than the sin itself. Revelations of the Restoration, p. 431)

7 Thou shalt <sup>a</sup>thank the Lord thy God in all things. (How do we thank God in all things? Practice by being thankful to those who do things for us.)

8 Thou shalt offer a <sup>a</sup>sacrifice unto the Lord thy God in <sup>b</sup>righteousness, even that of a broken heart and a <sup>c</sup>contrite (humble) spirit.

**SCRIPTURE MASTERY:** 9 And that thou mayest more fully keep thyself <sup>a</sup>unspotted from the world, thou shalt go to the house of <sup>b</sup>prayer (Saints are to assemble together on the Sabbath day in buildings set apart for worship of the Lord. To seek solace in nature or at home does not fulfill the command. The Saints are to gather together to partake of the sacrament and to instruct one another. Revelations of the Restoration, p. 432) and offer up thy <sup>c</sup>sacraments (Sacraments are oaths or covenants. Revelations of the Restoration, p. 432) upon my <sup>d</sup>holy day; (This revelation was received on a Sunday, the first day of the week, thus settling the issue for Latter-day Saints as to what day should be for the day of worship. In the first dispensations of the gospel, the seventh day was set apart to recall that the

Lord rested on that day from his labors of creation (Genesis 2:1-3). During the Mosaic dispensation, the Lord affirmed that his people were to worship on the seventh day as a remembrance of his goodness in delivering them from their Egyptian bondage (Deuteronomy 5:12-15). Following the resurrection of Christ, the Saints were directed by revelation to observe the Sabbath on the first day of the week in remembrance of the day upon which the Lord rose from the tomb. This revelation affirms that this practice is to continue among his people. Revelations of the Restoration, p. 432-33. President Gordon B. Hinckley: Every sacrament meeting ought to be a spiritual feast and a time of spiritual refreshment. Teachings of Gordon B. Hinckley, p. 563-64. President Spencer W. Kimball: **We do not go to Sabbath meetings to be entertained or even solely to be instructed. We go to worship the Lord. It is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and truth, he may do so by attending his meetings, partaking of the sacrament, and contemplating the beauties of the gospel. If the service is a failure to you, you have failed. No one can worship for you.** Ensign, Jan 1978, p. 4-5)

10 For verily this is a <sup>a</sup>day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; (Our observance of the Sabbath is a sign of our discipleship to the rest of the world. Spencer W. Kimball: **I wonder if money earned upon the Sabbath, when it is unnecessary Sabbath earning, might not also be unclean money. I realize that some people must work on the Sabbath; and when they do, if they are compelled, that is, of course, a different situation. But men and women who will deliberately use the Sabbath day to develop business propositions, to increase their holdings, to increase their income, I fear for them. I think the Lord was speaking to them when he said: "Woe unto them that call evil good. . . ."** (Isa. 5:20.) Sometimes we salve our consciences by saying that the more we get the more we can give to the worthy causes, but that, of course, is a subterfuge. **There are people who work on the Sabbath, not through compulsion, but because the income is attractive, and others who work voluntarily to get the "time and a half" that Sabbath work gives them. . . .The Savior knew that the ox gets in the mire on the Sabbath, but he knew also that no ox deliberately goes into the mire every week. . . . I know that men will never suffer, ultimately, for any seeming financial sacrifices that might be made, for he has commanded us to live his laws and then has challenged us:. . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."** (Malachi 3:10.) (CR, October 1953, pp. 54-56.)

11 Nevertheless thy <sup>a</sup>vows shall be offered up in righteousness on all days and at all times;  
12 But remember that on this, the <sup>a</sup>Lord's day, thou shalt offer thine <sup>b</sup>oblations (**An oblation is an offering given in service to God. It may be our time, talents, or other means.** Revelations of the Restoration, p. 433) and thy sacraments unto the Most High, <sup>c</sup>confessing thy sins unto thy brethren, (The Lord exhorts his Saints that not one Sabbath day should pass without making the wrongs of the week right. Most sins would not be grievous, if attended to immediately. Public confession is appropriate when the transgression is public. If our transgression involved but one or a few people, then it would be to them that the confession would be made and to none others. If our action is an offense to the ward, our confession should in like manner be made to the ward. Transgressions that are sufficiently serious that they call in question our standing in the Church should be made to the appropriate ecclesiastical officer, normally the bishop. All sins should be confessed to our Father in Heaven. Sins not involving Church standing or other people need be confessed only to God. Revelations of the Restoration, p. 433) and before the Lord.

13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart (**This is not a commandment precluding nice meals on the Lord's day, but rather that those that prepare meals and those that receive of the bounty of the Lord recognize the hand from whom all blessings flow.** This was the practice of the meridian-day Church of whom we read, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their

meat with gladness and singleness of heart" (Acts 2:46). Revelations of the Restoration, p. 434) **that thy<sup>a</sup> fasting may be perfect, (Each Sabbath day is a day of fasting. This has no reference to abstaining from food. Rather, it refers to abstaining from the things of the world, including the good things of the world. Similar to the fact that we must eat good food to maintain the strength of the body, yet on occasions we fast from that nourishment; likewise, the Sabbath is a day to refrain from worldly activities regardless of how wholesome they may be. To justify participating in worldly activities on the Sabbath because they are good activities is to have an imperfect fast.** The Savior's reference to doing well on the Sabbath day dealt with loosing spiritual burdens, healings by the power of God (Matthew 12:10-12; John 5:16-17, 21), and ultimately the resurrection during the great Sabbath of the earth—the Millennium. Revelations of the Restoration, p. 434. Joseph F. Smith: Now, while the law requires the Saints in all the world to fast from "even to even" and to abstain both from food and drink, it can easily be seen from the Scriptures, and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, "purity of heart and simplicity of intention," than it is to carry out the cold letter of the law. **The Lord has instituted the fast on a reasonable and intelligent basis, and none of his works are vain or unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of the fast day by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness, others are delicate in health, and others have nursing babies; of such it should not be required to fast. Neither should parents compel their little children to fast.** I have known children to cry for something to eat on fast day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord and their fellows. Better teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them. But those should fast who can, and all classes among us should be taught to save the meals which they would eat, or their equivalent, for the poor. None are exempt from this; it is required of the Saints, old and young, in every part of the Church. It is no excuse that in some places there are no poor. In such cases the fast donation should be forwarded to the proper authorities for transmission to such stakes of Zion as may stand in need. Gospel Doctrine, p. 243-44. Upon the Sabbath, even the food should be prepared "with singleness of heart"; that is to say, in simplicity. Our hearts, our desires, on that day should not be elaborate feasts, whereby some are prevented from having a Sabbath. A simple meal should suffice. To that extent every Sabbath should be a fast day, one bringing perfect joy. Our Lord, on one occasion, entered the house of Martha and Mary. Martha was cumbered about much serving, desirous of giving the Master many courses, and all in grand style. Mary was anxious to listen to the Master. To Martha's rebuke of her younger sister, our Lord gently replied, "But one thing is needful." This might well be always remembered on our Lord's day. Smith, Sjodahl, Doctrine and Covenants Commentary, p. 352) or, in other words, that thy<sup>b</sup> joy may be full.

14 Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

15 And inasmuch as ye do these things with<sup>a</sup> thanksgiving, with<sup>b</sup> cheerful<sup>c</sup> hearts and countenances, not with<sup>d</sup> much<sup>e</sup> laughter, for this is sin, **(Activities that lead to excessive laughter are not appropriate on the Sabbath. The Spirit of God is available to those who are cheerful, yet thoughtful and reflective. Fits of laughter were part of the false influences thought to be bestowed by the Spirit of God in camp revivals during frontier days. Clearly, the Spirit of God does not inspire Saints to break into uncontrollable laughter. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23). Similarly, the brethren who attended the School of the Prophets were admonished to "cast away your . . . excess of laughter far from you" (D&C 88:69) and to "cease from all your light speeches, from all laughter" (D&C 88:121). Revelations of the Restoration p. 434-35) but with a glad heart and a cheerful countenance—**

16 Verily I say, that inasmuch as ye do this, the <sup>a</sup>fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbth upon the trees and walketh upon the earth; (President Spencer W. Kimball: The Lord uses the weather sometimes to discipline his people for the violation of his laws. He said to the children of Israel: If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach into the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: . . . neither shall the sword go through your land.” (Lev. 26:3–6.) With the great worry and suffering in the East and threats of drouth here in the West and elsewhere, we asked the people to join in a solemn prayer circle for moisture where needed. Quite immediately our prayers were answered, and we were grateful beyond expression. We are still in need and hope that the Lord may see fit to answer our continued prayers in this matter. Perhaps the day has come when we should take stock of ourselves and see if we are worthy to ask or if we have been breaking the commandments, making ourselves unworthy of receiving the blessings. But today numerous of the people of this land spend the Sabbath working, devoting the day to the beaches, to entertainment, to shows, to their weekly purchases. The Lord makes definite promises. He says: “Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.” (Lev. 26:4.) God does what he promises, and many of us continue to defile the Sabbath day. CR, Apr 1977, p. 4-5)

17 Yea, and the herb, and the <sup>a</sup>good things which come of the earth, whether for food or for <sup>b</sup>raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18 Yea, all things which come of the earth, in the season thereof, are made for the <sup>a</sup>benefit and the <sup>b</sup>use of man, both to please the eye and to <sup>c</sup>gladden the heart;

19 Yea, for <sup>a</sup>food and for raiment, for taste and for smell, to <sup>b</sup>strengthen the body and to enliven the soul.

**(Sabbath observance is a principle with a promise. Those living this principle are promised a richness and prosperity that will not be known to others. Similarly, the Lord blessed ancient Israel, saying, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land" (Leviticus 26:2-6). Revelations of the Restoration, p. 435)**

20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to <sup>a</sup>excess, neither by extortion. (Extortion is the act of taking something by violence, by threats, by overcharge, etc., unlawfully. Smith and Sjodahl, Commentary, p. 354)

21 And in nothing doth man <sup>a</sup>offend God, or against none is his <sup>b</sup>wrath <sup>c</sup>kindled, save those who <sup>d</sup>confess not his hand in all things, and <sup>e</sup>obey not his commandments.

22 Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.

23 But learn that he who doeth the works of <sup>a</sup>righteousness shall receive his <sup>b</sup>reward, even <sup>c</sup>peace in this world, and <sup>d</sup>eternal life in the world to come. (Marion G. Romney: When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values. We need constantly to deepen our understandings and sharpen our realization of what the fruits of the gospel are. The Lord has defined them as . . . peace in this world, and eternal life in the world to come. (D. & C. 59:23.) It is a bit difficult to define the "peace in this world" referred to in the revelation. But we may be assured that it is not the

ease luxury, and freedom from struggle envisioned by the world's utopian dreamers. Jesus told his apostles that it would be found by theft even in their days of tribulation. Peace I leave with you, he said, . . . my peace I give unto you. And then, by way of caution, it seems to me, he added, . . . not as the world giveth, give I unto you. (John 14:27.) The other fruit of the gospel named in the quotation—"eternal life in the world to come"—must be a glorious thing, for the Lord has said that "he that hath eternal life is rich," (D. & C. 6:7) and that the "gift of eternal life is the greatest of all the gifts of God." (D. & C. 14:7.) He who obtains it will obtain an exaltation in the celestial kingdom of our Father in heaven. This gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance. **According to the vision, a successful candidate for these blessings must qualify on three counts: First, he must have ". . . received the testimony of Jesus, and believed on his name" and been ". . . baptized after the manner of his burial"; second, he must have received "the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power"; and third, he must be "sealed by the Holy Spirit of promise." (D. & C. 76:51-53.)** The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. **It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation.** These fruits of the gospel—assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come—are within the reach of us all conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. **What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints.** A half-hearted performance is not enough. We cannot obtain these blessings and be like the rich young man who protested that he had kept the commandments from his youth up but who went away sorrowful when, in answer to the question, "What lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou, hast, and give to the poor . . . and come and follow me." (Matt. 19:21.) Evidently he could live everything but the welfare program. There can be no such reservation. We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world. Let us each day in solemn honesty confront ourselves with the rich man's question, "What lack I yet?" And thus, with utter frankness, discovering our own limitations, let us conquer them one by one until we obtain peace in this world through an assurance that we shall have eternal life in the world to come. CR, Oct 1949, p. 39-45 Spencer W. Kimball: To those who live for tomorrow, the rewards are beyond their conception. And even though some of the blessings are for future enjoyment, is it not far better to enjoy the spiritual luxuries of tomorrow, which is an eternity, rather than to revel in the physical comforts of today? Peace, joy, satisfaction, happiness, growth, contentment, all come with the righteous living of the commandments of God. The one who delights in all of the worldly luxuries of today, at the expense of spirituality, is living but for the moment. His day is coming. Retribution is sure. . . . When one realizes the vastness, the richness, the glory of that "all" [Luke 15:31] which the Lord promises to bestow upon his faithful, it is worth all it costs in patience, faith, sacrifice, sweat and tears. The blessings of eternity contemplated in this "all" bring to men immortality and everlasting life, eternal growth, divine leadership, eternal increase, perfection and with it all—Godhood. (CR, April 1952, pp. 23-24.) 24 I, the Lord, have spoken it, and the Spirit beareth record. (Law of witnesses) Amen.



## BIBLE DICTIONARY

### SABBATH

Instituted to commemorate God's seventh day of rest at the Creation (Ex. 20: 10-11), and also the redemption from Egyptian bondage (Deut. 5: 15). On the Sabbath the daily sacrifices were doubled; the loaves of the shewbread were changed; the people abstained from all manner of work, and it was a day of holy assembly.

The Sabbath was a holy day before the giving of the law, even from the earliest times (cf. the account of the creation - Gen. 2: 2-3; the sacredness of the number 7; the narrative of the manna - Ex. 16: 32-36; cf. v. 34); but we have no evidence of its observance in patriarchal times. This is no doubt due to the scantiness of the record, for the Sabbath is an eternal principle, and would have existed from the days of Adam, whenever the gospel was on the earth among men.

After the return from the exile Nehemiah made the observance of the Sabbath one of the chief points of his reformation (Neh. 10: 31; Neh. 13: 15-22), and the strictness with which it was kept by the Jews became a well-known fact. In course of time many regulations grew up, and were observed by the Pharisees. One of the charges frequently brought against our Lord was that of Sabbath breaking, but this was because he failed to conform to the traditions and manmade regulations concerning the Sabbath. Jesus obeyed the letter and the spirit of the Sabbath, but was not obligated to follow the traditions of the elders of the Jews.

After the ascension of Christ, the members of the Church, whether Jews or gentiles, kept holy the first day of the week (the Lord's day) as a weekly commemoration of our Lord's resurrection (Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10); and by degrees the observance of the seventh day was discontinued. (See *Lord's Day*.)

The importance of a sacred day for man to rest from his temporal labors, contemplate the world of the Lord, and assemble for public worship is a major item in a person's spiritual development. Furthermore, a decay in the national religious life always follows any tendency toward carelessness in the matter of Sabbath observance. The existence of a weekly holy day is a most important safeguard; it leaves a constant reminder to the individual of his need for spiritual sustenance and his duty before God, and serves as a witness to the world that there is such a thing as revealed religion.

The change from observing the last day of the week to the first day of the week is not so important as is the concept and principle of the Sabbath. In either case, the Sabbath was symbolic of the mighty works of God, i.e., the creation of the earth, the deliverance of Israel from Egypt, and the resurrection of Jesus from the dead.

Latter-day revelation confirms the significance of the Sabbath (or Lord's day), in D&C 59. For other references to the Sabbath see 2 Kgs. 4: 23; 2 Kgs. 11: 5-7; Isa. 1: 13; Isa. 58: 13 (If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the <sup>a</sup>sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words); Jer. 17: 20-27 (20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: 21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the <sup>a</sup>sabbath day, nor bring *it* in by the gates of Jerusalem; 22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. 23 But they obeyed not, neither inclined their ear, but made their neck <sup>a</sup>stiff, that they might not hear, nor receive

instruction. 24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; 25 Then shall there enter into the gates of this city <sup>a</sup>kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. 26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. 27 But if ye will not hearken unto me to hallow the <sup>a</sup>sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the <sup>b</sup>palaces of Jerusalem, and it shall not be quenched.); Ezek. 20: 12-13, 16 (12 Moreover also I gave them my <sup>a</sup>sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that <sup>b</sup>sanctify them. 13 But the house of Israel <sup>a</sup>rebelled against me in the wilderness: they walked not in my statutes, and they <sup>b</sup>despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the <sup>c</sup>wilderness, to consume them. 16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their <sup>a</sup>heart went after their idols.); Hosea 2: 11; Amos 8: 5; Matt. 12: 1-13; Mark 2: 23-28; Mark 3: 1-5; Luke 6: 1-10; Luke 13: 11-16; Luke 14: 1-5; John 5: 18; John 7: 21-24; Rom. 14: 5-6; Gal. 4: 10; Col. 2: 16.

The Ten Commandments given in the latter days. Here is a comparison of the ten commandments given in Exodus, and Sections 42 and 59 of the Doctrine and Covenants:

Exodus 20	D&C 42	D&C 59
3 Thou shalt have <sup>a</sup> no other <sup>b</sup> gods before me. (If God is not first, then all other things are affected. Nothing in life, not even such treasured things as families or even life itself, can take priority, or come before, God. His power is the only power that can save us.)		5 Thou shalt <sup>a</sup> love the Lord thy God with all thy <sup>b</sup> heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt <sup>c</sup> serve him. 8 Thou shalt offer a <sup>a</sup> sacrifice unto the Lord thy God in <sup>b</sup> righteousness, even that of a broken heart and a <sup>c</sup> contrite spirit.
4 Thou shalt <sup>a</sup> not make unto thee any <sup>b</sup> graven <sup>c</sup> image, or any likeness of <i>any thing</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth:		
7 Thou shalt not take the <sup>a</sup> name of the LORD thy God in <sup>b</sup> vain; for the LORD will not hold him <sup>c</sup> guiltless that <sup>d</sup> taketh his name in vain. (ie utters an oath or makes a promise using the Lord's name without valid purpose) (When a person is baptized and covenants to take the name of Christ upon himself. If he forgets that solemn oath made at baptism, he has	29 If thou <sup>a</sup> lovest me thou shalt <sup>b</sup> serve me and <sup>c</sup> keep all my commandments.	

<p>taken the name of the Lord in vain.)</p>		
<p>8 Remember the <sup>a</sup>sabbath (Heb stopping, cessation, rest (from labor)) day, to keep it <sup>b</sup>holy. (Once each week man is commanded to cease his own labors and allow God to perform his work of sanctification on him. Resting on the Sabbath, then, implies far more than taking a nap or stopping normal activities. Mankind must enter into the Lord's work on that day.)</p>		<p>9 And that thou mayest more fully keep thyself <sup>a</sup>unspotted from the world, thou shalt go to the house of <sup>b</sup>prayer and offer up thy <sup>c</sup>sacraments upon my <sup>d</sup>holy day; 12 But remember that on this, the <sup>a</sup>Lord's day, thou shalt offer thine <sup>b</sup>oblations and thy sacraments unto the Most High, <sup>c</sup>confessing thy sins unto thy brethren, and before the Lord. 13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy <sup>a</sup>fasting may be perfect, or, in other words, that thy <sup>b</sup>joy may be full.</p>
<p>12 ¶ <sup>a</sup>Honour (or respect, or value) thy <sup>b</sup>father and thy <sup>c</sup>mother: that thy <sup>d</sup>days may be <sup>e</sup>long upon the <sup>f</sup>land which the LORD thy God giveth thee. (Anytime a child lives wickedly he brings shame to his parents, whether or not the parents are righteous. So, honoring parents may not always imply obeying them. In those relatively few cases where parents may ask for or encourage unrighteous behavior in their children, the individual brings dishonor to his parents if he obeys them.)</p>		
<p>13 Thou shalt not <sup>a</sup>kill. (Heb murder)</p>	<p>18 And now, behold, I speak unto the church. Thou shalt not <sup>a</sup>kill; and he that <sup>b</sup>kills shall <sup>c</sup>not have forgiveness in this world, nor in the world to come.</p>	<p>6 Thou shalt not... <sup>e</sup>kill, nor do anything <sup>f</sup>like unto it.</p>
<p>14 Thou shalt not commit <sup>a</sup>adultery.</p>	<p>24 Thou shalt not commit <sup>a</sup>adultery; 22 Thou shalt <sup>a</sup>love thy wife with all thy heart, and shalt <sup>b</sup>cleave unto her and none else. 23 And he that <sup>a</sup>looketh upon a woman to lust after her shall deny the faith, and shall not have the <sup>b</sup>Spirit;</p>	<p>6 Thou shalt not ...commit <sup>d</sup>adultery, ... nor do anything <sup>f</sup>like unto it.</p>

15 Thou shalt not <sup>a</sup> steal.	20 Thou shalt not steal 54 Thou shalt not take thy brother's <sup>a</sup> garment; thou shalt <sup>b</sup> pay for that which thou shalt receive of thy brother.	6 Thou shalt not <sup>c</sup> steal... nor do anything <sup>f</sup> like unto it.
16 Thou shalt not bear <sup>a</sup> false witness against thy <sup>b</sup> neighbour.	21 Thou shalt not <sup>a</sup> lie; 27 Thou shalt not <sup>a</sup> speak evil of thy neighbor, nor do him any harm. 45 Thou shalt <sup>a</sup> live together in <sup>b</sup> love.	6. Thou shalt love thy neighbor as thyself.
17 Thou shalt not <sup>a</sup> covet (Heb desire, take pleasure in) thy neighbour's house, thou shalt not covet thy neighbour's <sup>b</sup> wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that <i>is</i> thy neighbour's.	23 And he that <sup>a</sup> looketh upon a woman to lust after her shall deny the faith, and shall not have the <sup>b</sup> Spirit; and if he repents not he shall be cast out.	
	40 Thou shalt not be <sup>a</sup> proud in thy <sup>b</sup> heart;	7 Thou shalt <sup>a</sup> thank the Lord thy God in all things. 11 Nevertheless thy <sup>a</sup> vows shall be offered up in righteousness on all days and at all times;
	42 Thou shalt not be <sup>a</sup> idle; 53 Thou shalt <sup>a</sup> stand in the place of thy stewardship. 55 And if thou <sup>a</sup> obtainest more than that which would be for thy support, thou shalt give it into my <sup>b</sup> storehouse, 59 Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my <sup>a</sup> law to govern my <sup>b</sup> church; 65 Behold, thou shalt observe all these things, 66 Ye shall observe the laws which ye have received and be faithful.	20 God ... hath given all these things unto man; for unto this end were they made to be used, with judgment, not to <sup>a</sup> excess, neither by extortion.