

## Come Follow Me Lesson 30

July 19-25

D&C 81-83

### D&C 81

*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 257–258. Frederick G. Williams is called to be a high priest and a counselor in the Presidency of the High Priesthood. The historical records show that when this revelation was received in March 1832, it called Jesse Gause to the office of counselor to Joseph Smith in the Presidency. However, when he failed to continue in a manner consistent with this appointment, the call was subsequently transferred to Frederick G. Williams. The revelation (dated March 1832) should be regarded as a step toward the formal organization of the First Presidency, specifically calling for the office of counselor in that body and explaining the dignity of the appointment. Brother Gause served for a time, but was excommunicated from the Church in December 1832. Brother Williams was ordained to the specified office on March 18, 1833.*

(On 15 March 1832 the Prophet Joseph Smith received a revelation calling Frederick G. Williams to be a Counselor in the First Presidency of the Church. **Originally, however, this revelation was directed to Jesse Gause.** “Our earliest reference to Jesse Gause is as a member of the Shaker communities in Hancock near Pittsfield, and possibly in North Union, Ohio as well. His conversion and baptism are not found in any of the records of the Church, but one writer has suggested that he was converted by Reynolds Cahoon in late 1830. It was not until 8 March 1832, when Jesse Gause was called to be a counselor to Joseph Smith in the presidency of the high priesthood, that his name is even mentioned in surviving Church records. The notation in the Kirtland Revelation Book is as follows: “March 8, 1832. Chose this day and ordained Brother Jesse Gause and Brother Sidney to be my counselors of the ministry of the presidency of the high priesthood . . .” [spelling standardized]. “One week later, a revelation concerning Jesse Gause was received by Joseph Smith, confirming Jesse in his work and giving further direction in his office and calling. **There are two manuscript copies of this revelation extant. . . . In both of these Jesse Gause’s name has been crossed out and Frederick G. Williams’ name written above it. Since that time, all published copies of this revelation (Section 81 of the Doctrine and Covenants) list Frederick G. Williams as the one to whom it is directed.** Since this revelation contains instructions, duties, and promised blessings to the one called as counselor to the Prophet, the revelation was just as appropriate for Frederick G. Williams as it was to Jesse Gause. “After Jesse Gause was ordained, he appeared in a leading role in the Church for only a short time. In April 1832, he accompanied Joseph Smith, Newel K. Whitney, and Peter Whitmer, Jr. on a trip to Missouri. They arrived 24 April and began holding conferences with the Saints in Zion on the 26th. In the minutes of a meeting of the Literary Firm held on Monday, 30 April, Jesse Gause was listed as a counselor to Joseph Smith. . . . “Upon his return to Kirtland, Jesse was called to serve a mission with Zebedee Coltrin. They began their journey on 1 August 1832, and traveled until the 19th, at which time Coltrin decided to return to Kirtland because of severe pains in his head. After praying with and for each other, they parted. **Jesse Gause continued east and walked right out of the history of the Church, never again to return. There appears to be no other record of the man either in or out of the Church.** “Some months after the departure of Jesse Gause, the presidency of the high priesthood was reorganized with Frederick G. Williams replacing him as counselor. This reorganization was commanded in Section 90 of the Doctrine and Covenants, and actually took place on 18 March 1833.” (Robert J. Woodford, “Jesse Gause, Counselor to the Prophet,” *BYU Studies*, Spring 1975, pp. 362–64.) Institute Manual, 175)

1–2, *The keys of the kingdom are always held by the First Presidency; 3–7, If Frederick G. Williams is faithful in his ministry, he shall have eternal life.*

1 VERILY, verily, I say unto you my servant Frederick G. Williams: Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a <sup>a</sup>high priest in my church, and a <sup>b</sup>counselor unto my servant Joseph Smith, Jun.; (At a conference of the Church held at Amherst, Ohio, 25 January 1832, the Prophet Joseph Smith was sustained and then ordained president of the high priesthood, which ordination recognized his right to preside over the priesthood and serve as president of the Church. Jesse Gause and Sidney Rigdon were chosen as his counselors in the First Presidency and were ordained high priests on 8 March 1832. Revelations of the Restoration, 573. Jesse Gause served as a counselor for a year.)

2 Unto whom I have given the <sup>a</sup>keys of the kingdom, which belong always unto the <sup>b</sup>Presidency of the High Priesthood: (*Keys of the kingdom.* Keys, which are "the right of presidency," belong to those called to preside over the quorums of the priesthood (D&C 107:8). The kingdom is the church of God as established on the earth. Thus the "keys of the kingdom" constitute the authority to preside over the Church. The "right of presidency," or the keys of the Aaronic Priesthood, were restored to Joseph Smith and Oliver Cowdery by John the Baptist 15 May 1829 (Joseph Smith—History 1:69). John the Baptist told Joseph and Oliver that he acted under the direction of Peter, James, and John, who held the "keys" of the Melchizedek Priesthood (Joseph Smith—History 1:72). "Unto you three," the Savior had promised Peter, James, and John, "I will give this power and the keys of this ministry until I come" (D&C 7:7). Peter, James, and John constituted the First Presidency in the meridian dispensation and they alone could restore that authority to those of our day. So it was that the meridian presidency appeared to Joseph Smith and Oliver Cowdery, "declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times" (D&C 128:20), which keys they committed to these two men (D&C 27:12-13; 132:45). *Presidency of the High Priesthood.* To hold the "Presidency of the High Priesthood" is to preside over the high priests or to preside over all who hold the priesthood, be it Aaronic or Melchizedek. "The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices of the church" (D&C 107:9). They "form a quorum of the Presidency of the Church" (D&C 107:22). Groups that have broken from the Church, claiming keys of a greater nature than those conferred on the Prophet or keys conferred to them through secret ordinations, are at odds with these revelations. **Joseph Fielding Smith explained the relationship between the "Presidency of the High Priesthood" and the presidency of the Church: "There is a difference between the office of President of the Church and President of the High Priesthood; however, these two offices cannot be separated and must be held by the same person duly appointed and sustained by proper vote. As President of the Church the presiding officer presides over all the membership of the Church. As President of the High Priesthood he presides over all the Priesthood of the Church and has authority to regulate it, for he holds the keys of that Priesthood. . . . " . . . The President of the Church holds the supreme authority. . . . He, it is, who holds the right of decision and the right of revelation for the Priesthood and for the Church"** (*Church History and Modern Revelation*, 1:311-12). Revelations of the Restoration, 573-74)

3 Therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in counsel, in the office which I have appointed unto you, in prayer always, vocally and in thy heart, in public and in private, also in thy <sup>a</sup>ministry in proclaiming the gospel in the <sup>b</sup>land of the living, and among thy brethren.

4 And in doing these things thou wilt do the greatest <sup>a</sup>good unto thy fellow beings, and wilt promote the <sup>b</sup>glory of him who is your Lord.

5 Wherefore, be faithful; stand in the office which I have appointed unto you; <sup>a</sup>succor the <sup>b</sup>weak, lift up the hands which hang down, and <sup>c</sup>strengthen the <sup>d</sup>feeble knees.

6 And if thou art <sup>a</sup>faithful unto the end thou shalt have a <sup>b</sup>crown of <sup>c</sup>immortality, and eternal life in the <sup>d</sup>mansions which I have prepared in the house of my Father. **(No salvation is found in the holding of a particular office. All officers in the Church must work out their salvation "with fear and trembling" according to the same terms and covenants as all other members. In the Church and kingdom of God all are equal as to their rights to draw upon the blessings and powers of heaven. The story of Jesse Gause is instructive. This man, called to a position of trust, simply did not answer the call. Invited to stand among the noble and great ones, he simply refused. Today his name is remembered by none but those who have a special love for the details of the history of the Church. Jesse Gause is no different from countless others who have also been called to write their names in the Lamb's book of life, thereby ensuring themselves a place of honor among their posterity, but who also refused the call.** Of Jesse Gause we know that he had been a member of the Shaker communities in Hancock near Pittsfield, and possibly in North Union, Ohio. No record of his baptism or ordination to the priesthood has survived. It was not until 8 March 1832, when he was called to be a counselor to Joseph Smith, that his name even appeared in extant Church records. The notation in the "Kirtland Revelation Book" reads: "March 8, 1832. Chose this day and ordained brother Jesse Gause and Broth[er] Sidney to be my counsellors of the ministry of the presidency of the high Priesthood." The following week a revelation confirmed Gause's calling, giving further direction to him. Two manuscript copies of this revelation exist: one in the "Kirtland Revelation Book," located in the Church Historical Department; the other in the library of the Reorganized Church of Jesus Christ of Latter Day Saints. In both these revelations Jesse Gause's name has been crossed out and Frederick G. Williams's name written above it. Since that time, all published copies of this revelation list Frederick G. Williams as the one to whom it was directed. Since this revelation contains instructions, duties, and promised blessings to the one called as counselor to the Prophet, the revelation rightly belonged to the one holding the office. "After Jesse Gause was ordained, he appeared in a leading role in the Church for only a short time. In April 1832, he accompanied Joseph Smith, Newel K. Whitney, and Peter Whitmer Jr. on a trip to Missouri. They arrived 24 April and began holding conferences with the Saints in Zion on the 26th. In the minutes of a meeting of the Literary Firm held on Monday, 30 April, Jesse Gause was listed as a counselor to Joseph Smith. Joseph left Independence that day to return again to Kirtland, and Jesse Gause remained behind to conduct further business. On his return trip home he stopped at North Union, Ohio, to retrieve his wife from the society of the Shakers there. An elder of this Shaker community, Matthew Houston, wrote a letter to his friend, Seth Y. Wells, who was a member of the Shaker bishopric at New Lebanon, about Jesse Gause's vain attempt to reunite with his wife. Part of his letter reads as follows: "'And sure enough I presume you was acquainted with Jesse Gause from Hancock he was here a few days since after his wife Minerva—she utterly refused being his slave any longer—he had to go away without her. altho he tryed what the law could do for him he was very much intraged threatened to take away Minerva's child—she presented it to him but he went away without it and her—he is yet a Mormon—& and is second to the Prophet or Seer—Joseph Smith— this state of exaltation may tend to steady him or keep him away from us a little longer—for which I am heartily glad for he is certainly the meanest of men.— "'But Minerva certainly conducts herself cleverly so far We find no fault with her—at any rate she cut off Old Jesse verry handsomely—& he felt it to his gizzard.' "One important item in the letter is the reference to Jesse Gause's being 'second to the Prophet or Seer—Joseph Smith.' "Upon his return to Kirtland, Jesse was called to serve a mission with Zebedee Coltrin. They began their journey on 1 August 1832, and traveled until the 19th, at which time Coltrin decided to return to Kirtland because of severe pains in his head. After praying with and for each other, they parted. Jesse Gause continued east and walked right out of the history of the Church, never again to return. There appears to be no other record of the man either in or out of the Church" (Woodford, "Notes and Comments," 363-64). Revelations of the Restoration, 575-76)

7 Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen. **(Not just the first and last, but everything in between.)**

## D&C 82

### OVERVIEW:

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 – 255, 229, 237

In obedience to the Lord's command to "sit in council with the saints which are in Zion" (D&C 78:9), the Prophet Joseph Smith, Sidney Rigdon, Newel K. Whitney, and Jesse Gause arrived in Jackson County, Missouri, 24 April 1832. The purpose of this visit was to establish a branch of the United Firm in Missouri according to the Lord's command (see commentary on D&C 78:3-4). At this time Joseph met with the brethren in a council of high priests. After the Prophet "Joseph Smith [was] acknowledged by the High Priests in the land of Zion to be President of the High Priesthood" (Cannon and Cook, *Far West Record*, 44), Sidney Rigdon read the commandment of God to organize the United Firm in both Ohio and Missouri. The Prophet recorded that "during the intermission, a difficulty or hardness which had existed between Bishop Partridge and Elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice and I received the following" (Smith, *History of the Church*, 1:267).

*Revelation given to Joseph Smith the Prophet, in Jackson County, Missouri, April 26, 1832. HC 1: 267—269. The occasion was a general council of the Church at which Joseph Smith the Prophet was sustained as the President of the High Priesthood, to which office he had previously been ordained at a conference of high priests, elders, and members, at Amherst, Ohio, January 25, 1832 (see heading to Section 75). Formerly unusual names were used in the publication of this revelation to conceal the identity of the persons named (see heading to Section 78). These unusual names have now been dropped, except in cases where the identification is not known (see verse 11).*

*1—4, Where much is given, much is required; 5—7, Darkness reigns in the world; 8—13, The Lord is bound when we do what he says; 14—18, Zion must increase in beauty and holiness; 19—24, Every man should seek the interest of his neighbor.*

1 VERILY, verily, I say unto you, my servants, that inasmuch as you have <sup>a</sup>forgiven one another your trespasses, even so I, the Lord, forgive you.

2 Nevertheless, there are those among you who have sinned exceedingly; yea, even <sup>a</sup>all of you have sinned; but verily I say unto you, beware from henceforth, and <sup>b</sup>refrain from sin, lest sore judgments fall upon your heads. ("Sidney Rigdon and Edward Partridge were not the only ones who had erred; all had sinned, some exceedingly. The Revelation does not give the particulars. But Church historians note that although the settlements in Zion increased rapidly, and were exceedingly prosperous, many of the Saints failed to obey the counsel of the authorities. **Some refused to submit to the law of consecration, preferring to obtain property for themselves, and jealousy, covetousness, and general neglect of duty** [resulted]. Some of the High Priests and Elders ignored the Seven Presidents appointed to have charge of the Branches in Zion, viz., Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Edward Partridge, Isaac Morley, and John Corrill, and took the leadership into their own hands. Hence the warning, 'Refrain from sin, lest sore judgments fall upon you.'" (Smith and Sjodahl, Commentary, p. 489.)

**SCRIPTURE MASTERY:** 3 For of him unto whom <sup>a</sup>much is <sup>b</sup>given much is <sup>c</sup>required; and he who <sup>d</sup>sins

against the greater <sup>e</sup>light shall <sup>f</sup>receive the greater <sup>g</sup>condemnation. ("Members of the Church are sometimes guilty of the same sins that afflict fallen man generally," said Elder Bruce R. McConkie. "When they are, their condemnation is greater than it otherwise would be because of their greater light and knowledge. In addition, many acts become sinful for the saints that would not be so considered had they not taken upon themselves the obligations of the gospel" (*New Witness*, 225). Concerning those who sin against greater light, the Book of Mormon teaches, "Thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things" (Alma 24:30). Revelations of the Restoration, 579)

4 Ye call upon my name for <sup>a</sup>revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and <sup>b</sup>justice and judgment are the penalty which is affixed unto my law. (If we don't follow the promptings given by the Holy Ghost, we won't receive more promptings.)

5 Therefore, what I say unto one I say unto all: <sup>a</sup>Watch, for the <sup>b</sup>adversary <sup>c</sup>spreadeth his dominions, and <sup>d</sup>darkness reigneth;

6 And the anger of God kindleth against the inhabitants of the earth; and <sup>a</sup>none doeth good, for all have gone out of the <sup>b</sup>way.

7 And now, verily I say unto you, I, the Lord, will not lay any <sup>a</sup>sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the <sup>b</sup>former sins return, saith the Lord your God. (Elder Spencer W. Kimball explained: "To return to sin is most destructive to the morale of the individual and gives Satan another hand-hold on his victim. Those who feel that they can sin and be forgiven and then return to sin and be forgiven again and again must straighten out their thinking. Each previously forgiven sin is added to the new one and the whole gets to be a heavy load. "Thus when a man has made up his mind to change his life, there must be no turning back. Any reversal, even in a small degree, is greatly to his detriment" (*Miracle of Forgiveness*, 170). Revelations of the Restoration, 580)

8 And again, I say unto you, I give unto you a <sup>a</sup>new commandment, that you may understand my will concerning you;

9 Or, in other words, I give unto you directions how you may <sup>a</sup>act before me, that it may <sup>b</sup>turn to you for your salvation.

**SCRIPTURE MASTERY:** 10 I, the Lord, am <sup>a</sup>bound when ye do what I say; but when ye do not what I say, ye have no <sup>b</sup>promise. (God works by law.)

11 Therefore, verily I say unto you, that it is expedient for my servants Edward Partridge and Newel K. Whitney, A. Sidney Gilbert and Sidney Rigdon, and my servant Joseph Smith, and John Whitmer and Oliver Cowdery, and W. W. Phelps and Martin Harris to be bound <sup>a</sup>together by a bond and covenant that cannot be <sup>b</sup>broken by transgression, except judgment shall immediately follow, in your several <sup>c</sup>stewardships— (The men named were of the order of Enoch or the united order. As leaders in the church, they were to be examples to all others, showing how the law of consecration was to be lived. The "bond and covenant" to which they were binding themselves was that of the law of consecration. They were to make a solemn covenant with the Lord to keep the laws and rules of that order. The penalty for breaking that oath and covenant was severe. Doctrine and Covenants Student Manual, p. 178)

12 To manage the affairs of the poor, and all things pertaining to the bishopric <sup>a</sup>both in the land of Zion and in the land of Kirtland;

13 For I have consecrated the land of Kirtland in mine own due time for the benefit of the saints of the Most High, and for a <sup>a</sup>stake to Zion. (Today there is once again a stake in Kirtland, Ohio and a stake in Independence, Missouri. This is the first designation of a stake to Zion in the Restoration. "In prophetic imagery," explained Elder McConkie, "Zion is pictured as a great tent upheld by cords fastened securely

to stakes. Thus Isaiah, envisioning the latter-day glory of Israel, gathered to her restored Zion, proclaimed: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left. . . . For a small moment have I forsaken thee; but with great mercies will I gather thee.' (Isa. 54:2-7.) And of the millennial Zion, Isaiah exulted: 'Look upon Zion, the city of our solemnities: . . . a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.' (Isa. 33:20.) **"In keeping with this symbolism, the great areas of church population and strength, which sustain and uphold the restored Zion, are called stakes. They are the rallying points and the gathering centers for the remnants of scattered Israel"** (*Mormon Doctrine*, 764). See commentary on Doctrine and Covenants 94:1, "The city of the stake of Zion." Revelations of the Restoration, 581)

14 For <sup>a</sup>Zion must increase in <sup>b</sup>beauty, (The Church is as a bride that needs to be more attractive to the Lord.) and in <sup>c</sup>holiness; her borders must be enlarged; her <sup>d</sup>stakes must be strengthened; yea, verily I say unto you, Zion must <sup>e</sup>arise and put on her <sup>f</sup>beautiful garments. (Isaiah's words were "awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city" (Isaiah 52:1). In a later revelation the Lord explained that Isaiah "had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to **put on her strength is to put on the authority of the priesthood**, which she, Zion, has a right to by lineage; also to return to that power which she had lost" (D&C 113:8). For the borders of Zion to be enlarged is to have the kingdom of God extend beyond its current boundaries. Revelations of the Restoration, p. 581-82)

15 Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

16 Behold, here is <sup>a</sup>wisdom also in me for your good.

17 (To help the Lord's people improve their talents for the good of all, seek the interest of their neighbor, and do all things with an eye single to God's glory.) And you are to be <sup>a</sup>equal, or in other words, you are to have equal <sup>b</sup>claims on the <sup>c</sup>properties, for the benefit of <sup>d</sup>managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just— (Concerning the consecration of property:—First, it is not right to condescend to very great particulars in taking inventories. The fact is this, **a man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord on the Church Book**; therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families. **The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them.** (Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, 7 vols. 1:364-65))

18 And all this for the benefit of the church of the living God, that every man may <sup>a</sup>improve upon his <sup>b</sup>talent, that every man may <sup>c</sup>gain other <sup>d</sup>talents, yea, even an hundred fold, to be cast into the Lord's

<sup>c</sup>storehouse, to become the common <sup>f</sup>property of the whole church— (Our physical possessions are not the only things that become part of the Bishop's storehouse. Our talents and abilities are also at the use of the bishop for the good of all.)

19 <sup>a</sup>Every man seeking the interest of his <sup>b</sup>neighbor, and doing all things with an <sup>c</sup>eye single to the glory of God. (Have Christ-like love for others. The redemption of Zion awaits a truly covenant people. To be such we must come to the understanding that we are not saved separately or singly. Salvation is a community affair. We must learn to bear one another's burdens, strengthen each other, and use the talents and means with which the Lord has blessed us to bless others. **We must come to realize that we have no sins that affect only ourselves, for each of our shortcomings detracts from the strength of the whole.** Only in unity can we create a Zion community. Revelations of the Restoration, p. 582. It is verily true that before we can enter into the celestial kingdom we will have to learn how to live in unity with the love of our fellows at heart, desiring their good as well as our own, and not preferring ourselves before them. Here the Lord gave to the Church the plan and the opportunity to prepare themselves by obedience to celestial law. They failed, and the privilege to practice this law of consecration had to be postponed because we were not able to esteem our neighbor as ourselves. Joseph Fielding Smith, Church History and Modern Revelation, 1:322)

20 This order I have appointed to be an <sup>a</sup>everlasting <sup>b</sup>order unto you, and unto your successors, inasmuch as you sin not.

21 And the soul that sins against this covenant, and <sup>a</sup>hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the <sup>b</sup>buffetings of Satan until the day of redemption.

22 And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the <sup>a</sup>mammon of unrighteousness, and they will not destroy you. (In all of our interaction with those not of our faith we seek to make friends. Until he, whose right it is to reign, returns with equity and justice, laws and ordinances that affect the Church's ability to accomplish its mission will be administered by worldly people. We will be much more successful in the work of the Lord as friends to these people than as their enemies. Certainly, the Lord was not commanding us to partake of the wicked and dishonest practices of the world in this admonition. Rather, we are to freely associate with others in our business and social transactions, exhibiting the light of the gospel in all our dealings. Revelations of the Restoration, p. 582)

23 Leave judgment alone with me, for it is mine and I will <sup>a</sup>repay. Peace be with you; my blessings continue with you.

24 For even yet the <sup>a</sup>kingdom is yours, and shall be forever, if you fall not from your <sup>b</sup>steadfastness. Even so. 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 83

*Revelation given through Joseph Smith the Prophet, at Independence, Missouri, April 30, 1832. HC 1: 269–270. This revelation was received as the Prophet sat in council with his brethren.*

"On the 27th, we transacted considerable business for the salvation of the Saints, who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavor to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love. On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, a few miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient Saints did with Paul. It is good to rejoice with the people of God. On the 30th, I returned to Independence, and again sat in council with the brethren, and received the following" (Smith, *History of the Church*, 1:269).

*1–4, Women and children have claim upon their husbands and fathers for their support; 5–6, Widows and orphans have claim upon the Church for their support.*

1 VERILY, thus saith the Lord, in addition to the <sup>a</sup>laws of the church concerning women and children, those who belong to the church, who have <sup>b</sup>lost their husbands or fathers:

2 <sup>a</sup>Women have <sup>b</sup>claim on their husbands for their maintenance, until their <sup>c</sup>husbands are taken; and if they are not found transgressors they shall have fellowship in the church.

3 And if they are not faithful they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

4 All <sup>a</sup>children have claim upon their <sup>b</sup>parents for their <sup>c</sup>maintenance until they are of age. (The apostle Paul wrote: **"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel"** (1 Timothy 5:8). "This is the divine right of a wife and mother," explained President Ezra Taft Benson. **"While she cares for and nourishes her children at home, her husband earns the living for the family, which makes this nourishing possible. In a home where there is an able-bodied husband, he is expected to be the breadwinner. Sometimes we hear of husbands who, because of economic conditions, have lost their jobs and expect the wives to go out of the home and work, even though the husband is still capable of providing for his family. In these cases, we urge the husband to do all in his power to allow his wife to remain in the home caring for the children while he continues to provide for his family the best he can, even though the job he is able to secure may not be ideal and family budgeting may have to be tighter"** (Conference Report, October 1987, 60). President Howard W. Hunter gave further counsel to the brethren of the Church: "You who hold the priesthood have the responsibility, unless disabled, to provide temporal support for your wife and children. No man can shift the burden of responsibility to another, not even to his wife. The Lord has commanded that women and children have claim on their husbands and fathers for their maintenance (D&C 83; 1 Timothy 5:8.) **President Ezra Taft Benson has stated that when a husband encourages or insists that his wife work out of the home for their convenience, 'not only will the family suffer in such instances, . . . but (his) own spiritual growth and progression will be hampered.'** We urge you to do all in your power to allow your wife to remain in the home, caring for the children while you provide for the family the best you can. We further emphasize that men who abandon their family and fail to meet their responsibility to care for those they have fathered may find their eligibility for a temple recommend and their standing in the Church in jeopardy. In cases of divorce or separation, men must demonstrate that they are meeting family support payments mandated by law and obligated by the principles of the Church in order to qualify for the blessings of the Lord" (Conference Report, October 1994, 69).

5 And after that, they have <sup>a</sup>claim upon the church, or in other words upon the Lord's <sup>b</sup>storehouse, if their parents have not wherewith to give them inheritances. (These instructions have particular application within the laws of consecration as practiced at that time. Children were expected to provide for their own temporal welfare when sufficiently mature to do so. If their parents had means to provide an inheritance for them, they were to receive property from them. Those that entered into adulthood without any means of providing for themselves had claim upon the properties of the Church to receive an inheritance within the law of consecration. **"When one comes to a bishop and asks for assistance because of his or her straitened circumstances," explained Joseph F. Smith, "the first thing the bishop should do is to inquire if he or she is a tithe-payer. He should know whether the name is on the book of the law of the Lord, and if not on the book, if he or she has been derelict and negligent in relation to this principle of tithing, he or she has no claim upon the bishop, neither have their children; and if, under those circumstances, the bishop assists him, it will simply be out of pure charity and not because such have any claim upon the Church.** That is why the widow who receives assistance from the Church should pay her tithing, so that her name may be on the records of the Church. It is not a law that is applicable to one and not to another. If the rich may not receive blessings because their names are not on the record, then neither shall the poor receive blessings in the house of God, if their names are not recorded. So long as a poor person receives his or her support through the tithings of the people, they should be willing to observe the law themselves in order that they may be entitled to what they receive. They should show by their observance of the law that they are law-keepers and not law- breakers. **Our children, as soon as they become old enough to earn means, should be taught to pay their tithing, that their names may be written in the book of the law of the Lord, so that if perchance their father die and they are left orphans, their names as well as the names of their parents, will be found upon the records and they will, as God lives, be entitled to their support and to their education. It is our duty to look after these children and see that they**

**have an equal chance with those who are most favored with parents to look after them" (*Gospel Doctrine*, 231).**)

6 And the storehouse shall be kept by the consecrations of the church; and <sup>a</sup>widows and orphans shall be provided for, as also the <sup>b</sup>poor. Amen. ("Pure religion and undefiled before God and the Father is this," wrote James, "to visit the fatherless and widows in their affliction" (James 1:27). In ancient Israel the Lord commanded that special care be given to looking after the needs of widows. Those who provided for the widow were promised that they would be blessed in all of their affairs (Deuteronomy 14:29). *Revelations of the Restoration*, 585)