

Come Follow Me Lesson 29

July 12-18

D&C 77-80

D&C 77

Joseph Smith Papers – 259

Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 253–255. The Prophet wrote, “In connection with the translation of the Scriptures, I received the following explanation of the Revelation of St. John.”

1–4, Beasts have spirits and shall dwell in eternal felicity on an immortal earth; 5–7, This earth has a temporal existence of 7,000 years; 8–10, Various angels restore the gospel and minister on earth; 11, The sealing of the 144,000; 12–14, Christ will come in the beginning of the seventh thousand years; 15, The two prophets who are to be slain in Jerusalem.

1 Q. What is the ^asea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation?

A. It is the ^bearth, in its ^csanctified, ^dimmortal, and ^eeternal state. (6 **And before the throne there was a ^asea of glass** (The angels do not reside on a planet like this earth, but they reside in the presence of God, on a globe like a sea of glass and fire, [a] sea of glass before the throne, where all things are manifest – past, present and to come. The place where God resides is a great urim and thummim. This earth, in its sanctified and immortal state, will be a urim and thummim for all things below it in the scale of creation, but not above it. WJS, p. 171) **like unto crystal** (D&C 77:1 Q. What is the ^asea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation? A. It is the ^bearth, in its ^csanctified, ^dimmortal, and ^eeternal state. D&C 130: 6 The angels do not reside on a planet like this earth; 7 But ^athey reside in the ^bpresence of God, on a globe ^clike a ^dsea of glass and ^efire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. 8 The place where God resides is a great ^aUrim and Thummim. 9 This ^aearth, in its ^bsanctified and ^cimmortal state, will be made like unto ^dcrystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be ^eChrist’s. Brigham Young said: When you wish to know anything you can look in this earth, and see all the eternities of God. JD, 8:200.): ^band in the midst of the throne (**were the four and twenty elders**), and round about the throne, *were* four ^cbeasts full of eyes before and behind.

2 Q. What are we to understand by the four beasts, spoken of in the same verse?

A. They are ^afigurative expressions, used by the Revelator, John, in describing ^bheaven, the ^cparadise of God, the ^dhappiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the ^espirit of man in the likeness of his person, as also the spirit of the ^fbeast, and every other creature which God has created.

3 Q. Are the four beasts limited to individual beasts, or do they represent classes or ^aorders?

A. They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined ^border or ^csphere of creation, in the enjoyment of their ^deternal ^e“felicity. (Joseph Smith suggested that the four beasts “lived on another planet than ours.” Words of Joseph Smith, p. 171. John saw the actual beast in heaven, showing to John that beasts did actually exist there... John saw curious looking beasts in heaven; he saw every creature that was in heaven, - all the beasts, fowls, and fish in heaven, actually there, giving glory to God... I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this, - strange beasts of which we have no conception; all might be seen in heaven. The grand secret was to show John

what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes, or men; and He will glorify Himself with them. Says one, I cannot believe in the salvation of beasts. Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect; they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God. History of the Church, 5:343-44.)

4 Q. What are we to understand by the ^aeyes and ^bwings, which the beasts had?

A. Their eyes are a representation of light and knowledge, that is, they are full of ^cknowledge; and their wings are a ^drepresentation of ^epower, to move, to act, etc.

5 Q. What are we to understand by the four and twenty ^aelders, spoken of by John?

A. We are to understand that these elders whom John saw, were elders who had been ^bfaithful in the work of the ministry and were dead; who belonged to the ^cseven churches, and were then in the paradise of God.

6 Q. What are we to understand by the book which John saw, which was ^asealed on the back with seven seals?

A. We are to understand that it contains the revealed will, ^bmysteries, and the works of God; the hidden things of his economy concerning this ^cearth during the seven thousand years of its continuance, or its temporal existence. (1 AND I saw in the right hand (the covenant making hand) of him that sat (sits) on the throne a book (This book contains the revealed will, mysteries, and the works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence. D&C 77:6. Orson F. Whitney said: "The book which John saw represented the real history of the world – what the eye of God has seen, what the recording angel has written; and the seven thousand years, corresponding to the seven seals of the Apocalyptic volume, are as seven great days during which Mother Earth will fulfill her mortal mission, laboring six days and resting upon the seventh, her period of sanctification. These seven days do not include the period of our planet's creation and preparation as a dwelling place for man. They are limited to Earth's temporal existence that is, to Time, considered as distinct from Eternity. Saturday Night Thoughts, p. 11) ^awritten within and on the backside (a scroll written on both sides), ^bsealed with seven ^cseals.)

7 Q. What are we to understand by the seven ^aseals with which it was sealed?

A. We are to understand that the first seal contains the things of the ^bfirst thousand years, and the ^csecond also of the second thousand years, and so on until the seventh. (The seal makes the document legal. God's sealed book was opened in a legal and official manner: the King, who sat on his throne in the heavenly temple, delivered the sealed book in his right hand to his chief administrator, and hosts of beings stood as witnesses. Understanding the Book of Revelation, p. 68)

8 Q. What are we to understand by the four ^aangels, spoken of in the 7th chapter and 1st verse of Revelation?

A. We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the ^beverlasting gospel to commit to every nation, kindred, tongue, and people; having power to ^cshut up the heavens, to seal up unto life, or to cast down to the ^dregions of darkness. 1 AND after these things I saw four ^aangels standing on the four corners of the earth, holding the four ^bwinds (destructions) of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. (These angels are those who in 1831 were "waiting the great command to reap down the earth, to gather the tares that they may be burned." D&C 38:12. Joseph Fielding Smith wrote that these four angels "seem to fit the description of the angels spoken of in the parable of the wheat and the tares Matt. 13:24-43; and D&C 86:1-7, who plead with the Lord that they might go forth to reap down the field. They were

told to let the wheat and the tares grow together to the time of the end of the harvest, which is the end of the world. These are now at work in the earth on their sacred mission. Church History and Modern Revelation, 2:70. Wilford Woodruff said: Those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Temple Worker's Excursion, p. 512)

9 Q. What are we to understand by the angel ^aascending from the east, Revelation 7th chapter and 2nd verse?

A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of ^bIsrael; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their ^cforeheads. And, if you will receive it, this is ^dElias (Joseph Fielding Smith said: "The Elias who was to restore all things is a composite Elias. In other words, the restoration was not made by one personage, but many, and in speaking of Elias coming to restore all things, the Lord was using that title in a plural meaning, having in mind all the prophets who came to restore the fullness of the gospel. This would include John the Baptist, Peter, James and John, and every ancient prophet who restored keys from the days of Adam down. Doctrines of Salvation, 1:174) which was to come to gather together the tribes of Israel and ^erestore all things. 2 **And I saw another angel** (Sidney B. Sperry reasoned that "from the teachings in verses 9 and 14 of D&C 77, one cannot help concluding (1) that John the Revelator has a commission to gather together the tribes of Israel and (2) that he is the Elias who, as it is written, must come and restore all things. If these conclusions are correct...then we are driven to a third conclusion, namely, that John the Revelator is the angel ascending from the east as related in Rev. 7:2. Doctrine and Covenants Compendium, p. 367.) ^aascending from the east, having the ^bseal (It means to seal the blessing on their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity so that they cannot be lost but will be saved by virtue of the covenant of their father. WJS, p. 242. And the covenant sealed on the foreheads of the parents secures the children from falling, that they shall all sit upon thrones as one with the Godhead, joint heirs of God with Jesus Christ. This principle is revealed also through the covenant of Abraham and his children. WJS, p. 241. Elder Orson F. Whitney offered the following powerful commentary on Joseph Smith's words: "The Prophet Joseph Smith declared—and he never taught more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the cause of truth, would save not only themselves but likewise their posterity. Though some of the sheep may wander, the eye of the shepherd is upon them, and sooner or later they will feel the tentacles of divine providence reaching out after them and drawing them back to the fold. Either in this life or in the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God. . . . "You parents of the wilful and the wayward: Don't give them up. Don't cast them off. They are not utterly lost. The shepherd will find his sheep. They were his before they were yours—long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend." In our own day, Elder Boyd K. Packer has provided a comforting context and reaffirmation for the promise to faithful parents. In discussing the "moral pollution" of the last days, he said: "It is a great challenge to raise a family in the darkening mists of our moral environment. We emphasize that the

greatest work you will do will be within the walls of your home, and that 'no other success can compensate for failure in the home.' The measure of our success as parents, however, will not rest solely on how our children turn out. That judgment would be just only if we could raise our families in a perfectly moral environment, and that now is not possible. "It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons and daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. . . . "We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them." Will the power of the covenant coerce straying individuals into obedience? We all know that even a merciful God will not violate an individual's moral agency, that he will force no man to heaven. Exaltation in the celestial kingdom is reserved for those who chose to go there, not those who were coerced or manipulated into appropriate behavior. We know that the laws of the everlasting covenant cannot violate the principles of justice or the canons of right and wrong. And yet there seems to be, in the sermons and writings of the prophets, the quiet but soul-satisfying message that the alms of the prayers of the righteous do come up into the ears of the Lord of Sabaoth; that righteous parents' loyalty to their covenants will not be overlooked; that no amount of suffering of the faithful in behalf of their posterity will be for naught; and that there is power, remarkable power in the covenant to save those who will be saved. President Joseph Fielding Smith taught: "Those born under the covenant, throughout all eternity, are the children of their parents. Nothing except the unpardonable sin, or sin unto death, can break this tie. If children do not sin as John says [1 John 5:16-17], 'unto death,' the parents may still feel after them and eventually bring them back to them again." As Elder Packer suggested, it may be that the oppressive power of evil in these last days is such that it chokes or restrains the proper exercise of agency. One day that will change. Selected Writings of Robert L. Millet: Gospel Scholars Series Chapter 42. The idea that the faithfulness of the parents will save their children is comforting, but it is, after all, in tension with principles of agency and individual responsibility. We are taught that we will not be punished for our parents' sins, nor will we be saved by our parents' righteousness. Alma the Elder's prayers brought an angel to confront his son, but it was still for young Alma to change his life. In *Doctrines of Salvation*, Joseph Fielding Smith reconciled the two concepts of children's being sealed to their parents and their being "saved": "All children born under the covenant belong to their parents in eternity, but that does not mean that they, because of that birthright, will inherit celestial glory. The faith and faithfulness of fathers and mothers will not save disobedient children. "Salvation is an individual matter. . . . But children born under the covenant, who drift away, are still the children of their parents; and the parents have a claim upon them; and if the children have not sinned away all their rights, the parents may be able to bring them through repentance, into the celestial kingdom, but not to receive the exaltation. Of course, if children sin too grievously, they will have to enter the telestial kingdom, or they may even become sons of perdition." Nonetheless, parents may derive comfort from the idea that consistent faithfulness in their own lives will benefit their children, both as an example and through the long-term power of the sealing ordinance. It may be, then, that parents can contribute most to the welfare of their children by perfecting their own lives, including their capacity to love as Christ loved. Thereby they put in motion a current that can affect other lives. It is not for us to judge—we are to leave that to God, who has greater understanding of all of us and our motives. *Doctrines of Salvation* 2:91.) **of the living God: and he cried (I heard him cry) with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, (The four angels who are given power over the earth are kept from sending forth desolations upon the earth until God's servants are sealed in their foreheads. The Prophet Joseph Smith taught that this sealing "signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure" (*Teachings*, p. 321). Elder Orson Pratt gave this additional explanation: "When the Temple is built [in the New Jerusalem] the sons of the two**

Priesthoods [Melchizedek and Aaronic] . . . will enter into that Temple . . . and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, and renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple. “This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, ‘Smite not the earth now, but wait a little while.’ ‘How long?’ ‘Until the servants of our God are sealed in their foreheads.’ What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord’s temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.” (In *Journal of Discourses*, 15:365–66.)

10 Q. What time are the things spoken of in this chapter to be accomplished?

A. They are to be accomplished in the ^asixth thousand years, or the opening of the sixth seal.

11 Q. What are we to understand by sealing the one ^ahundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe?

A. We are to understand that those who are sealed are ^bhigh priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the ^cFirstborn. (4 **And I heard the number of them which (who) were sealed: and there were sealed an ^ahundred and forty and four thousand of all the ^btribes of the children of ^cIsrael. On February 4, 1844, Joseph Smith commented regarding the 144,000: “I attended prayer-meeting with the quorum in the assembly room, and made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced. He had already conferred these blessings on at least 17 men. History of the Church, 6:196. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and election sure. TPJS, p. 366. Many commentators believe that the number 144,000 is not to be taken literally but that it signifies all the redeemed of the Lord. Draper, *Opening the Seven Seals*, p. 83. The tribe of Joseph is mentioned, as is that of his son Manasseh. But Ephraim is not mentioned, nor is Dan. John provides no clue why the names on the list differ from those of the original twelve tribes. Understanding the Book of Revelation, p. 96.)**

12 Q. What are we to understand by the sounding of the ^atrumpets, mentioned in the 8th chapter of Revelation?

A. We are to understand that as God ^bmade the world in six days, and on the seventh day he finished his work, and ^csanctified it, and also formed man out of the ^ddust of the earth, even so, in the beginning of

the seventh thousand years will the Lord God ^esanctify the earth, and complete the salvation of man, and ^fjudge all things, and shall ^eredeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the ^hpreparing of the way before the time of his coming. (2 **And I saw the seven angels** (These seven angels are men who belong or have belonged to our earth (D&C 130:5). They may be the same seven angels who pour out the seven plagues upon the earth’s inhabitants, as identified in Rev. 15:1, 6-8, 16:1. The seven priests who blew the trumpets and walked with the Lord’s ark of the covenant in ancient Israel (Josh. 6:13) were shadows and types of these seven angels from heaven. Apocryphal sources name the seven angels as Uriel (Peter), Raphael (Enoch), Raguel (Moses), Michael (Adam), Saraqael (Abel), Gabriel (Noah), and Remiel (Phanuel) (Joseph Smith) (1 Enoch 20:1-8). Understanding the Book of Revelation, p. 104. John Pratt suggests the identification of the angels. This is speculative, but possible.) which stood before God; and to them were given seven ^atrumpets.

13 Q. When are the things to be accomplished, which are written in the 9th chapter of Revelation?

A. They are to be accomplished after the ^aopening of the seventh seal, ^bbefore the coming of Christ.

(1 **AND the fifth angel** sounded, and I saw a star fall from heaven (Lucifer) unto the earth: and to ~~him~~ (the angel) was given the key of the ^abottomless ^bpit. (If this is the same angel in Rev. 20:1, it is probably Michael.) 2 **And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, (God gives agency to humankind, and he permits the wicked to destroy one another, but he sets boundaries for them.) as the scorpions of the earth have power. (These are wicked men and armies with power to torment all of humanity except those who have God’s seal in their foreheads.) 4 And it was commanded them (Soldiers who seek to destroy men.) that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those ^amen which have not the ^bseal of God in their foreheads.**

(Inhabitants of Zion (many of whom will have the seal of God) will be preserved during this time. They will dwell in the New Jerusalem, which is called “a land of peace, a city of refuge, a place of safety for the saints of the Most High God... There shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.” D&C 45:66, 69-70. The righteous in the stakes of Zion will also have safety (D&C 115:5-6, 124:36. Understanding the Book of Revelation, p. 117) 5 And to them it was given that they should not kill them, but that they should be tormented five months (The life span of a locust. This may mean a short period of time.): and their torment was as the torment of a scorpion (This may be from guilt associated with sin.), when he striketh a man. (Perhaps John is seeing such things as the effects of poisonous gas, or bacteriological warfare, or atomic fallout, which disable but do not kill. DNTC, 3:502) 6 And in those days shall men seek ^adeath, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. (John may be describing soldiers of our day in the uniforms and weapons.) 8 And they had hair as the hair of women, and their teeth were as the ^ateeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the ^asound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: **and their power was to hurt men five months. (This war will be a short one. It may serve as a precursor to the great war that will accompany the blasting of the sixth trumpet, when two hundred million soldiers will fight and kill one-third of humanity. 9:13-19. UBR, p.120.) 11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon (destruction or ruin), but in the Greek tongue hath his name Apollyon (destruction or destroyer). (These are names for Satan.) 12 One woe is past; and, behold, there come two woes more**

hereafter. 13 And the **sixth angel** sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound ^ain the ~~great river Euphrates~~ (bottomless pit). 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, (Or, the four angels had been put there for this hour, this day, this month and this year. A set time.) for to slay the third part of men. (This could be billions of people.) 16 And the ^anumber of the army of the horsemen *were* two hundred thousand thousand: and I ~~heard~~ (saw) the number of them. (The numerical figure may be symbolic intended to represent a great host.) 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 **Neither repented they** of their ^amurders, nor of their ^bsorceries, nor of their fornication, nor of their thefts. (The purpose of these events is to encourage people to repent, but they will not.)

14 Q. What are we to understand by the little book which was ^aeaten by John, as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance, for him to ^bgather the tribes of Israel; behold, this is Elias, who, as it is written, must come and ^crestore all things. (1 **AND I saw another mighty angel** (Most likely Michael.) come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: **(In the midst of the vision of the last days, it is as if the Lord pauses and says to John, “Since you will live during these times, you may wish to know what you’ll be doing. Here is your mission and calling.”** Gerald Lund, Studies in the Scriptures, 6:274) 2 And he had in his hand a little ^abook open: and he set his right foot upon the sea, and *his* left *foot* on the earth, 3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. 4 **And when the seven thunders** (The seven thunders which here utter their voices are the seven angels reciting in some detail that which is to be in each of the thousand year periods of the earth’s temporal continuance. DCNT, 3:505.) **had** uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal up** Those things (are sealed up) which the seven thunders uttered, and write them not. (John was not allowed to reveal all he saw.) 5 And the angel which I saw ^astand upon the sea and upon the earth **lifted up his hand to heaven**, (Making the standard oath-taking gesture.) 6 And ^aswore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be ^btime no longer: (This may mean the beginning of the Millennium. Or it may mean, there should be no more delay before the final signs of the times are fulfilled and God sends his final judgments upon the wicked.)** 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the ^amystery of God should be finished, as he hath declared to his servants the prophets. 8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel’s hand, and ^aate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (D&C 77:14 Q. What are we to understand by the little book which was ^aeaten by John, as mentioned in the 10th chapter of Revelation? A. **We are to understand that it was a mission, and an ordinance, for him to ^bgather the tribes of Israel; behold, this is Elias, who, as it is written, must come and ^crestore all things.) (John is an Elias. Joseph Fielding Smith said: “The Elias who was to restore all things is a**

composite Elias. In other words, the restoration was not made by one personage, but many, and in speaking of Elias coming to restore all things, the Lord was using that title in a plural meaning, having in mind all the prophets who came to restore the fullness of the gospel. This would include John the Baptist, Peter, James and John, and every ancient prophet who restored keys from the days of Adam down. Doctrines of Salvation, 1:174) 11 **And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.** (John became a translated being who would minister for those who shall be heirs of salvation who dwell on the earth. Parley P. Pratt said: “He is yet alive in the flesh and is held in reserve to prophesy again before many peoples, nations, and tongues, and kings, as it is written.” Key to the Science of Theology, p. 32)

15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation?
A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers. (3 **And I will give ^apower unto my two ^bwitnesses, (Two witnesses fulfill the ancient Israelite law of witnesses. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church. Their prophetic ministry to rebellious Jewry shall be the same in length as was our Lord’s personal ministry among their rebellious forebears. DNTC, 3:509-510.) and they shall prophesy a thousand two hundred *and* threescore days, (3½ years) clothed in sackcloth. 4 These are the two olive trees (They shall provide oil for the lamps of the faithful – testimonies of Jesus Christ), and the two candlesticks standing before the God of the earth (This may mean that they are in the temple). (D&C 77:15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.)**

5 **And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. (Similar power to Enoch to thwart armies, Moses to issues plagues, and Elijah to seal the heavens.)** 6 These have power to shut heaven, that it rain not in the days of their prophecy (like Elijah): and have power over waters to ^aturn them to blood, and to smite the earth with all ^bplagues, as often as they will (like Moses). (The two Prophets will have the sealing power.) 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall ^aovercome them, and ^bkill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was ^acrucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. (The worldwide community will be involved at least emotionally in the slaying of the two prophets.) 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 **And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 And the same hour was there a great ^aearthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.** (Elder Parley P. Pratt wrote: “John, in the eleventh chapter of Revelation, gives us many more particulars concerning [the great war in Israel after the Jews are gathered there]. He informs us that **after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty and two months, during which time there will be two prophets continually prophesying and working mighty miracles. And it seems that the Gentile army shall be hindered from utterly destroying and overthrowing the city, while these two prophets continue. But, after a struggle of three years and a half, they will at length succeed in destroying these two prophets and then overrunning much of the city; they will send gifts to each other because of the death of the two prophets, and in the**

meantime will not allow their dead bodies to be put in graves, but suffer them to lie in the streets of Jerusalem three days and a half, during which time the armies of the Gentiles, consisting of many kindreds, tongues and nations, passing through the city, plundering the Jews, will see their dead bodies lying in the street. But after three days and a half, on a sudden, the spirit of life from God will enter them; they will arise and stand upon their feet, and great fear will fall upon them that see them. And then they shall hear a voice from heaven saying, 'Come up hither,' and they will ascend up to heaven in a cloud, with enemies beholding them." (*Voice of Warning*, p. 33.)

D&C 78

The Lord revealed the law of consecration to the Saints. The law of consecration is an eternal law. We can consecrate our lives to the Lord now.

Consecrate: To set apart or dedicate something to the service of the Lord.

The Law of Consecration: An organized way in which individuals consecrate their time, talents, and possessions to the Church to build the Lord's kingdom and serve His children.

The law of consecration is not just a temporal or economic program. It is also a spiritual law that helps members grow spiritually and prepare for eternal life. The principles of the law of consecration have not changed since they were revealed through the Prophet Joseph Smith. However, the application of those principles changes from time to time.

(What is the difference between the law of consecration and the united order? The law of consecration is dedicating something to the Lord by each individual. The united order is the organized way in which the law of consecration is administered among all the members. The city of New Jerusalem will not be built until the Saints are living the united order, or at least those that are assigned to go there to build it up. In this revelation the Law of Consecration is stated definitely as the law on which the New Jerusalem is to be built. This law is given for the benefit of the poor, for the building of Zion and the work of the ministry. The members of the Church should consecrate their properties, and then be appointed stewards in the service of the Lord. All surplus property was to be placed in the storehouse to be used as the Lord should direct, under the guidance of the bishop. We are informed that the high priests and elders were to assist the bishop and his counselors. Let it be remembered that at this time (1831) the full organization of the Church had not been revealed, and some temporary arrangements were necessary until the full and complete organization should be established. Through this celestial law (Consecration) the Saints are to become the covenant people of the Lord. **We cannot enter into the fulness of the covenants pertaining to Zion until we have reached the point where we can live such a divine law. Those who cannot abide the law of tithing cannot partake of this law of consecration, or the higher law, and they will be deprived of an inheritance when the inheritances are divided.** Joseph Fielding Smith, *Church History and Modern Revelation*, 1:185)

(The time must come when we must obey that which has been revealed to us as the Order of Enoch, when there shall be no rich and no poor among the Latter-day Saints; when wealth will not be a temptation; when every man will love his neighbor as he does himself; when every man and woman will labor for the good of all as much as for self. That day must come, and we may as well prepare our hearts for it, brethren, for as wealth increases I see more and more a necessity for the institution of such an order. As wealth increases, luxury and extravagance have more power over us. The necessity for such an order is very great, and God, undoubtedly, in his own time and way, will inspire his servant to introduce it among the people. George Q. Cannon, *JD*, 15:207)

(Bruce R. McConkie: We are not always called upon to live the whole law of consecration and give of all our time, talents, and means to the building up of the Lord's earthly kingdom. Few of us are called upon to sacrifice much of what we possess, and at the moment there is only an occasional martyr in the cause of revealed religion. **But what the scriptural account means is that to gain celestial salvation we must be able to live these laws to the full if we are called upon to do so. Implicit in this is the reality that we must in fact live them to the extent we are called upon so to do.** . . .CR, Apr 1975, p. 76)

(The United Order has not been generally understood...[It] was not a communal system... The United Order and communism are not synonymous. Communism is Satan's counterfeit for the United Order. There is no mistake about this and those who go about telling us otherwise either do not know or have failed to understand or are willfully misrepresenting. J. Reuben Clark, Jr., CR, Oct 1943, p. 11)

Joseph Smith Papers – 267, 271

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. The order given of the Lord to Joseph Smith for the purpose of establishing a storehouse for the poor. HC 1: 255—257. It was not always desirable that the identity of the individuals whom the Lord addressed in the revelations should be known by the world; hence, in the publication of this and some subsequent revelations the brethren were referred to by other than their own names. When the necessity had passed for keeping the names of the individuals unknown, their real names were thereafter given in brackets. Since there exists no vital need today to continue the code names, the real names only are now used herein, as given in the original manuscripts. (The 1981 edition of the Doctrine and Covenants removed the code names. Joseph Smith was Enoch or Gazelam or Baurak Ale, Newel K. Whitney was Ahashdah and Alam, Sidney Rigdon was Pelagoram and Mahalaleel, Oliver Cowdery was Horah and Olihah, Martin Harris was Shalemanasseh and Mahemson, Frederick G. Williams was Shederlaomach, John Johnson was Zombre, mine elders was Baneemy, Kirtland was Shinehah, the printing office was Laneshine house, the mercantile establishment was Ozondah, New York was Cainhannoch. Elder Orson Pratt answered this question in this way: “The law of Enoch is so named in the Book of Doctrine and Covenants, but in other words, it is the law given by Joseph Smith, Jr. The word Enoch did not exist in the original copy; neither did some other names. The names that were incorporated when it was printed, did not exist there when the manuscript revelations were given, for I saw them myself. Some of them I copied. And when the Lord was about to have the Book of Covenants given to the world it was thought wisdom, in consequence of the persecutions of our enemies in Kirtland and some of the regions around, that some of the names should be changed, and Joseph was called Baurak Ale, which was a Hebrew word; meaning God bless you. He was also called Gazelam, being a person to whom the Lord had given the Urim and Thummim. He was also called Enoch. Sidney Rigdon was called Baneemy. And the revelation where it read so many *dollars* into the treasury was changed to *talents*. And the City of New York was changed to Cainhannoch.” (In *Journal of Discourses*, 16:156.) In the 1981 edition of the Doctrine and Covenants, the substitute names were eliminated, since the need for them no longer existed)

1—4, The saints should organize and establish a storehouse; 5—12, Wise use of their properties will lead to salvation; 13—14, The Church should be independent of earthly powers; 15—16, Michael (Adam) serves under the direction of the Holy One (Christ); 17—22, Blessed are the faithful, for they shall inherit all things.

1 THE Lord spake unto Joseph Smith, Jun., saying: Hearken unto me, saith the Lord your God, who are ordained unto the ^ahigh priesthood of my church, who have assembled yourselves together;

2 And listen to the ^acounsel of him who has ^bordained you from on high, who shall speak in your ears the words of ^cwisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God.

3 (To make the Lord's people equal in earthly things and help them receive a place in the celestial kingdom.) For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an ^aorganization of my people, in regulating and establishing the affairs of the ^bstorehouse for the ^cpoor of my people, both in this place and in the land of ^dZion— (In March 1832, the Lord revealed that there must be an organization to regulate and administer the law of consecration among His people. He called this organization the “**united order** (D&C 92:1 VERILY, thus saith the Lord, I give unto the ^aunited order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant ^bFrederick G. Williams, that ye shall receive him into the order. What I say unto one I say unto all.).)

4 For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven;

5 **That you may be ^aequal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.**

6 For if ye are not equal in earthly things ye cannot be ^aequal in obtaining heavenly things;

7 For if you will that I give unto you a place in the ^acelestial world, you must ^bprepare yourselves by ^cdoing the things which I have commanded you and required of you. (**The law of consecration has been lived by other people in prior dispensations: Moses 7:18:** And the Lord called his people ^aZION, because they were of ^bone heart and one mind, and dwelt in righteousness; and there was no poor among them. **Acts 4:32, 34-35:** 32 And the multitude of them that believed were of ^aone heart and of one soul: neither said any *of them* that ^bought of the things which he ^cpossessed was his own; but they had all things ^dcommon. 33 And with great power gave the apostles ^awitness of the resurrection of the Lord Jesus: and great ^bgrace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses ^asold them, and brought the prices of the things that were sold, 35 And laid *them* down at the apostles' feet: and ^adistribution was made unto every man according as he had ^bneed. **4 Nephi 1:1-3, 12-13, 15:** 1 AND it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were ^abaptized in the name of Jesus; and they did also receive the Holy Ghost. 2 And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. 3 And they had ^aall things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly ^bgift. 12 And they did not walk any more after the ^aperformances and ^bordinances of the ^claw of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in ^dfasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord. 13 And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus. 15 And it came to pass that there was no ^acontention in the land, because of the ^blove of God which did dwell in the hearts of the people.)

8 And now, verily thus saith the Lord, it is expedient that all things be done unto my ^aglory, by you who are joined together in this ^border;

9 Or, in other words, let my servant Newel K. Whitney and my servant Joseph Smith, Jun., and my servant Sidney Rigdon sit in council with the saints which are in ^aZion;

10 Otherwise ^aSatan seeketh to turn their ^bhearts away from the truth, that they become ^cblinded and understand not the things which are prepared for them.

11 Wherefore, a commandment I give unto you, to **prepare and organize** yourselves by a ^abond or everlasting ^bcovenant that cannot be broken.

12 And he who breaketh it shall lose his office and standing in the church, and shall be ^adelivered over to the ^bbuffetings of Satan (Elder Bruce R. McConkie explained: "**To be turned over to the buffetings of Satan is to be given into his hands; it is to be turned over to him with all the protective power of the priesthood, of righteousness and of godliness removed, so that Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone. The damned in hell so suffer**" (Mormon Doctrine, 108.) **until the day of redemption.** (Day of resurrection.)

13 Behold, this is the preparation wherewith I prepare you, and the foundation, and the ^aensample which I give unto you, whereby you may accomplish the commandments which are given you;

14 (To help the Church stand independent above all other creatures.) That through my providence, notwithstanding the ^atribulation which shall descend upon you, **that the church may stand independent above all other creatures beneath the celestial world;**

15 **That you may come up unto the ^acrown prepared for you, and be made ^brulers over many kingdoms,** saith the Lord God, the Holy One of Zion, who hath established the foundations of ^cAdam-ondi-Ahman;

16 Who hath appointed ^aMichael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the ^bHoly One, who is without beginning of days or end of life. (Adam has the responsibility to supervise and direct the work of God on earth through all generations. "The Priesthood was first given to Adam," explained the Prophet Joseph Smith; "he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28 26 ¶ And God said, Let ^aus ^bmake ^cman in our ^dimage, after our ^elikeness: and let them have ^fdominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his *own* ^aimage, in the image of God created he him; male and ^bfemale created he them. 28 And God blessed them, and God said unto them, Be ^afruitful, and ^bmultiply, and ^creplenish the ^dearth, and subdue it: and have ^edominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority" (Teachings of the Prophet Joseph Smith, 157). Adam presides over the entire human family on this earth under the direction of the Savior. Jesus Christ presides over all the Father's children on many earths. The Lord revealed to Moses: "Worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you" (Moses 1:33-35: 33 And ^aworlds without number have I ^bcreated; and I also created them for mine own purpose; and by the ^cSon I ^dcreated them, which is mine ^eOnly Begotten. 34 And the ^afirst man of all men have I called ^bAdam, which is ^cmany. 35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I ^aknow them. The Lord has not revealed the order of the priesthood on any but this earth, but this text suggests that each world is presided over by the first man placed thereon. Further, Jesus Christ presides over each of these creations,

giving his servants keys to preside under his direction. Regarding Adam's position in the priesthood and his relationship to the priesthood order in the various dispensations of the gospel on earth, the Prophet Joseph Smith stated: "Commencing with Adam, who was the first man, who is spoken of in Daniel as being the 'Ancient of Days,' or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i.e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of the dispensations that are to be revealed. . . . "Therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. . . . These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. . . . This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation" (Teachings of the Prophet Joseph Smith, 167-69). The Prophet Joseph Smith and others who hold the keys of the kingdom in the last days are presided over by Adam. In a future day Adam will return to the earth and hold a council of those who have held keys. This meeting will be held at Adam-ondi- Ahman in northwest Missouri in preparation for the millennial reign of Jesus Christ. Revelations of the Restoration, p. 567-568)

17 Verily, verily, I say unto you, ye are ^alittle children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you;

18 And ye cannot ^abear all things now; nevertheless, be of good ^bcheer, for I will ^clead you along. The kingdom is yours and the blessings thereof are yours, and the ^driches of ^eeternity are yours.

19 And he who receiveth all things with ^athankfulness shall be made glorious; and the things of this earth shall be added unto him, even an ^bhundred fold, yea, more.

20 Wherefore, do the things which I have commanded you, saith your Redeemer, **even the Son ^aAhman, (This is the name of Jesus Christ in the pure language given to Adam. Orson Pratt stated: "There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, 'What is the name of God in the pure language?' The answer says, 'Ahman.' 'What is the name of the Son of God?' Answer, 'Son Ahman'" (Journal of Discourses, 2:342).**

Elder McConkie explained, "In the pure language spoken by Adam—and which will be spoken again during the millennial era (Zephaniah 3:9)—the name of God the Father is Ahman, or possibly Ah Man, a name-title having a meaning identical with or at least very closely akin to Man of Holiness (Moses 6:57 Wherefore teach it unto your children, that all men, everywhere, must ^arepent, or they can in nowise inherit the kingdom of God, for no ^bunclean thing can dwell there, or ^cdwell in his ^dpresence; for, in the language of Adam, ^eMan of Holiness is his name, and the name of his Only Begotten is the ^fSon of Man, even ^gJesus Christ, a righteous ^hJudge, who shall come in the meridian of time.. God revealed himself to Adam by this name to signify that he is a Holy Man, a truth which man must know and comprehend if he is to become like God and inherit exaltation (1 John 3:1-

3: 1 BEHOLD, what manner of ^alove the Father hath bestowed upon us, that we should be called the ^bsons of God: therefore the ^cworld knoweth us not, because it knew him not. 2 Beloved, now are we the ^asons of God, and it doth not yet appear what we shall be: but we know that, when he shall ^bappear, we shall be ^clike him; for we shall ^dsee him as he is. 3 And every man that hath this ^ahope in him ^bpurifieth himself, even as he is ^cpure.D&C 132:19-24: 19 And again, verily I say unto you, if a man ^amarry a wife by my word, which is my law, and by the new and ^beverlasting covenant, and it is ^csealed unto them by the Holy Spirit of ^dpromise, by him who is anointed, unto whom I have appointed this power and the

^ekeys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit ^fthrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's ^gBook of Life, that he shall commit no ^hmurder whereby to shed innocent ⁱblood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their ^jexaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the ^kseeds forever and ever. 20 Then shall they be gods, because they have no end; therefore shall they be from ^aeverlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be ^bgods, because they have ^call power, and the angels are subject unto them. 21 Verily, verily, I say unto you, except ye abide my ^alaw ye cannot attain to this glory. 22 For ^astrait is the gate, and narrow the ^bway that leadeth unto the exaltation and continuation of the ^clives, and few there be that find it, because ye receive me not in the world neither do ye know me. 23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that ^awhere I am ye shall be also. 24 This is ^aeternal lives—to ^bknow the only wise and true God, and Jesus Christ, whom he hath ^csent. I am he. Receive ye, therefore, my law. (Mormon Doctrine, 29). **"Since Ahman is the name of God the Father in the pure language spoken by Adam, Son Ahman is the name of his Only Begotten Son"** (McConkie, Mormon Doctrine, 740.) who prepareth all things before he ^btaketh you; 21 For ye are the ^achurch of the ^bFirstborn, **(In order to belong to the church of the Firstborn, you must be sealed in the temple to your spouse. Members of The Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordinances of exaltation become members of the Church of the Firstborn. Baptism is the gate to the Church itself, but celestial marriage is the gate to membership in the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom.** Bruce R. McConkie, Mormon Doctrine, p. 139) and he will take you up in a ^ccloud, and appoint every man his portion. 22 And he that is a faithful and ^awise ^bsteward shall inherit ^call things. Amen.

Our Heritage, Page 26:

Law of Consecration

In 1831 the Lord began revealing aspects of the law of consecration, a spiritual and temporal system that, if followed in righteousness, would bless the lives of the impoverished Latter-day Saints. Under this law, members of the Church were asked to consecrate, or deed, all their property to the bishop of the Church. He then granted an inheritance, or stewardship, back to the members. Families administered their stewardships as well as they could. If at the year's end they had a surplus, this was given to the bishop to use in caring for those in need. Edward Partridge was called by the Lord to serve as the first bishop of the Church.

The law of consecration consists of principles and practices that strengthen members spiritually and bring about relative economic equality, eliminating greed and poverty. Some Saints lived it well, to the blessing of themselves and others, but other members failed to rise above selfish desires, causing the eventual withdrawal of the law from the Church. In 1838 the Lord revealed the law of tithing (see **D&C 119**), which continues today as the financial law of the Church.

How can we live the law of consecration today?

a. **Pay tithing and fast offerings** and give generously in other ways to those in need. By doing these things, we can help the Church care for the poor and carry on the important activities necessary to build the kingdom of God on earth. Elder Marion G. Romney asked: “What prohibits us from giving as much in fast offerings as we would have given in surpluses under the United Order? Nothing but our own limitations” (in Conference Report, Apr. 1966, 100; or Improvement Era, June 1966, 537).

b. **Serve willingly in the Church.** The Lord has admonished each person to “learn his duty, and to act in the office in which he is appointed, in all diligence” (D&C 107:99). We should fulfill the callings we receive to the best of our ability. In addition to specific Church callings, we can share the gospel with others, do temple work, and seek to strengthen the testimonies of those who are new or weak in the faith.

c. **Serve as a full-time missionary.** Elder Robert D. Hales of the Quorum of the Twelve taught: “Going on a mission teaches you to live the law of consecration. It may be the only time in your life when you can give to the Lord all your time, talents, and resources. In return, the Lord will bless you with His Spirit to be with you. He will be close to you and strengthen you” (in Conference Report, Apr. 1996, 50; or Ensign, May 1996, 36).

Elder Neal A. Maxwell of the Quorum of the Twelve said: “We tend to think of consecration only in terms of property and money. But there are so many ways of keeping back part” (in Conference Report, Oct. 1992, 90; or Ensign, Nov. 1992, 66).

- What are some ways in which we might be “keeping back part” when we could achieve greater consecration in the service of God and His children? (See D&C 64:34 and the following examples from Elder Maxwell of how we sometimes fall short in the consecration we should give.)

a. An unwillingness to be completely submissive to the Lord’s will. “The submission of one’s will is really the only uniquely personal thing we have to place on God’s altar,” Elder Maxwell said. “The many other things we ‘give’ ... are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves, by letting our individual wills be swallowed up in God’s will, then we are really giving something to Him! It is the only possession which is truly ours to give!” (in Conference Report, Oct. 1995, 30; or Ensign, Nov. 1995, 24).

b. An unwillingness to give up selfish things, such as “our roles, our time, our preeminence, and our possessions” (in Conference Report, Oct. 1995, 28).

c. Letting hobbies and preoccupations with less important things become too consuming.

d. Giving commendable civic service but remaining “a comparative stranger to Jesus’ holy temples and His holy scriptures” (in Conference Report, Oct. 1995, 27).

e. Being dutiful in family responsibilities but not emulating Jesus’ example of gentleness with some family members.

f. Building up ourselves first rather than the kingdom of God.

g. Sharing talents publicly while privately retaining a particular pride.

h. Accepting a Church calling while having a heart more set on maintaining a certain role in the world.

(See Conference Report, Oct. 1992, 88–92; or Ensign, Nov. 1992, 65–67; and Conference Report, Oct. 1995, 27–30; or Ensign, Nov. 1995, 22–24.)

What is the Lord's Storehouse?

Church Handbook of Instructions:

“The Lord’s storehouse receives, holds in trust, and dispenses consecrated offerings of the Saints. The storehouse may be as simple or sophisticated as circumstances require. It may be a list of available services, money in an account, food in a pantry, or commodities in a building. A storehouse is established when faithful members consecrate to the bishop their time, talents, skills, compassion, materials, and financial means in caring for the poor and in building up the kingdom of God on the earth.

“The Lord’s storehouse, therefore, exists in each ward. The bishop is the agent of the storehouse. Guided by inspiration from the Lord, he distributes the Saints’ offerings to the poor and needy. He is assisted by priesthood quorums and the Relief Society. He is instructed and supported in his responsibilities by stake and area leaders” (Book 2: Priesthood and Auxiliary Leaders [1998], 256).

D&C 79

(The Prophet Joseph Smith gave no background information concerning these two revelations. Apparently he received them near the same time. They teach and illustrate the distinct inspiration involved in calling the Saints to service in the kingdom. At times the Spirit directs that a particular person be called to a particular labor. At other times the Spirit indicates that many faithful souls could effectively serve. In both instances the callings are issued under the spirit of revelation. Contrasting the mission call of Jared Carter with that of Stephen Burnett and Eden Smith illustrates the differences in inspired callings. Brother Carter was called to a specific area, whereas Brothers Burnett and Smith were told that their going in any direction would be approved of the Lord. Revelations of the Restoration, 570)

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 257.

1–4, Jared Carter is called to preach the gospel by the Comforter.

1 VERILY I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ^aordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the ^beverlasting gospel. (Brother Carter had returned from serving a six-month mission (September 1831 through 29 February 1832) in this very area just a few weeks before this revelation was received. His new mission, which began 25 April 1832, took him to eastern New York and Vermont. He taught many relatives and friends on these missions. Earlier, according to revelation, Jared Carter was ordained to the office of a priest in the Aaronic Priesthood (D&C 52:38). He received the Melchizedek Priesthood and was ordained an elder prior to leaving on his first mission. After having received this revelation, he recorded: "The word of the Lord came forth that showed that it was his will that I should go forth to the Eastern country as in the power of ordinance where with I had been ordained, which was to the high privilege of administering in the name of Jesus Christ even to seal on earth, to build up the Church of Christ and to work miracles in the name of Christ" (*Journal of Jared Carter*; spelling standardized). It appears from Jared Carter's entry that he was

ordained a high priest at this time (*Teachings of the Prophet Joseph Smith*, 20-21). Revelations of the Restoration, 570-71)

2 And I will send upon him the ^aComforter, which shall teach him the truth and the ^bway whither he shall go;

3 And inasmuch as he is faithful, I will crown him again with ^asheaves. (Sheaves represent the fruits of missionary labor. The Lord emphasized the blessings that awaited Jared Carter if he would return to teach in the East. His experience in responding to this call illustrates the blessings that may come to those who are called to repeat assignments in the Church. After his service in this call ended, he recorded in his journal: "Now while I make this record, I remember the goodness of the Lord to me in the mission that I have lately been to in the East. I have enjoyed my health continually and the Lord, notwithstanding the great opposition to the glorious work, has blessed me . . . in this mission in which I have been gone six months and two days. The Lord has permitted me to administer the gospel to 79 souls and many others by my instrumentality have been convinced of this most glorious work, where I have been in this mission" (*Journal of Jared Carter*; spelling standardized). Revelations of the Restoration, 571)

4 Wherefore, let your heart be glad, my servant Jared Carter, and ^afear not, saith your Lord, even Jesus Christ. Amen.

D&C 80

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 257.

1–5, Stephen Burnett and Eden Smith are called to preach in whatever place they choose.

1 VERILY, thus saith the Lord unto you my servant ^aStephen Burnett: Go ye, go ye into the world and preach the gospel to every ^bcreature that cometh under the sound of your voice.

2 And inasmuch as you desire a companion, I will give unto you my servant ^aEden Smith.

3 Wherefore, go ye and preach my gospel, whether to the north or to the south, to the east or to the west, it mattereth not, for ye cannot go amiss. **(Not every assignment is made because the Spirit dictates that specific people are to serve in specific areas. Many can serve effectively in various callings as needs dictate. Those called to serve may find that the spirit in which they fill the assignment is of greater importance than either the place they serve or the nature of the calling in which they serve.** The Lord molds the lives of his servants like the master potter. If his servants follow the Spirit and do his will, he can make them the right persons in the right place at the right time. Revelations of the Restoration, 571-72)

4 Therefore, declare the things which ye have heard, and verily believe, and ^aknow to be true.

5 Behold, this is the will of him who hath ^acalled you, your Redeemer, even Jesus Christ. Amen.