

## Come Follow Me Lesson 23

May 31-June 6

D&C 60-62

### D&C 60

(The time arrived for the elders gathered in Missouri to return to Ohio. The Lord did not desire that they return with the same haste that they traveled to Missouri (D&C 58:63). The Prophet Joseph Smith recorded: "On the 8th, as there had been some inquiry among the Elders what they were to do, I received the following . . ." (*History of the Church*, 1:201).)

Joseph Smith Papers – 173-181

*Revelation given through Joseph Smith the Prophet, in Jackson County, Missouri, August 8, 1831. HC 1: 201–202. On this occasion the elders who had been appointed to return to the East desired to know how they should proceed, and by what route and manner they should travel.*

*1–9, The elders are to preach the gospel in the congregations of the wicked; 10–14, They should not idle away their time, nor bury their talents; 15–17, They may wash their feet as a testimony against those who reject the gospel.*

1 BEHOLD, thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came: Behold, it pleaseth me, that you have come up hither;

2 But with some I am not well pleased, for they will not open their <sup>a</sup>mouths, but they hide the <sup>b</sup>talent which I have given unto them, because of the <sup>c</sup>fear of man. Wo unto such, for mine <sup>d</sup>anger is <sup>e</sup>kindled against them.

3 And it shall come to pass, if they are not more faithful unto me, it shall be <sup>a</sup>taken away, even that which they have. (Use it or lose it.)

4 For I, the Lord, <sup>a</sup>rule in the heavens above, and among the <sup>b</sup>armies of the earth; and in the day when I shall make up my <sup>c</sup>jewels, all men shall know what it is that bespeaketh the power of God.

5 But, verily, I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as <sup>a</sup>seemeth you good, it mattereth not unto me, and take your journey speedily for the place which is called St. Louis. (Apparently, the elders petitioned the Lord to know whether he desired that they construct canoes or purchase them for their return to Ohio. Our decisions in such situations do not matter to the Lord. "No answer is likely to come to a person who seeks guidance in choosing between two alternatives that are equally acceptable to the Lord," explained Elder Dallin H. Oaks. "Thus, there are times when we can serve productively in two different fields of labor. Either answer is right. Similarly, the Spirit of the Lord is not likely to give us revelations on matters that are trivial. I once heard a young woman in a testimony meeting praise the spirituality of her husband, indicating that he submitted every question to the Lord. She told how he accompanied her shopping and would not even choose between different brands of canned vegetables without making his selection a matter of prayer. That strikes me as improper. I believe the Lord expects us to use the intelligence and experience He has given us to make these kind of choices. When a member asked the Prophet Joseph Smith for advice on a particular matter, the Prophet stated: 'It is a great thing to inquire at the hands of God, or to come into His presence: and we feel fearful to approach Him on subjects that are of little or no consequence' (*History of the Church*, 1:339)" ("Revelation," 46). In a revelation given a few days later, the Lord emphasized that he expects the Saints to make some decisions "according to their judgments" (D&C 61:22). Revelations of the Restoration, 436-37. The significance of this statement could be easily missed, but is of extreme

importance. Not everything we do is a vital part of God's plan. Not every tiny detail of our lives has eternal significance. Some things just don't matter. The Lord said that as long as they "fill their mission" (D&C 61:22), it didn't matter to him whether the elders "made, or bought" a craft (D&C 60:5), whether they traveled "by water or by land" (D&C 61:22), or whether they rode on horses, mules, or in wagons (see D&C 62:7–8). Some Saints today agonize over whether God wants them to drive a Ford or a Chevy, to buy a house or rent an apartment, to study sociology in college or dental hygiene in trade school, when God *might* not care one way or the other. Often, God does care about such things, and it is important for us to be prayerful and to follow the promptings of the Spirit. But sometimes, when we get no promptings concerning the details of our lives or the many choices we face, it may be because any of the available options is equally acceptable to the Lord, or because there may be no spiritual advantage or disadvantage of any one option over any other (compare D&C 80:3). If the Lord does not prompt us one way or the other, we should not become paralyzed and unable to proceed. We should just make the best choice we can and get on with our lives. **After all, our goal is not for God to make every decision for us, but to become *like* God, with the power of independent decision and action within ourselves** (see D&C 58:26–29). ACDC 2:171)

6 And from thence let my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, take their journey for Cincinnati;

7 And in this place let them lift up their voice and declare my word with loud voices, without wrath or <sup>a</sup>doubting, lifting up holy hands upon them. For I am able to make you <sup>b</sup>holy, and your sins are <sup>c</sup>forgiven you. (The tone and approach taken in teaching the word of God is as important as the words uttered. The sacred responsibility of priesthood bearers is to teach the gospel as the Lord Jesus Christ taught it. The gospel is to be taught not in anger but rather with the voice of hope in the salvation made available through the atoning blood of Christ. Further, the voice of God is one of assurance, not uncertainty. Revelations of the Restoration, 437)

8 And let the residue take their journey from St. Louis, <sup>a</sup>two by two, and preach the word, not in haste, among the congregations of the wicked, (**Wicked is likely used here in the general sense of unredeemed by receiving the ordinances of the gospel.**) until they return to the churches from whence they came.

9 And all this for the good of the <sup>a</sup>churches; for this intent have I sent them.

10 And let my servant <sup>a</sup>Edward Partridge impart of the <sup>b</sup>money which I have given him, a portion unto mine elders who are commanded to return;

11 And he that is able, let him return it by the way of the agent; and he that is not, of him it is not required.

12 And now I speak of the residue who are to come unto this land.

13 Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment, thus: **Thou shalt not <sup>a</sup>idle away thy time, neither shalt thou bury thy <sup>b</sup>talent that it may not be known.** (**Revelation and inspiration from the Lord often comes as we are in the midst of doing. A common cliché states: "The Lord cannot steer a parked car!" The meaning is that we are guided as we are going about the Lord's business. It is better to get off one's knees after pleading for divine direction and to go forward full of faith that revelation will come in our moment of need than to wait on our knees unwilling to budge until the heavens resound with answers. Nephi understood this principle of revelation. Regarding his attempt to obtain the brass plates, he declared, "I was led by the Spirit, not knowing beforehand the things which I should do. Nevertheless I went forth" (1 Nephi 4:6-7). Likewise, the Lord instructed the brother of Jared that he was to propose means to light the barges of the Jaredites rather than expect God to solve the problem of crossing the ocean in darkness** (Ether 2:25). Revelations of the Restoration, 437-38)

14 And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in <sup>a</sup>haste, neither in <sup>b</sup>wrath nor with <sup>c</sup>strife.

15 And shake off the <sup>a</sup>dust of thy feet against those who receive thee not, not in their presence, lest thou <sup>b</sup>provoke them, but in secret; and <sup>c</sup>wash thy feet, as a testimony against them in the day of judgment.

(This is a priesthood ordinance performed by General Authorities.)

16 Behold, this is sufficient for you, and the will of him who hath sent you.

17 And by the mouth of my servant Joseph Smith, Jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery. The residue hereafter. Even so. Amen.

## D&C 61

*Revelation given through Joseph Smith the Prophet, on the bank of the Missouri River, McIlwaine's Bend, August 12, 1831. HC 1: 202–205. On their return trip to Kirtland the Prophet and ten elders had traveled down the Missouri River in canoes. On the third day of the journey many dangers were experienced. Elder William W. Phelps, in daylight vision, saw the destroyer riding in power upon the face of the waters.*

**(John the Revelator saw in vision that in the last days destruction would be upon the waters (Revelation 8:8-11; 16:3-4). This same principle was revealed to the Prophet Joseph Smith and his companions as they journeyed from Independence, Missouri, to Ohio in August 1831. They traveled in canoes on the Missouri River for two days, arriving near McIlwaine's Bend. "The canoe in which the Prophet and Sidney Rigdon were riding ran into a tree lodged and bobbing in the river. The canoe was upset, and the occupants almost drowned. With this near tragedy, the party of eleven decided to . . . encamp" (Cook, *Revelations*, 96). Regarding this experience, the Prophet Joseph Smith recorded, "On the 9th, in company with ten Elders, I left Independence landing for Kirtland. We started down the river in canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at McIlwaine's Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. Revelations of the Restoration, 439)**

*1–12, The Lord has decreed many destructions upon the waters; 13–22, The waters were cursed by John, and the destroyer rideth upon their face; 23–29, Some have power to command the waters; 30–35, Elders are to journey two by two and preach the gospel; 36–39, They are to prepare for the coming of the Son of Man.*

1 BEHOLD, and hearken unto the voice of him who has all <sup>a</sup>power, who is from everlasting to everlasting, even <sup>b</sup>Alpha and Omega, the beginning and the end.

2 Behold, verily thus saith the Lord unto you, O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I, the Lord, <sup>a</sup>forgive sins, and am <sup>b</sup>merciful unto those who <sup>c</sup>confess their sins with humble hearts;

3 But verily I say unto you, that it is not needful for this whole company of mine elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief. (This may seem at first contradictory to D&C 60:1,5, but the Lord explained that they were to hurry up and do missionary work rather than to hurry up and go home.)

4 Nevertheless, I suffered it that ye might bear record; behold, there are many dangers upon the waters, and more especially hereafter;

5 For I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters.

6 Nevertheless, all flesh is in mine hand, and he that is faithful among you shall not <sup>a</sup>perish by the waters. (Despite some popular belief to the contrary, Doctrine and Covenants 61 does *not* prohibit travel by water, or even swimming, for missionaries, for God is more powerful than Satan, and those who are faithful need not fear to ride even upon the wild Missouri. Even in those future times when the curse upon the waters will become more evident than it is now, the "upright in heart" will still be able to travel to Zion safely by water (vv. 16, 22). It is the unfaithful and the rebellious, like the rebellious elders on the previous day, who need to fear the power of Satan over the waters, for by their unfaithfulness, they render themselves susceptible to that power. Notice that when the elders at McIlwaine's Bend repented, they were allowed to continue their journey even upon the waters of the Missouri river (see v. 22). ACD&C 2:177)

7 Wherefore, it is expedient that my servant Sidney Gilbert and my servant <sup>a</sup>William W. Phelps be in haste upon their errand and mission.

8 Nevertheless, I would not suffer that ye should part until you were <sup>a</sup>chastened for all your sins, that you might be one, that you might not perish in <sup>b</sup>wickedness;

9 But now, verily I say, it behooveth me that ye should part. Wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome;

10 And inasmuch as they are <sup>a</sup>faithful they shall be preserved, and I, the Lord, will be <sup>b</sup>with them.

11 And let the residue take that which is needful for clothing.

12 Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree.

13 And now, behold, for your <sup>a</sup>good I gave unto you a <sup>b</sup>commandment concerning these things; and I, the Lord, will reason with you as with men in days of old.

14 Behold, I, the Lord, in the beginning blessed the <sup>a</sup>waters; but in the last days, by the mouth of my servant John, I <sup>b</sup>cursed the waters. (When God first created the world, both the land and the waters were blessed (see Genesis 1:10–12, 20–22). Then when Adam and Eve transgressed in the Garden of Eden, the *land* was cursed for their sakes, but the *waters* were not: "In the beginning God cursed the earth; but did he curse all things pertaining to it? No, he did not curse the water, but he blessed it." From the beginning, water was ordained to be a cleansing and a purifying element. When the earth became corrupted in the days of Noah, God purified it by bringing the waters upon it. Likewise, today sinful men and women may also be purified through baptism by immersion in water. One of Christ's most important symbolic names is the Living Water or the Water of Life. The pronouncement of the curse is past; the full effect of the curse, it seems, is in the future. ACD&C 2:178)

15 Wherefore, the days will come that no flesh shall be safe upon the waters.

16 And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

17 And, as I, the Lord, in the beginning <sup>a</sup>cursed the land, (According to this verse, however, God has *already* removed the curse upon the land and blessed it in order that the Saints might establish Zion and enjoy its fruits. The land is no longer cursed and there is no more impediment for those Saints who will establish Zion, whether in their own hearts, in their own homes, wards, stakes, or eventually in Jackson County, Missouri. ACD&C 2: 179) even so in the last days have I <sup>b</sup>blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

18 And now I give unto you a commandment that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in snares;

19 I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree. (It is not clear if this destroyer is an angel of God or a devil. On other occasions when the destroyer is mentioned in scripture, he is a servant of God. For example, at the time of the first Passover in ancient Egypt, death was sent to all households that did not have the blood of a lamb

upon their doorposts. But faithful Israelites were protected; the Lord promised them that he would "not suffer the destroyer to come in unto your houses to smite you" (Exodus 12:23). In our dispensation, when the Saints were being driven from Zion, the Lord declared, "Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints" (D&C 105:15). In a similar vein, "angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to" destroy the wicked (D&C 86:5). Likewise, the revelation given to John the Beloved, referred to in this section, mentions several angels who send plagues and calamities upon the earth (Revelation 8-10, 15-18). Given that the destroyer rides upon the waters by the Lord's decree, it seems likely that the being seen in vision by William W. Phelps was a servant of God. On the other hand, Joseph Fielding Smith wrote concerning this decree, "These brethren, while encamped at McIlwaine's Bend on the Missouri, beheld the power of the destroyer as he rode upon the storm. One of that number saw him in all his fearful majesty, and the Lord revealed to the entire group something of the power of this evil personage. It may seem strange to us, but it is the fact that Satan exercises dominion and has some control over the elements. . . . Paul speaks of Satan as the 'prince of the power of the air.' (Eph . 2:2.) The Lord revealed to these brethren some of the power of the adversary of mankind and how he rides upon the storm, as a means of affording them protection. They were commanded to use judgment as they traveled upon these waters, and the saints coming to Zion were instructed to travel by land on their way up to Zion. Moreover, notwithstanding the great power of Satan upon the waters, the Lord still held command and he could protect his people whether on land or by water as they journeyed" (*Church History and Modern Revelation*, 1:224-25). Revelations of the Restoration, 441-42. The curse pronounced by the mouth of John is still in effect and will be more fully realized at a future time. Satan has been given power over the waters, and that curse will not be revoked until the Savior comes. ACD&C 2:179)

20 I, the Lord, was <sup>a</sup>angry with you yesterday, but today mine anger is turned away. (Because they had repented.)

21 Wherefore, let those concerning whom I have spoken, that should take their journey in haste—again I say unto you, let them take their journey in haste.

22 And it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land; let this be as it is made known unto them <sup>a</sup>according to their judgments hereafter. (As the language here clearly illustrates, Doctrine and Covenants 61 must not be understood as a strict prohibition against travel by water. The elders had become vulnerable to Satan's power over the waters only because of their murmuring, hard feelings, and lack of faith. Now that they had repented they were no longer vulnerable and could travel by water if necessary, as long as their missionary responsibilities were not neglected (see v. 6). ACD&C 2:180)

23 And now, concerning my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes; or in other words they shall not come upon the waters to journey, save upon the canal.

24 Behold, I, the Lord, have appointed a way for the journeying of my saints; and behold, this is the way—that after they leave the canal they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion;

25 And they shall do <sup>a</sup>like unto the children of Israel, <sup>b</sup>pitching their tents by the way.

26 And, behold, this commandment you shall give unto all your brethren.

27 Nevertheless, unto whom is given <sup>a</sup>power to command the waters, unto him it is given by the Spirit to know all his ways;

28 Wherefore, let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter.

29 And unto you is given the course for the saints, or the way for the saints of the camp of the Lord, to journey.

30 And again, verily I say unto you, my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, shall not open their mouths in the <sup>a</sup>congregations of the wicked until they arrive at Cincinnati;

31 And in that place they shall lift up their voices unto God against that people, yea, unto him whose anger is <sup>a</sup>kindled against their wickedness, a people who are well-nigh <sup>b</sup>ripened for destruction. ("At the time of this revelation, Cincinnati was only a village, yet it was like other western towns such as Independence, the gathering place of many who had been forced to flee from the larger cities because of the violation of the law. In all the border towns in that day wickedness to a very great extent prevailed" (Smith, *Church History and Modern Revelation*, 1:225).)

32 And from thence let them journey for the congregations of their brethren, for their labors even now are wanted more abundantly among them than among the congregations of the wicked.

33 And now, concerning the residue, let them journey and <sup>a</sup>declare the word among the congregations of the wicked, inasmuch as it is given;

34 And inasmuch as they do this they shall <sup>a</sup>rid their garments, and they shall be spotless before me. **(God will hold you responsible for those whom you might have saved had you done your duty.** John Taylor, JD 20:23)

35 And let them journey together, or <sup>a</sup>two by two, as seemeth them good, only let my servant Reynolds Cahoon, (**Reynolds Cahoon** (April 30, 1790 – April 29, 1861) was an early leader in Latter Day Saint movement and later, in The Church of Jesus Christ of Latter-day Saints. He was one of the inaugural members of the Council of Fifty, organized by Joseph Smith, Jr. in 1844. Cahoon was born at Cambridge, New York. He later moved to Kirtland, Ohio. Here he was baptized into the Latter Day Saint church by Parley P. Pratt. In June 1831, Cahoon was ordained a high priest by Joseph Smith, Jr. Cahoon traveled as a missionary to Jackson County, Missouri with Samuel Harrison Smith in June 1831. He was put in charge of raising funds to finance Joseph Smith's translation of the Bible in October 1831. On 1832-02-10, Cahoon was made a counselor to Bishop Newel K. Whitney. He also served with Hyrum Smith as a member of the Kirtland Temple committee. In Daviess County, Missouri in 1838, Cahoon was a counselor to John Smith and later the same position in relation to Smith in Montrose, Iowa. Cahoon was a Mormon pioneer and emigrated to Utah Territory under the direction of Brigham Young. Cahoon died at South Cottonwood, Salt Lake County, Utah Territory.) and my servant Samuel H. Smith, (**Brother to the Prophet. Dies shortly after Joseph's death.**) with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me.

36 And now, verily I say unto you, and what I say unto one I say unto all, **be of good <sup>a</sup>cheer**, <sup>b</sup>little children; for I am in your <sup>c</sup>midst, and I have not <sup>d</sup>forsaken you; (**Tribulation is not evidence that the Lord has abandoned his people.**)

37 And inasmuch as you have humbled yourselves before me, the blessings of the <sup>a</sup>kingdom are yours.

38 **Gird up your loins** (**Get to work**) and be <sup>a</sup>watchful (**Be prepared**) and be sober, (**Take important things seriously**) **looking forth for the coming of the Son of Man, for he cometh in an hour you think not.**

39 Pray always that you enter not into <sup>a</sup>temptation, that you may abide the day of his coming, whether in **life or in death**. Even so. Amen. (**Preparation for the Lord's return is not exclusively reserved for those in mortality. The Second Coming will also be a reality and day of judgment for those in the spirit world. Those who have died will come forth from the grave in proper order, according to the law they abide. The righteous Saints, whether alive on the earth or in the grave, will "be caught up to meet him" (D&C 88:96). Those who are found under condemnation will be judged unworthy to be resurrected and to live upon the earth during the Millennium. Revelations of the Restoration, 444. Whether we are alive at the Savior's coming or have died prior to that event, we will still want to be able to "abide the day of his coming." For the living this means being allowed to stay upon the earth after his coming and to participate in his millennial kingdom. For the dead**

**it means being resurrected with the other righteous dead on that day, in the morning of the first resurrection, also to participate in his millennial kingdom. ACD&C 2:181)**

## D&C 62

*Revelation given through Joseph Smith the Prophet, on the bank of the Missouri River at Chariton, Missouri, August 13, 1831. HC 1: 205–206. On this day the Prophet and his group, who were on their way from Independence to Kirtland, met several elders who were on their way to the land of Zion, and, after joyful salutations, received this revelation.*

(While the Prophet and his party were on their way home from Missouri during August 1831, they met some of the elders who were going to Missouri. Joseph Smith wrote: “On the 13th [of August] I met several of the Elders on their way to the land of Zion, and after the joyful salutations with which brethren meet each other, who are actually ‘contending for the faith once delivered to the Saints,’ I received the following: [D&C 62]” (*History of the Church*, 1:205). **The elders were not identified in the Prophet’s history, but Reynolds Cahoon named them as follows: Hyrum Smith, John Murdock, Harvey Whitlock, and David Whitmer** (see *Journal History*, 13 August 1831). *Institute Manual* 132)

*1–3, Testimonies are recorded in heaven; 4–9, The elders are to travel and preach according to judgment and as directed by the Spirit.*

1 BEHOLD, and hearken, O ye elders of my church, saith the Lord your God, even **Jesus Christ, your <sup>a</sup>advocate, who knoweth the weakness of man** and how to <sup>b</sup>succor them who are <sup>c</sup>tempted.

(Temptations common to mortality were part of the Savior's mortal experience. The apostle Paul assured us that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:15-16). "For in that he himself hath suffered being tempted," Paul further wrote, "he is able to succor them that are tempted" (Hebrews 2:18). **This revelation reassures the Saints that Jesus Christ, by experience, is familiar with our mortal trials and temptations. Moreover, he knows how to help us to overcome our weaknesses and has made ample provision and preparation to cleanse us of our sins.**

*Revelations of the Restoration, 445)*

2 And verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full. (In historical context, the revelation was given specifically to Hyrum Smith, John Murdock, Harvey Whitlock, and David Whitmer, who had met the Prophet in Chariton, Missouri. ACD&C 2:184)

3 Nevertheless, ye are <sup>a</sup>blessed, for the <sup>b</sup>testimony which ye have borne is <sup>c</sup>recorded in heaven for the angels to look upon; and they rejoice over you, and your <sup>d</sup>sins are forgiven you. (The angels of heaven rejoice when we are filled with the Spirit and bear faithful testimony. Bearing Spirit-inspired testimony is an indication that we have received the power of the Holy Ghost into our lives. "A testimony of the truth is more than a mere assent of the mind," taught President Joseph F. Smith; "it is a conviction of the heart, a knowledge that fills the whole soul of its recipient" (*Gospel Doctrine*, 364). The Spirit bears witness to those who hear or read the words of truth in the message of the testimony. These powerful declarations of truth influence individuals on both sides of the veil. Further, they are recorded that they might strengthen the convictions of those who read them. Thus, "all who bear testimony by the power of the Holy Ghost are blessed," explained Elder Bruce R. McConkie; "their inspired utterances are recorded in heaven for the angels—their fellowservants—to look upon" (*Mortal Messiah*, 3:38). *Revelations of the Restoration, 446)*

4 And now continue your journey. Assemble yourselves upon the land of <sup>a</sup>Zion; and hold a meeting and rejoice together, and offer a <sup>b</sup>sacrament unto the Most High.

5 And then you may return to bear record, yea, even altogether, or <sup>a</sup>two by two, as seemeth you good, it mattereth not unto me; only be faithful, and <sup>b</sup>declare glad tidings unto the inhabitants of the earth, or among the <sup>c</sup>congregations of the wicked.

6 Behold, I, the Lord, have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, <sup>a</sup>promise the faithful and cannot <sup>b</sup>lie. (Ezra Booth lost his testimony on this very journey and later went public with complaints against Joseph Smith. Joseph Coe was excommunicated in 1838. ACD&C 2:185)

7 I, the Lord, am willing, if any among you <sup>a</sup>desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a <sup>b</sup>thankful heart in all things. (John Murdock became ill on the journey, and so the brethren bought a horse for him to ride on to finish the trip.)

8 These things remain with you to do according to judgment and the directions of the Spirit.

9 Behold, the <sup>a</sup>kingdom is yours. And behold, and lo, I am <sup>b</sup>with the faithful always. Even so. Amen.