

Come Follow Me Lesson 26

June 21-27

D&C 67-70

D&C 67

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1831. HC 1: 224–225. The occasion was that of a special conference, and the publication of the revelations already received from the Lord through the Prophet was considered and acted upon. See heading to Section 1. It was decided that Oliver Cowdery and John Whitmer should take the manuscripts of the revelations to Independence, where W. W. Phelps would publish them as the “Book of Commandments.” Many of the brethren bore solemn testimony that the revelations then compiled for publication were verily true, as was witnessed by the Holy Ghost shed forth upon them. The Prophet records that after the revelation known as Section 1 had been received, some negative conversation was had concerning the language used in the revelations. The present revelation followed.

(This revelation was received at the same conference at which the Church determined to publish the revelations received by the Prophet Joseph Smith in the form of the Book of Commandments. **What is known to us today as section 1, or the Lord's preface, and section 133, the appendix, were also received at this conference.** Of these events the *Far West Record* records, "Br. Joseph Smith jr. said that inasmuch as the Lord has bestowed a great blessing upon us in giving commandments and revelations, asked the Conference what testimony they were willing to attach to these commandments which should shortly be sent to the world. A number of the brethren arose and said that they were willing to testify to the world that they knew that they were of the Lord" (Cannon and Cook, *Far West Record*, 27). **After the receipt of section 1 a discussion arose relative to the language of some of the revelations, and concern was expressed as to whether those revelations suitably represented the mind of the Lord. It was in response to this discussion that the following revelation was given. Revelations of the Restoration, 481. It is important to note that the issue here was not whether or not Joseph's writing could be improved. Of course it could; good editors can improve almost any document. The question was whether better educated writers could *on that occasion*, November 1831, unitedly write a more convincing revelation than any of Joseph's. Is the inspired quality of a revelation found in what it says or in how it says it? Is the divinity in the message or in its vocabulary and punctuation? The elders present at the November conference established to their own satisfaction that it was the former. With all their superior education, polish, and literary skills, they could not duplicate the divine element that they sensed in the revelations of the Prophet Joseph Smith. And of that they could bear sure and certain witness. ACD&C 2:233)**

1–3, The Lord hears the prayers and watches over his elders; 4–9, He challenges the wisest person to duplicate the least of his revelations; 10–14, Faithful elders shall be quickened by the Spirit and see the face of God.

1 BEHOLD and hearken, (Both look and listen – a very strong “Pay attention!” ACD&C 2:234) O ye ^aelders of my church, who have assembled yourselves together, whose ^bprayers I have heard, and whose ^chearts I know, and whose desires have come up before me. (Those present numbered only ten: Joseph Smith Jr., Oliver Cowdery, Sidney Rigdon, William E. McLellin, David Whitmer, John Whitmer, Peter Whitmer Jr., Orson Hyde, Luke Johnson, and Lyman Johnson. Revelations of the Restoration, 481)

2 Behold and lo, mine ^aeyes are upon you, and the heavens and the earth are in mine ^bhands, and the riches of eternity are mine to give.

3 Ye endeavored to ^abelieve that ye should receive the blessing which was offered unto you; but behold, verily I say unto you **there were ^bfears in your hearts**, and verily this is the reason that ye did not receive. **(Apparently at least some of those present had come to the conference expecting spiritual manifestations that they did not receive. Two of the three witnesses to the Book of Mormon, Oliver Cowdery and David Whitmer, were present. They had been privileged to witness the appearance of Moroni, who personally showed them the plates from which the Book of Mormon was translated and many other things prior to writing their testimony which is published with the book. The anticipation that such a written testimony would also be appended to the Book of Commandments would have been most natural, as would the thought that it might be preceded by some marvelous manifestation. The promise that the time would come when such manifestations would be given them, as given in verses 10-13 of this revelation, seems to affirm that this was their expectation.** This verse affirms that the Spirit was restrained by their fears and doubts. It would be necessary for them to strip themselves of "jealousies and fears" and become more humble before they could enjoy such manifestations. Indeed, we are told that they were not "sufficiently humble" at that time to be "quickened by the Spirit of God" that they might rend the veil. See Doctrine and Covenants 67:10-11. Revelations of the Restoration, 481-82)

4 And now I, the Lord, give unto you a ^atestimony of the truth of these commandments which are lying before you.

5 Your eyes have been upon my servant Joseph Smith, Jun., and his ^alanguage you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know. **(The revelations of scripture are not to be considered absolutely perfect, nor, with the single exception of Jesus, do we have infallible prophets. Of the revelations of the Restoration the Lord said, "These commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding" (D&C 1:24). In like manner Moroni said, "Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been" (Mormon 9:31). Teaching this principle, Brigham Young said, "I am so far from believing that any government upon this earth has constitutions and laws that are perfect, that I do not even believe that there is a single revelation, among the many God has given to the Church, that is perfect in its fulness. The revelations of God contain correct doctrine and principle, so far as they go; but it is impossible for the poor, weak, low, grovelling, sinful inhabitants of the earth to receive a revelation from the Almighty in all its perfections. He has to speak to us in a manner to meet the extent of our capacities. . . . "If an angel should come into this congregation, or visit any individual of it, and use the language he uses in heaven, what would we be benefitted? Not any, because we could not understand a word he said. When angels come to visit mortals, they have to condescend to and assume, more or less, the condition of mortals, they have to descend to our capacities in order to communicate with us" (Journal of Discourses, 2:314) Revelations of the Restoration, 483. Latter-day Saints believe that God speaks through prophets. Prophets are not, however, merely scribes taking down divine dictation in a single, pure, perfect, and timeless form. Rather, the precise wording of a revelation can be influenced by the mind, education, and verbal or literary skills of the prophet himself (see D&C 1:24). Therefore, there is actually no reason why a revelation could not, with a prophet's approval, be edited for spelling and punctuation, as long as such changes do not alter the meaning or intent of the original—that is, "express beyond his [Joseph's] language." Such editorial changes have been frequently authorized in printed editions of the LDS scriptures. ACD&C 2:235-36)**

6 Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most ^awise among you;

7 Or, if there be any among you that shall make one ^alike unto it, then ye are justified in saying that ye do not know that they are true;

8 But if ye cannot make one like unto it, ye are under condemnation if ye do not ^abear record that they are true.

9 For ye know that there is no unrighteousness in them, and that which is ^arighteous cometh down from above, from the Father of ^blights. (Of these verses the Prophet said, "After the foregoing was received, William E. M'Lellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world. Accordingly I received the following: Revelations of the Restoration, 482. Some of the elders at this time questioned the language of the revelations. They were looking at misspellings, errors in grammar, and other peculiarities. They reasoned that if these revelations were from the Lord, no such mistakes or peculiarities would be found. Thus came the challenge to them from the Lord to write a revelation. Elder Orson F. Whitney stated: "Well, one of them, who thought himself the wisest, and who possessed some learning, took up the challenge and actually attempted to frame a revelation; but it was a flat failure. He could utter, of course, certain words, and roll out a mass of rhetoric; but the divine spirit was lacking, and he had to acknowledge himself beaten. "It is not so easy to put the spirit of life into things. Man can make the body, but God alone can create the spirit." (In Conference Report, Apr. 1917, p. 42.))

10 And again, verily I say unto you that it is your privilege, and a ^apromise I give unto you that have been ordained unto this ministry, that inasmuch as you ^bstrip yourselves from ^cjealousies and ^dfears, and ^ehumble yourselves before me, for ye are not sufficiently humble, the ^fveil shall be rent and you shall ^gsee me and know that I am—not with the carnal neither natural mind, but with the spiritual. (The veil of the temple, both under the law of Moses and in the fulness of the gospel, symbolizes the separation that exists between the realm of this life and the spiritual realms of God. In our natural, fallen condition, it is impossible for our minds or senses to perceive or to penetrate this barrier or veil, but as we make and keep sacred covenants and obey the commandments of God, the veil becomes thinner and thinner. When we succeed in receiving the priesthood and its ordinances, when we obey the commandments, and strip ourselves of jealousy, fear, and pride—then the barrier between ourselves and the spiritual realm may be breached, as it was for the brother of Jared (see Ether 3:6–20; see also the parallel experience of the elders of Israel in Exodus 24:9–10 and of Nephi, Jacob, Joseph, etc.). This may have been the blessing promised to these elders of the latter-day Israel in Doctrine and Covenants 67:3. When through faithfulness the veil has been parted and individuals receive the Second Comforter, then they no longer testify of Christ through faith, for their faith has become sure and certain knowledge. According to Joseph Smith, the Second Comforter is the resurrected Savior himself, and an individual who receives this blessing "will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God." After a person receives the Second Comforter, *faith* in Christ becomes *knowledge* of Christ. Those who receive the Second Comforter no longer rely primarily upon the witness of others, or upon the witness of the scriptures, or even upon the witness of the Spirit, for they have come to know of themselves through their own experience and the witness of the Holy Ghost (compare Ether 3:19). ACD&C 2:238-39)

11 For no ^aman has seen God at any time in the flesh, except quickened by the Spirit of God.

12 Neither can any ^anatural man abide the presence of God, neither after the carnal mind.

13 Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, ^acontinue in patience until ye are ^bperfected.

14 Let not your minds ^aturn back; and when ye are ^bworthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen. **(It was not intended that the opening of the heavens be only upon the head of Joseph Smith. As the glory of the sunrise is for all who will get up to see it, so the glories of God's kingdom are there to bless all who will receive them. "What power shall stay the heavens?" the Prophet would yet ask. "As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints" (D&C 121:33). All who ask with an honest heart will receive. All who serve in faith will be rewarded with greater faith. In the revelation that follows these same elders are promised that their words will be scripture (D&C 68:1-5). The promise of the ministering of angels had already been given them (D&C 13). Indeed, the higher priesthood which they held was given to administer the gospel and held within it the "key of the mysteries of the kingdom, even the key of the knowledge of God" (D&C 84:19). It would be their right, as it is the right of every faithful Saint, "while in the flesh," to "bear his presence in the world of glory" (D&C 76:118). Revelations of the Restoration, 484-85)**

D&C 68

(Originally this revelation did not contain verses 15–21, which were added by the Prophet in June 1835 in the Kirtland reprint of *The Evening and the Morning Star* when further information about the structure of the Church, including the organization of the First Presidency, had been revealed. ACD&C 2:242)

Joseph Smith Papers – 199

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1831, at the request of Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin. HC 1: 227–229. Although this revelation was given in response to supplication that the mind of the Lord be made known concerning the elders named, much of the content pertains to the whole Church.

1–5, Words of elders when moved upon by the Holy Ghost are scripture; 6–12, Elders are to preach and baptize, and signs shall follow true believers; 13–24, Firstborn among the sons of Aaron may serve as the Presiding Bishop (that is, hold the keys of presidency as a bishop) under the direction of the First Presidency; 25–28, Parents are commanded to teach the gospel to their children; 29–35, The saints are to observe the Sabbath, labor diligently, and pray.

1 MY servant, Orson Hyde, **(Two weeks younger than Joseph Smith and orphaned by the age of twelve, Orson Hyde was a clerk in Newel Whitney's store in Kirtland and was a minister in the same Reformed Baptist movement as Sidney Rigdon and Parley P. Pratt. Brother Hyde had been baptized into the Church by his friend Sidney Rigdon one month before Doctrine and Covenants 68 was received and had been a high priest at this time for only a week. As a new member bearing the responsibilities of the high priesthood, Orson wanted to know the Lord's will concerning him. ACD&C 2:242-43)** was called by his ordination to proclaim the ^aeverlasting gospel, by the ^bSpirit of the living God, from people to people, and from land to land, in the ^ccongregations of the wicked, in their ^dsynagogues, reasoning with and ^eexpounding all scriptures unto them. **(“The prophecy in this verse was literally fulfilled. Orson Hyde proclaimed the gospel ‘from people to people, from land to**

land.' In 1832, he and Samuel H. Smith traveled in the States of New York, Massachusetts, Maine, and Rhode Island—two thousand miles—on foot. In 1835 he was ordained an Apostle, and in 1837 he went on a mission to England. In 1840 he was sent on a mission to Jerusalem. He crossed the Ocean, traveled through England and Germany, visited Constantinople, Cairo, and Alexandria, and, finally, reached the Holy City. On October 24th, 1841, he went up on the Mount of Olives and offered a prayer, dedicating Palestine for the gathering of the Jews." (Smith and Sjodahl, Commentary, p. 409.)

2 And, behold, and lo, this is an ensample (example) unto all those who were ordained unto this priesthood, (office of high priest) whose mission is appointed unto them to go forth—

3 And this is the ^aensample unto them, that **they shall ^bspeak as they are moved upon by the Holy Ghost.** (Some leaders are taught not to prepare a specific talk for meetings, but to be prepared to speak by the Holy Ghost what the Lord wants said. Bruce R. McConkie: "Those who preach by the power of the Holy Ghost use the scriptures as their basic source of knowledge and doctrine. They begin with what the Lord has before revealed to other inspired men. But it is the practice of the Lord to give added knowledge to those upon whose hearts the true meanings and intents of the scriptures have been impressed. Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them, and they learn added things that those who do not follow such a course can never know. . . . In a living, growing, divine church, new truths will come from time to time and old truths will be applied with new vigor to new situations, all under the guidance of the Holy Spirit of God" (Promised Messiah, 515-16). The four elders to whom this revelation was given are simply the example of the principle that applies to "all the faithful elders of my church" (v. 7). All are to teach by the power of the Holy Ghost, all are to know by the spirit of revelation that what they are teaching is true, and all are to be enlightened by the Spirit as they teach. Joseph Smith taught that "no man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator" (Teachings of the Prophet Joseph Smith, 328).)

4 **And whatsoever they shall speak when moved upon by the ^aHoly Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the ^bpower of God unto salvation.** (It must be remembered that this revelation was given to four elders sent forth to teach the message of the Restoration. They did not hold the office of apostle or seventy, for these offices had not yet been restored. By the world's standard they were too young to be learned in theology, but their God loved young men who had faith. The oldest of their number was twenty-six. None of them had been a member of the Church for more than a few months. The formal instruction they had received in its doctrines and practices could be counted in hours or days at the most. Their success depended on their companionship with the Holy Spirit. The path they marked would yet be followed by countless others. Nowhere in the Bible is the spirit of revelation defined. Nowhere in that marvelous book do we find a definition of scripture. Here, with a single sentence, the Prophet sweeps away cobwebs woven of darkness and confusion that for centuries have blocked the light of heaven. Scripture is the mind of the Lord, the will of the Lord, the word of the Lord, the voice of the Lord, and the power of God unto salvation. Its source is the Holy Ghost, and all who by the laying on of hands have received the promise of the companionship of that member of the Godhead at the same time assume the obligation to witness of him and of his gospel—they are to speak scripture. "Anything spoken by the Father, Son, or Holy Ghost, by the angels of heaven, or by mortal man when moved upon by the Holy Ghost, is scripture. Such spoken words are the will, mind, word, and voice of the Lord. (D. & C. 68:1-5.) "Since it is a comparatively rare thing for mortal man to hear the personal voice of Deity, or to converse with angels, it follows that most scriptural utterances are given to man by revelation from the Holy Ghost. These statements, made by the power of the Holy Spirit, consist of the identical words which the Lord himself would speak under the same circumstances. They are indeed the

Lord's words because he authorizes and directs the Holy Ghost to influence and guide men in giving utterance to them. "It is by the power and guidance of the Holy Ghost—that Spirit Personage who, as a member of the Godhead, has power to speak with unerring certainty to the spirit within man—that the saints 'have the mind of Christ.' (1 Cor. 2:16.) That is, when moved upon by the Holy Ghost, the saints are enabled to think what our Lord thinks, to give voice to the very words he does or would speak, and to act as he would act in the same situation. What is true of the mortal saints is also true of the heavenly saints, for 'Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ.' (2 Ne. 32:3.) "All scripture is true. It is composed wholly and solely of pure, unvarnished, irrefutable, and eternal truth. 'Thy word,' O God, 'is truth.' (John 17:17.) 'By the power of the Holy Ghost ye may know the truth of all things.' (Moro. 10:5.) "All scripture comes by revelation. Whenever any revealed truth is expressed in words, those words are scripture. 'The Holy Ghost is a revelator,' Joseph Smith said. 'No man can receive the Holy Ghost without receiving revelations.' (Teachings of the Prophet Joseph Smith, p. 328.) And when those revelations are either spoken or written, they are scripture. **"Most scripture has been, is now, and will continue to be oral and unrecorded. Throughout the length and breadth of his earthly kingdom, the Lord's agents are frequently moved upon to speak, testify, prophesy, exhort, expound, preach, and teach by the power of the Holy Ghost. Such inspired utterances benefit and bless those who speak them and the spiritually endowed among the hearers"** (McConkie, Doctrinal New Testament Commentary, 1:55-56). Revelations of the Restoration, p. 488-89. **"It is not to be thought that every word spoken by the General Authorities is inspired, or that they are moved upon by the Holy Ghost in everything they read and write. Now you keep that in mind. I don't care what his position is, if he writes something or speaks something that goes beyond anything that you can find in the standard church works, unless that one be the prophet, seer, and revelator—please note that one exception—you may immediately say, 'Well, that is his own idea.' And if he says something that contradicts what is found in the standard church works (I think that is why we call them 'standard'—it is the standard measure of all that men teach), you may know by that same token that it is false, regardless of the position of the man who says it."** (Harold B. Lee, ASIF, July 8, 1964, p. 11.) J. Reuben Clark: In considering the problem involved here, it should be in mind that some of the General Authorities have had assigned to them a special calling; they possess a special gift; they are sustained as prophets, seers, and revelators, which gives them a special spiritual endowment in connection with their teaching of the people. They have the right, the power, and authority to declare the mind and will of God to his people, subject to the over-all power and authority of the President of the Church. Others of the General Authorities are not given this special spiritual endowment and authority covering their teaching; they have a resulting limitation, and the resulting limitation upon their power and authority in teaching applies to every other officer and member of the Church, for none of them is spiritually endowed as a prophet, seer, and revelator. Furthermore, as just indicated, the President of the Church has a further and special spiritual endowment in this respect, for he is the prophet, seer, and revelator for the whole Church. Here we must have in mind—must know—that only the President of the Church, the Presiding High Priest, is sustained as prophet, seer, and revelator for the Church, and he alone has the right to receive revelations for the Church, either new or amendatory, or to give authoritative interpretations of scriptures that shall be binding on the Church, or change in any way the existing doctrines of the Church. He is God's sole mouthpiece on earth for The Church of Jesus Christ of Latter-day Saints, the only true Church. He alone may declare the mind and will of God to his people. **No officer of any other Church in the world has this high right and lofty prerogative. So when any other person, irrespective of who he is, undertakes to do any of these things, you may know he is not "moved upon by the Holy Ghost," in so speaking unless he has special authorization from the President of the Church.** [D&C 20:9-11; 90:1-4, 9, 12-16; 107:8, 65-66, 91-92; 115:19; 124:125; HC 2:477; 6:363.] (Address to Seminary and Institute Faculty, BYU, July 7, 1954.))

5 Behold, this is the promise of the Lord unto you, O ye my servants.

6 Wherefore, **be of good ^acheer, and do not ^bfear**, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I ^cwas, that I am, and that I am to come.

7 This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant ^aWilliam E. McLellin, and unto all the faithful elders of my church— **(Missionary work is a priesthood responsibility.)**

8 ^aGo ye into all the world, ^bpreach the gospel to every ^ccreature, acting in the ^dauthority which I have given you, ^ebaptizing in the name of the Father, and of the Son, and of the Holy Ghost.

9 And ^ahe that believeth and is baptized shall be saved, and he that believeth not shall be ^bdamned.

10 And he that believeth shall be blest with ^asigns following, even as it is written.

11 **And unto you it shall be given to know the signs of the ^atimes, and the ^bsigns of the coming of the Son of Man;**

12 And of as many as the Father shall bear record, to you shall be given power to ^aseal them up unto eternal life. Amen.

13 And now, concerning the items in addition to the ^acovenants and commandments, they are these—

14 There remain hereafter, in the due time of the Lord, other ^abishops to be set apart unto the ^bchurch, to minister even according to the first;

15 Wherefore they shall be ^ahigh priests who are worthy, and they shall be appointed by the ^bFirst Presidency of the Melchizedek Priesthood, except they be literal descendants of ^cAaron.

16 And if they be literal descendants of ^aAaron they have a legal right to the bishopric, if they are the ^bfirstborn among the sons of Aaron;

17 For the firstborn holds the right of the presidency over this priesthood, and the ^akeys or authority of the same.

18 No man has a legal right to this office, to hold the keys of this priesthood, except he be a ^aliteral descendant and the firstborn of Aaron. (Explaining these verses, Elder Joseph Fielding Smith taught: **"There are some men in the Church who have been blessed by patriarchs and pronounced descendants of Levi, but they have not made any claim to the office of bishop, for the revelation governing this situation says literal descendant of Aaron, not of Levi. There is evidently a great host of men who are descendants of Levi but not of Aaron. "The person spoken of in the revelations as having the right by lineage to the bishopric is the one who is the firstborn. By virtue of his birth he is entitled to hold 'the keys or authority of the same.' This has reference only to the one who presides over the Aaronic Priesthood. It has no reference whatever to bishops of wards. Further, such a one must be designated by the First Presidency of the Church and receive his anointing and ordination under their hands. The revelation comes from the Presidency, not from the patriarch, to establish a claim to the right to preside in this office. In the absence of knowledge concerning such a descendant, any high priest, chosen by the Presidency, may hold the office of Presiding Bishop and serve with counselors"** (*Doctrines of Salvation*, 3:92-93). Revelations of the Restoration, 490)

19 But, as a ^ahigh priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of ^bbishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.

20 And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and ^aanointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood. (**"The office of Presiding Bishop of the Church is the same as the office which was held by Aaron. . . . It was this office which came to John the Baptist, and it was by virtue of the fact that he held the keys of this power and ministry that he was sent to Joseph Smith and Oliver Cowdery to restore that Priesthood, May 15, 1829. The person who has the legal right to this presiding office has not been discovered; perhaps is not in the Church, but should it**

be shown by revelation that there is one who is the ‘firstborn among the sons of Aaron,’ and thus entitled by birthright to this presidency, he could ‘claim’ his ‘anointing’ and the right to that office in the Church.” (Smith, *Church History and Modern Revelation*, 1:259.)

21 But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their ^aanointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the ^bhands of the above named Presidency.

22 And again, no bishop or high priest who shall be set apart for this ministry shall be tried or ^acondemned for any crime, save it be before the ^bFirst Presidency of the church;

23 And inasmuch as he is found ^aguilty before this Presidency, by testimony that cannot be impeached, he shall be condemned; (This has reference to the Presiding Bishop, not a ward bishop.)

24 And if he repent he shall be ^aforgiven, according to the covenants and ^bcommandments of the church.

25 And again, inasmuch as ^aparents have children in Zion, or in any of her ^bstakes which are organized, that ^cteach them not to understand the ^ddoctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when ^eeight years old, the ^fsin (The sin of not teaching their children. Not the children’s sins.) be upon the heads of the parents.

(Harold B. Lee: And in that same inspired declaration by revelation [Sec. 68:25-28], the Lord gave us what we might style as a five-point program by which parents could teach faith. **First, he said, their children were to be baptized when they had reached the age of accountability at eight years; second, they were to be taught to pray; third, they were to be taught to walk uprightly before the Lord; fourth, they were to be taught to keep the Sabbath day holy; and fifth, they were to be schooled not to be idle, either in the Church or in their private lives. All parents who have followed that formula and have so taught their children have reaped the reward of an increased faith in their family, which has stood and will yet stand the test of the difficulties into which their children would yet go.** (CR, October 1952, p. 17.))

26 For this shall be a law unto the ^ainhabitants of Zion, or in any of her stakes which are organized.

27 And their children shall be ^abaptized for the ^bremission of their sins when ^ceight years old, and receive the laying on of the hands.

28 And they shall also ^ateach their children to pray, and to walk uprightly before the Lord. (To give life is to assume responsibility for that life. That responsibility reaches well beyond food, shelter, and clothing to embrace acceptable behavior and eventually the ability to provide for themselves. Here the Lord makes it a matter of divine responsibility for parents to teach their children the truths of salvation and to raise them in faith. There can be little surprise in this; they are his children too. We are a covenant people, and when a man and a woman go to the house of the Lord to receive the promise that their love can be eternal—that they can continue as husband and wife in the worlds to come—and that their posterity can surround them, we can only expect that the Author of the covenant will require something of us in return. Certainly that which is required includes the responsibility to plant in the hearts of our children the desire to marry in the temple and the responsibility to raise our sons with a desire to serve as missionaries. **We occasionally hear parents say that it is for their children to decide whether they will attend church, be baptized, abide by the standards of the Church, serve missions, and so forth. We are left to wonder if these same parents give their children the same freedom of choice where their education is concerned, or in the choice of foods they eat, or the medicine they take when ill. That their right of agency must be protected is beyond question. What is not beyond question is the degree of agency or the extent of the choices that are granted to them as children. Is it for the junior high school student to choose not to go to school? Should elementary school children have complete freedom of choice as to the foods they eat or when they go to bed or what is acceptable behavior and what is not? The degree of responsibility to control such decisions in the temporal realm differs little from the responsibility parents have in the realm of spiritual things. Surely we would not want to argue that parents have responsibility for the**

physical well-being of their children but not their spiritual well-being. Revelations of the Restoration, p. 491-92))

29 And the inhabitants of Zion shall also observe the ^aSabbath day to keep it holy.

30 And the inhabitants of Zion also shall remember their ^alabors, inasmuch as they are appointed to labor, in all faithfulness; for the ^bidler shall be had in remembrance before the Lord.

31 Now, I, the Lord, am not well ^apleased with the inhabitants of Zion, for there are ^bidlers among them; and their ^cchildren are also growing up in ^dwickedness; they also ^eseek not earnestly the riches of eternity, but their eyes are full of ^fgreediness.

32 These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery ^acarry these sayings unto the land of Zion.

33 And a commandment I give unto them—that he that observeth not his ^aprayers before the Lord in the season thereof, let him be had in ^bremembrance before the judge (**bishop**) of my people.

34 These sayings are ^atrue and faithful; wherefore, transgress them not, neither ^btake therefrom.

35 Behold, I am ^aAlpha and Omega, and I ^bcome quickly. Amen.

D&C 69

(Joseph Smith received Doctrine and Covenants section 69 during the month of November 1831 while he was staying at Hiram, Ohio. According to President Joseph Fielding Smith, “following the November conference the Prophet hastened to get the revelations arranged and in readiness by the time Oliver Cowdery was to leave [for Missouri], which was to be on or before the fifteenth day of November. The Prophet writes that at this time there were many things which the elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering and in compliance with their wish on the 3rd of November, the day after the conference closed, he inquired of the Lord and received the revelation which was also ordered printed with the commandments, but having been considered after the conference, it was to be placed in the volume as part of an appendix. This revelation is known as Section 133. . . . “It is an erroneous thought to believe that the Prophet selected all of the revelations he had received and placed them in the collection which was to become The Book of Commandments. Each of the revelations selected for that volume was placed there because the Prophet considered that it had some value to the Church in regard to its teachings. There are some revelations still in possession of the Church which were not included. Some of these we can readily believe were not included because the inspiration of the Prophet was that it was not necessary, or because some of them had an application which was not intended for publication and to be sent to an unbelieving world. “The preparation for the printing was soon completed, but this took a great deal of the Prophet’s time from the first of November to the twelfth, and in that time there had been held four special conferences. However, the revelations were ready for delivery to Oliver Cowdery and his companion by the fifteenth of that month.” (*Church History and Modern Revelation*, 1:248–49.) The Prophet Joseph Smith stated, “the Book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God by me; and after I had done this, I inquired of the Lord concerning these things, and received the following: [D&C 69]” (*History of the Church*, 1:234). Institute Manual, 147)

Joseph Smith Papers – 217, 221, 241

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1831. HC 1: 234–235. The compilation of revelations intended for early publication had been passed upon at the special conference of November 1. On November 3, the revelation herein appearing as Section 133 was added, and called the Appendix. By action of the conference, Oliver Cowdery was appointed to carry the manuscript of the compiled revelations and commandments to Independence, Missouri, for printing. He was also to take with him moneys that had been contributed for the building up of the Church in

Missouri. As the course of travel would lead him through a sparsely settled country to the frontier, a traveling companion was desirable.

1–2, John Whitmer is to accompany Oliver Cowdery to Missouri; 3–8, He is also to preach and to collect, record, and write historical data.

(By this time all necessary decisions for the publication of the Book of Commandments had been made, and this revelation directed Oliver Cowdery to carry the manuscript to Independence, Missouri, for printing. He was also to deliver funds that had been contributed to aid in the building of Zion. As the course of travel would take Oliver through a sparsely settled region to the frontier, John Whitmer was called to be his traveling companion. The two men left Ohio on 20 November 1831, stopped in Winchester, Indiana, for about a week to regulate Church affairs in the branch, and arrived in Independence on 5 January 1832. Revelations of the Restoration, 494)

1 HEARKEN unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall ^acarry unto the land of Zion, except one go with him who will be ^btrue and faithful.

2 Wherefore, I, the Lord, will that my servant, John Whitmer, should go with my servant Oliver Cowdery;

3 And also that he shall continue in ^awriting and making a ^bhistory of all the important things which he shall observe and know concerning my church; **(John Whitmer was Church Historian.)**

4 And also that he receive ^acounsel and assistance from my servant Oliver Cowdery and others.

5 And also, my servants who are abroad in the earth should send forth the accounts of their ^astewardships to the land of Zion;

6 For the land of Zion shall be a ^aseat and a place to receive and do all these things. **(Independence, Missouri, was to be "the center place" of Zion, the "seat" or headquarters of the Church. The day will yet come when this will be the case (Smith, Doctrines of Salvation, 3:66-79). Revelations of the Restoration, 494)**

7 Nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—

8 Preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to ^apossess it from generation to generation, forever and ever. Amen.

D&C 70

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 12, 1831. HC 1: 235–237. The history written by the Prophet states that four special conferences were held from the 1st to the 12th of November, inclusive. In the last of these assemblies the great importance of the Book of Commandments, later called the Doctrine and Covenants, was considered; and the Prophet refers to it as being “the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man.”

1–5, Stewards are appointed to publish the revelations; 6–13, Those who labor in spiritual things are worthy of their hire; 14–18, The saints should be equal in temporal things.

(This revelation is directed to members of the **Literary Firm**. This firm concerned itself with the printing of official Church literature. "On 12 November, 1831, the last day of the Hiram, Ohio conferences, it was decided that inasmuch as Joseph Smith, Oliver Cowdery, Sidney Rigdon, John

Whitmer, and Martin Harris had played such a conspicuous role in recording, preserving, and preparing the revelations for publication, they should 'have claim on the Church for recompense.' It was therefore voted by those present that the above-named brethren 'be appointed to manage [the sacred writings] according to the Laws of the Church and the Commandments of the Lord.' These men who were to 'manage' the revelations constituted the membership of the Literary Firm. Members of the partnership were consecrated in their respective responsibilities, and the profits from the sale of the Church publications were to benefit both the individual members as well as the Church at large." **Publications were to include the Joseph Smith Translation, a Church hymnal, and a Church newspaper** (Cook, *Revelations*, 112-13). *Revelations of the Restoration*, 495)

1 BEHOLD, and hearken, O ye inhabitants of Zion, and all ye people of my church who are afar off, and ^ahear the word of the Lord which I give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant ^bWilliam W. Phelps, by the way of commandment unto them.

2 For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them—

3 I, the Lord, have appointed them, and ordained them to be ^astewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them; **(Stewardship is not ownership. Stewardship is management with a responsibility to account to the owner or master.)**

4 And an account of this ^astewardship will I require of them in the day of judgment.

5 Wherefore, I have appointed unto them, and this is their business in the church of God, to ^amanage them and the concerns thereof, yea, the benefits thereof.

6 Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the ^aworld;

7 **Nevertheless, inasmuch as they ^areceive more than is needful for their necessities and their wants, it shall be given into my ^bstorehouse;** (Elder James E. Talmage wrote: "A system of unity in temporal matters has been revealed to the Church in this day; such is currently known as the Order of Enoch, or the United Order, and is founded on the law of consecration. As already stated, in the early days of the latter-day Church the people demonstrated their inability to abide this law in its fulness, and, in consequence, the lesser law of tithing was given; **but the saints confidently await the day in which they will devote not merely a tithe of their substance but all that they have and all that they are, to the service of their God; a day in which *The spirit of unity is essential to the law of consecration. no man will speak of mine and thine, but all things shall be the Lord's and theirs.*** "In this expectation they indulge no vague dream of communism, encouraging individual irresponsibility and giving the idler an excuse for hoping to live at the expense of the thrifty; but rather, a calm trust that in the promised social order, such as God can approve, every man will be a steward in the full enjoyment of liberty to do as he will with the talents committed to his care; but with the sure knowledge that an account of his stewardship shall be required at his hands." (*Articles of Faith*, pp. 439–40.)

8 And the ^abenefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become ^bheirs according to the laws of the kingdom.

9 Behold, this is what the Lord requires of every man in his ^astewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

10 And behold, **none are exempt from this ^alaw who belong to the church of the living God;**

11 Yea, neither the bishop, neither the ^aagent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over ^btemporal things.

12 He who is appointed to administer spiritual things, the same is ^aworthy of his hire, even as those who are appointed to a stewardship to administer in temporal things; (Of the labor here involved Joseph Smith observed: "Brother Oliver has labored with me from the beginning in writing, etc. Brother Martin

has labored with me from the beginning and Brother John Whitmer and Sidney Rigdon also for a considerable time, and as these sacred writings are now going to the Church for its benefit, that we may have claim on the Church for recompense—if this conference think these things worth prizing to be had on record to show hereafter—I feel that it will be according to the mind of the Spirit, for by it these things were put into my heart which I know to be the Spirit of truth" (*History of the Church*, 1:236).

This revelation recognizes that those who devoted themselves to bringing forth God's revelations for both the edification and salvation of the Saints had claim upon the Church for their temporal sustenance. Of necessity, establishing the kingdom of God required the establishment of a host of different kinds of stewardships. The Prophet and those mentioned in this revelation had a stewardship to publish the revelations and commandments (vv. 1-4), others had been given a stewardship involving the printing house (D&C 104:29-30), some were to work in a mercantile establishment (D&C 104:39-42), and so forth. Revelations of the Restoration, 496)

13 Yea, even more abundantly, which abundance is multiplied unto them through the ^amanifestations of the Spirit.

14 Nevertheless, in your temporal things you shall be ^aequal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be ^bwithheld. (President Joseph Fielding Smith explained: **“To be equal did not mean that all should have the same amount of food, but each should have according to his needs. For instance, a man would receive in proportion to the number in his family, not according to the nature of his work. He was to have, ‘for food and for raiment; for an inheritance; for houses and for lands, in whatsoever circumstances, I the Lord, shall place them, and whithersoever I, the Lord, shall send them [D&C 70:16].”**) (*Church History and Modern Revelation*, 1:268–69.)

15 Now, this commandment I give unto my servants for their ^abenefit while they remain, for a manifestation of my blessings upon their heads, and for a ^breward of their ^cdiligence and for their security;

16 For food and for ^araiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them.

17 For they have been faithful over ^amany things, and have done well inasmuch as they have not sinned.

18 Behold, I, the Lord, am ^amerciful and will bless them, and they shall enter into the joy of these things. Even so. Amen.