

Come Follow Me Lesson 24

June 7-13

D&C 63

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(On 27 August 1831 Joseph Smith and his party returned to Kirtland, Ohio, from their first trip to Zion, bringing news that the center place of Zion was now known. “When the report spread among the members of the Church that the Lord had revealed definitely where the city New Jerusalem was to be built, naturally there was rejoicing and many expressed the desire to know what they were to do in order to obtain inheritances. The Lord has given instruction repeatedly that all who go to Zion shall obey His law—the celestial law on which Zion was to be built. Those who were weak in the faith, or indifferent to the commandments, were warned that they would not be made welcome in that land unless they repented. ‘Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you.’ These are the words by which this revelation is introduced.” (Smith, *Church History and Modern Revelation*, 1:229.) The Prophet Joseph Smith explained: “In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters, and received the following: [D&C 63].” (*History of the Church*, 1:207.)

Joseph Smith Papers – 181

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, late in August 1831. HC 1: 206–211. The Prophet, Sidney Rigdon, and Oliver Cowdery had arrived in Kirtland on August 27, from their visit to Missouri. Prefacing his record of this revelation the Prophet wrote: “In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I inquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters.”

1–6, A day of wrath shall come upon the wicked; 7–12, Signs come by faith; 13–19, The adulterous in heart shall deny the faith and be cast into the lake of fire; 20, The faithful shall receive an inheritance upon the transfigured earth; 21, Full account of the events on the Mount of Transfiguration has not yet been revealed; 22–23, The obedient receive the mysteries of the kingdom; 24–31, Inheritances in Zion are to be purchased; 32–35, The Lord decrees wars, and the wicked slay the wicked; 36–48, The saints are to gather to Zion and provide moneys to build it up; 49–54, Blessings are assured the faithful at the Second Coming, in the resurrection, and during the Millennium; 55–58, This is a day of warning; 59–66, The Lord’s name is taken in vain by those who use it without authority.

1 HEARKEN, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the ^apeople of the Lord, and hear the word of the Lord and his will concerning you.

2 Yea, verily, I say, hear the word of him whose anger is ^akindled against the wicked and ^brebellious;

3 Who willeth to take even them whom he will ^atake, and ^bpreserveth in life them whom he will preserve; **(The power of life and death rests with God alone. No one dies contrary to the will of the Lord. This does not mean, however, that God arbitrarily "kills" people. Though he takes or leaves whom he will, we must remember that his work and his glory is "to bring to pass the immortality and eternal life" of his children (Moses 1:39). This is God's ruling motive in all that he does. Thus,**

God's purpose in taking or leaving this or that individual is always to maximize eternal prospects.
ACD&C 2:189)

4 Who buildeth up at his own will and ^apleasure; and destroyeth when he pleases, and is able to ^bcast the soul down to hell. (The Lord knows that which is necessary for the salvation of each of his children. Some will die and work out their salvation in the world of spirits. Others will remain in mortality seeking to overcome the natural man while still in the flesh. Revelations of the Restoration, 448)

5 Behold, I, the Lord, utter my voice, and it shall be ^aobeyed.

6 Wherefore, verily I say, let the wicked take heed, and let the ^arebellious ^bfear and tremble; and let the unbelieving hold their lips, for the ^cday of wrath shall come upon them as a ^dwhirlwind, and all flesh shall ^eknow that I am God.

7 And he that seeketh ^asigns shall see ^bsigns, but not unto salvation.

8 Verily, I say unto you, there are those among you who seek signs, and there have been such even from the beginning; **(These Saints sought signs because faith had been rooted out of their heart by the spirit of adultery. "He who seeketh a sign is an adulterous person," declared the Prophet Joseph Smith; "and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man" (Teachings of the Prophet Joseph Smith, 157).** Revelations of the Restoration, 448)

9 But, behold, faith cometh not by signs, but ^asigns follow those that believe.

10 Yea, ^asigns come by ^bfaith, not by the will of men, nor as they please, but by the will of God.

11 Yea, signs come by faith, unto mighty works, for without ^afaith no man pleaseth God; and with whom God is ^bangry he is not well pleased; wherefore, unto such he showeth no signs, only in ^cwrath unto their ^dcondemnation. (President Joseph F. Smith declared, **"Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths.** It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God. **When I as a boy first started out in the ministry, I would frequently go out and ask the Lord to show me some marvelous thing, in order that I might receive a testimony. But the Lord withheld marvels from me, and showed me the truth, line upon line, precept upon precept, here a little and there a little, until he made me to know the truth from the crown of my head to the soles of my feet, and until doubt and fear had been absolutely purged from me. He did not have to send an angel from the heavens to do this, nor did he have to speak with the trump of an archangel. By the whisperings of the still small voice of the Spirit of the living God, he gave to me the testimony I possess"** (Gospel Doctrine, 7). Sherem and Korihor are examples of those who demanded signs to their own detriment. Both were struck down by the power of God; Sherem fell to the earth and died a few days later, while Korihor was struck dumb (Jacob 7:13-20; Alma 30:48-50). "When the Church of Jesus Christ of Latter-day Saints was first founded," explained George A. Smith, "you could see persons rise up and ask, 'What sign will you show us that we may be made to believe?' I recollect a Campbellite preacher who came to Joseph Smith, I think his name was Hayden. He came in and made himself known to Joseph, and said that he had come a considerable distance to be convinced of the truth. 'Why,' said he, 'Mr. Smith, I want to know the truth, and when I am convinced, I will spend all my talents and time in defending and spreading the doctrines of your religion, and I will give you to understand that to convince me is equivalent to convincing all my society, amounting to several hundreds.' Well, Joseph commenced laying before him the coming forth of the work, and the first principles of the Gospel, when Mr. Hayden exclaimed, 'O this is not the evidence I want, the evidence that I wish to have is a notable miracle; I want to see some powerful manifestation of the power of God, I want to see a notable miracle performed; and if you perform such a one, then I will believe with all my heart and soul, and will exert all my power and all my extensive influence to convince others; and if you will not perform a miracle of this kind, then I am your worst and bitterest enemy.' 'Well,' said Joseph, 'what will you have done? Will you be struck

blind, or dumb? Will you be paralyzed, or will you have one hand withered? Take your choice, choose which you please, and in the name of the Lord Jesus Christ it shall be done.' 'That is not the kind of miracle I want,' said the preacher. 'Then, sir,' replied Joseph, 'I can perform none, I am not going to bring any trouble upon any body else, sir, to convince you. I will tell you what you make me think of—the very first person who asked a sign of the Savior, for it is written, in the New Testament, that Satan came to the Savior in the desert, when he was hungry with forty days' fasting, and said, 'If you be the Son of God, command these stones to be made bread.' And now,' said Joseph, 'the children of the devil and his servants have been asking for signs ever since; and when the people in that day continued asking him for signs to prove the truth of the Gospel which he preached, the Savior replied, 'It is a wicked and an adulterous generation that seeketh a sign,' &c. "But the poor preacher had so much faith in the power of the Prophet that he daren't risk being struck blind, lame, dumb, or having one hand withered, or any thing of the kind. We have frequently heard men calling for signs without knowing actually what they did want. Could he not have tested the principles, and thus have ascertained the truth? But this is not the disposition of men of the religious world" (*Journal of Discourses*, 2:326-27). Revelations of the Restoration, 449-50)

12 Wherefore, I, the Lord, am not pleased with those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory.

13 Nevertheless, I give commandments, and many have turned away from my commandments and have ^anot kept them.

14 There were among you ^aadulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed.

15 Let such **beware and repent speedily**, lest judgment shall come upon them as a ^asnare, and their ^bfolly shall be made manifest, and their works shall follow them in the eyes of the people.

16 **And verily I say unto you, as I have said before, he that ^alooketh on a woman to ^blust after her, or if any shall commit ^cadultery in their hearts, they shall not have the ^dSpirit, but shall deny the faith and shall fear.** ("Those who are guilty and do not repent in a short time become fault-finders, criticizing their brethren, then the principles of the Gospel, and finally become bitter in their souls against the work and those who are engaged in it. The most bitter opponents of the Church and the Gospel many times have been proved to be immoral and leading unclean lives" (Smith, Church History and Modern Revelation, 1:230).)

17 Wherefore, I, the Lord, have said that the ^afearful, and the ^bunbelieving, and all ^cliars, and whosoever loveth and maketh a lie, and the ^dwhoremonger, and the ^esorcerer, shall have their part in that ^flake which burneth with fire and brimstone, which is the ^gsecond death. ("**Some sins cannot be separated, declared Elder Bruce R. McConkie; "they are inseparably welded together. There never was a sign seeker who was not an adulterer, just as there never was an adulterer who was not also a liar. Once Lucifer gets a firm hold over one human weakness, he also applies his power to kindred weaknesses" (*Doctrinal New Testament Commentary*, 1:277). The English word *whoremonger* means "one who deals or trades in sex." In the King James Version of the New Testament, however, *whoremonger* always translates to the Greek *pornos*, which has the much broader meaning of "a sexually immoral person." Thus, *any sexual relationship outside of heterosexual marriage renders one a "whoremonger."* ACD&C 2:193)**

18 Verily I say, that they shall not have part in the ^afirst resurrection. (Telestial)

19 And now behold, I, the Lord, say unto you that ye are not ^ajustified, because these things are among you.

20 Nevertheless, he that ^aendureth in faith and doeth my ^bwill, the same shall overcome, and shall receive an ^cinheritance upon the earth when the day of transfiguration shall come; (**This phrase refers to the change that will come upon those who live on earth during the Millennium, the seventh day of the earth's temporal existence (D&C 77:6-7). This change will be like that experienced by the Three Nephites. Mormon explained that transfiguration is not the same as resurrection but came**

upon the three disciples "that they might not taste of death . . . that they might not suffer pain nor sorrow" (3 Nephi 28:38). Revelations of the Restoration, 451)

21 When the ^aearth shall be ^btransfigured, even according to the pattern which was shown unto mine apostles upon the ^cmount; of which account the fulness ye have not yet received. (This refers to the events on "an high mountain apart" (Matthew 17:1) to which Jesus took Peter, James, and John. In this revelation we learn that both the Savior his three most trusted apostles were transfigured at that time. We look to a future day when we as a Church have reached sufficient spiritual maturity to be entrusted with the full account of what took place on the Mount of Transfiguration. "It appears that Peter, James, and John received their own endowments while on the mountain (Smith, *Doctrines of Salvation*, 2:165). Peter says that while there, they 'received from God the Father honour and glory,' seemingly bearing out this conclusion. It also appears that it was while on the mount that they received the more sure word of prophecy, it then being revealed to them that they were sealed up unto eternal life (2 Pet. 1:16-19; D&C 131:5)" (McConkie, *Doctrinal New Testament Commentary*, 1:400). Subsequent to the revelation of Doctrine and Covenants 63, Joseph Smith learned further details regarding the events at the Mount of Transfiguration as he worked on his inspired translation of the Bible. From this work we learn that John the Baptist was present on the mount as a spirit being (JST Mark 9:3), and that Moses and Elijah spoke to the Savior "of his death, and also his resurrection, which he should accomplish at Jerusalem" (JST Luke 9:31). Revelations of the Restoration, 451-52)

22 And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, ^anot by the way of commandment, for there are many who observe not to keep my commandments.

23 But unto him that keepeth my commandments I will give the ^amysteries of my kingdom, and the same shall be in him a well of living ^bwater, ^cspringing up unto everlasting life. (We cannot have the companionship of the Holy Ghost – the medium of individual revelation – if we are in transgression or if we are angry or if we are in rebellion against God's chosen authorities. Dallin H. Oaks, *Ensign*, Mar 1997, p. 9)

24 And now, behold, this is the will of the Lord your God concerning his saints, that they should ^aassemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. (It was the will of God that the Saints should gather to Zion but that they should gather slowly. The transfer from Kirtland to Independence had to be gradual. Perhaps one reason was that the Lord knew that a rapid influx of Saints into Jackson County could not be sustained by the resources then available. If too many people went to Zion at once, some would be left unprovided for. A rapid influx of Saints to Zion would also cause concern among the earlier settlers and would eventually create opposition and conflict. When the Saints collectively ignored the will of God that Zion be settled slowly, they were soon impoverished and persecuted just as the Lord had warned. ACD&C 2:198)

25 Behold, the land of ^aZion—I, the Lord, hold it in mine own hands;

26 Nevertheless, I, the Lord, render unto ^aCaesar the things which are Caesar's.

27 Wherefore, I the Lord will that you should ^apurchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be ^bstirred up unto anger. (In Independence, Missouri, this meant that the land, which was to be a Zion for the Saints, had to be legally and lawfully purchased. Purchasing the land would theoretically put government and the law on the side of the Saints. The Lord by this time had repeatedly instructed the Church that any lands to be acquired in Zion must be purchased. No other means of acquisition would be acceptable (see D&C 42:35; 45:65; 48:4, 6; 57:4; 58:37, 49, 52). ACD&C 2:198)

28 For ^aSatan ^bputteth it into their hearts to anger against you, and to the shedding of blood.

29 Wherefore, the land of Zion shall not be obtained but by ^apurchase or by blood, otherwise there is none inheritance for you.

30 And if by purchase, behold you are blessed;

31 And if by ^ablood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but ^bfew shall stand to receive an inheritance.

32 I, the Lord, am ^aangry with the ^bwicked; I am holding my ^cSpirit from the inhabitants of the earth.

33 I have sworn in my wrath, and ^adecreed wars upon the face of the earth, and the wicked shall ^bslay the wicked, and fear shall come upon every man;

34 And the ^asaints also shall ^bhardly ^cescape; nevertheless, I, the Lord, am with them, and will ^dcome down in heaven from the presence of my Father and ^econsume the wicked with unquenchable fire. (The Lord warned the Saints that they too would be affected by the ravages of inhumanity and destruction. Regarding the great wars of devastation that are prophesied, Nephi promised the Saints of the latter days: "For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire" (1 Nephi 22:16-17). Revelations of the Restoration, 454. The Prophet Joseph Smith "explained concerning the coming of the Son of Man; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape;' still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, 'Judge not, lest ye be judged.'" (*History of the Church*, 4:11.) Institute Manual, 135)

35 And behold, this is not yet, but ^aby and by.

36 Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion;

37 ^aAnd that every man should take ^brighteousness in his hands and ^cfaithfulness upon his loins, and lift a warning ^dvoice unto the inhabitants of the earth; and declare both by word and by flight that ^edesolation shall come upon the wicked.

38 Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm. (Probably Isaac Morley farm in Kirtland)

39 Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared in the coming spring to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall ^anot go until I shall command them.

40 And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to ^areceive.

41 Behold, I, the Lord, will give unto my servant Joseph Smith, Jun., power that he shall be enabled to ^adiscern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

42 Let my servant ^aNewel K. Whitney retain his ^bstore, or in other words, the store, yet for a little season.

43 Nevertheless, let him impart all the money which he can impart, to be sent up unto the land of Zion.

44 Behold, these things are in his own hands, let him do ^aaccording to wisdom.

45 Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ^aordained unto this power;

46 And now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold, this is my will, obtaining moneys even as I have directed.

47 He that is ^afaithful and ^bendureth shall overcome the world. (All evil will be destroyed, nothing telestial will remain.)

48 He that sendeth up treasures unto the land of Zion shall receive an ^ainheritance in this world, and his works shall follow him, and also a ^breward in the world to come.

49 Yea, and blessed are the dead that ^adie in the Lord, from henceforth, when the Lord shall come, and old things shall ^bpass away, and all things become new, they shall ^crise from the dead and shall not ^ddie after, and shall receive an inheritance before the Lord, in the ^eholy city.

50 And he that liveth when the Lord shall come, and hath kept the faith, ^ablessed is he; nevertheless, it is appointed to him to ^bdie at the age of man. (100 years old. **When Christ comes the second time there will be righteous mortals, both children and adults, then living upon the earth who will be lifted up while the earth is changed and who will then continue to live out their mortal lives in the paradisiacal environment of the millennial kingdom. Adult mortals will continue to marry and bear mortal children during the Millennium, so that mortals will continue to be upon the earth during the entire thousand-year period. When these persons have lived their allotted mortal time, they will pass through the changes of death and resurrection in the "twinkling" of an eye. Old and frail mortals will be changed into glorified, resurrected beings very quickly (see v. 51). ACD&C 2:202-03)**

51 Wherefore, ^achildren shall ^bgrow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be ^cchanged in the twinkling of an eye.

52 Wherefore, for this cause preached the apostles unto the world the resurrection of the dead.

53 These things are the things that ye must look for; and, speaking after the manner of the Lord, they are now ^anigh at hand, and in a time to come, even in the day of the coming of the Son of Man.

54 And until that hour there will be foolish ^avirgins among the wise; (the parable of the ten virgins) and at that hour cometh an entire ^bseparation of the righteous and the wicked; and in that day will I send mine angels to ^cpluck out the wicked and cast them into unquenchable fire. (the parable of the wheat and the tares) (The Church will have members numbered among both the righteous and the wicked until the Lord returns in glory. The day of separation is a work directed by the Master and his angels and not left to mortal man. Thus, there is no guarantee of salvation for those who claim membership in the Lord's church. The foolish members of the kingdom who fail to live the laws revealed by God will be cut off with the rest of the wicked. This revelation, directed to the members of the Church, identifies two sins that the Saints are commanded to repent of or be cast down to hell—adultery and lying (vv. 14-19). Revelations of the Restoration, 455)

55 And now behold, verily I say unto you, I, the Lord, am not pleased with my servant ^aSidney Rigdon; he ^bexalted himself in his heart, and received not counsel, but ^cgrieved the Spirit;

56 Wherefore his ^awriting 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. (The writing referred to is the description of the land of Zion that the Lord commanded to be written in Doctrine and Covenants 58:50–51 (see also D&C 63:55). In his first attempt, Sidney Rigdon would not be advised by Joseph, but insisted on writing the letter his own way. It seems from the text that Sidney was trying to write theology or scripture rather than an inducement for the Saints to purchase land. In his first attempt, he clearly did not address the intended purpose of the letter in describing the land of Zion in the most attractive terms possible. The glowing description of Jackson County found in *History of the Church* is a revised version of Sidney's second, more acceptable attempt to write a description of Zion. ACD&C 2:204)

57 And again, verily I say unto you, ^athose who desire in their hearts, in meekness, to ^bwarn sinners to repentance, let them be ordained unto this power. ("Let the elders be exceedingly careful about unnecessarily disturbing and harrowing up the feelings of the people," the Prophet Joseph Smith wrote to the Saints. "Remember that your business is to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt

minds, who do not desire to know the truth. Remember that 'it is a day of warning, and not a day of many words.' If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel" (*Teachings of the Prophet Joseph Smith*, 43).)

58 For this is a day of ^awarning, and not a day of many words. For I, the Lord, am not to be ^bmocked in the last days.

59 Behold, I am from above, and my power lieth beneath. (The light of Christ is the foundation that undergirds all present existence.) I am over all, and in all, and through all, and ^asearch all things, and the day cometh that all things shall be ^bsubject unto me. (When the Savior comes to establish his kingdom upon the earth, nothing that will not obey him will be allowed to remain upon the earth. Beyond this, at the last judgment all those who receive any degree of glory and have any place in the mansions of the Father will be subject to Jesus Christ as their creator and redeemer and, like the elements themselves, they will obey him in their respective spheres. ACD&C 2:205)

60 Behold, I am ^aAlpha and Omega, even Jesus Christ.

61 Wherefore, let all men ^abeware how they take my ^bname in their lips—

62 For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, (empty, useless or pointless) having not ^aauthority. (The word *vain* means "empty," "useless," or "pointless." One meaning of taking Christ's name in vain is, therefore, to use it in a manner that is empty and without effect, as do those who claim to speak or act in his name when they do not. This is not merely a question of priesthood authority, nor is this sin limited to the unordained, for even priesthood holders may invoke the name of Jesus Christ in attempting to present their own words or desires as his. Whenever we speak or act in the sacred name of Jesus Christ, we had better be sure that he really approves of what we are doing, lest we invoke his name in vain or for nothing. Another way of taking Christ's name in vain is to speak it without purpose or merely for rhetorical effect, as does the casual blasphemer. **It might even be possible to take his name in vain when we pray publicly, if the phrase "in the name of Jesus Christ, amen" is merely a formula signaling that we are finished praying and the congregation may open their eyes. Perhaps the worst form of using Christ's name in vain is to invoke it when making promises, oaths, or covenants, and then to break them. Finally, members of the Church may take his name in vain when they take his name upon themselves in baptism and then fail to remember him and keep his commandments as they have promised to do** (see D&C 20:77, 79). ACD&C 2:205-06)

63 Wherefore, let the church repent of their sins, and I, the Lord, will ^aown them; otherwise they shall be cut off. (To *own* means both to "possess" and to "acknowledge." If we repent, Jesus will acknowledge us before the Father as his very own possessions (see D&C 29:27; Matthew 10:32; 1 Corinthians 6:20). ACD&C 2:206)

64 Remember that that which cometh from above is ^asacred, and must be ^bspoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit ^cthrough prayer; wherefore, without this there remaineth condemnation. (The truths of the restored gospel are like pearls that are treasured by the pure in heart. We should teach no more to our listeners than they are prepared to receive. By definition, in the dictionary of Joseph Smith's day, *constraint* describes that which "compels" one to act or "to forebear action." Thus the "constraint of the Spirit" could involve either boldness of speech or restrained silence (Webster, *Dictionary*, 1828). It means to trust in the promptings of the Spirit. (Revelations of the Restoration, 457)

65 Let my servants, Joseph Smith, Jun., and Sidney Rigdon, seek them a home, as they are ^ataught through prayer by the Spirit. (Sidney Rigdon had lost his home in Mentor, Ohio, when he joined the Church the year before. At this time, the Smith family was living on the Morley farm, which the Lord had just commanded be sold (see v. 39). Thus, both Sidney and Joseph needed to find new lodgings for themselves and their families. Through this revelation the Lord could have told Joseph where to move, but, perhaps to illustrate the importance of verse 64, Joseph was instructed to find this out on his own

through prayer. Within two weeks of receiving this commandment, Joseph and his family moved in with the John Johnson family, and Sidney Rigdon and his family moved into a cabin on the Johnson property. (ACD&C 2:206)

66 These things remain to overcome through patience, that such may receive a more exceeding and eternal ^aweight of ^bglory, otherwise, a greater condemnation. Amen.