

Come Follow Me Lesson 31

July 26-August 1

D&C 84

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Definition and purpose of the priesthood. The restoration of the Aaronic Priesthood. The restoration of the Melchizedek Priesthood. Blessings of the priesthood for all people. Priesthood offices, quorums, and duties.

(The Prophet Joseph Smith designated as a revelation on priesthood the revelation now recorded in Doctrine and Covenants 84. Any account of the restoration of the Melchizedek Priesthood, if the Prophet left one, is lost to us. We do not know what instruction, explanation, or direction Peter, James, and John gave Joseph Smith and Oliver Cowdery when this priesthood was conferred upon them. Thus, section 84 becomes the first great revelation on the nature and purpose of the Melchizedek Priesthood for our dispensation. In the first edition of the Doctrine and Covenants, section 20—which directs the organization of the Church and discusses the duties of elders, priests, teachers, and deacons—constituted section 1; the revelation we have now in section 84 came next, followed by what is known today as section 107, which also deals with matters pertaining to the priesthood. Clearly, this arrangement points to the importance of the organization of the Church and of the restoration of the authority upon which it is founded. **Section 84 gives us a meaningful understanding of what took place anciently regarding the priesthood and dramatizes that ours is truly a restored church, possessing the authority held by prophets of Old and New Testament times.** This revelation centers on the restoration of the priesthood to Moses and his desire to give the fulness of its blessings to his people, who refused it and thus had it taken from them. The Lord sent Moses down into Egypt not simply to liberate an enslaved people but to create a holy nation. Surely there was reason to wonder if leaving the fertile valley of the Nile for the furnace of Sinai was any kind of liberation. But it was at Sinai that the Lord announced his intention to make of them a kingdom of priests and a holy nation (Exodus 19:5-6). They, like their ancient fathers, were to be a covenant people. Abraham, Isaac, and Jacob had stood in God's divine presence and received the promise of a continuation of their seed throughout the endless expanses of eternity. Likewise, the Lord manifested himself to their children and extended the same promise to them. Thus it was that **Moses was to sanctify the children of Israel and prepare them to stand in the presence of the Lord. Not willing to fully sanctify themselves, the children of Israel refused to come into the presence of God and thus lost the privilege of holding the priesthood given to prepare them for that purpose. The Lord, therefore, took the Melchizedek Priesthood from them and left them to be governed by the Aaronic or Levitical Order. In our day the Melchizedek Priesthood has been restored for the same purpose. Under the direction of a modern Moses, Israel is once again to be gathered that she might be offered the blessings the Lord sought to give her fathers at Sinai. The place of the gathering is the New Jerusalem, where the mountain of the Lord's house is to be built. Here, the gathered hosts of Israel can sanctify themselves that they might stand where their forefathers would not: in the presence of their God.** Revelations of the Restoration, 586-87)

What are priesthood keys? Priesthood keys authorize priesthood holders to preside over and direct the Church within a jurisdiction, such as a stake, ward or quorum. Presiding priesthood leaders receive these keys when they are set apart. All offices in the priesthood and organizations in the Church function under the direction of these presiding authorities.

Joseph Smith Papers – 275

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, September 22 and 23, 1832. HC 1: 286–295. During the month of September, elders had begun to return from their missions in the eastern states and to make reports of their labors. It was while they were together in this season of joy that the following communication was received. The Prophet designates it a revelation on priesthood.

1–5, The New Jerusalem and the temple shall be built in Missouri; 6–17, Line of priesthood is given from Moses to Adam; 18–25, The greater priesthood administers the gospel ordinances; 26–32, The lesser priesthood administers the preparatory gospel; 33–44, Men gain eternal life through the oath and covenant of the priesthood; 45–53, The Spirit of Christ enlightens men, and the world lies in sin; 54–61, The saints must testify of those things they have received; 62–76, They are to preach the gospel, and signs shall follow; 77–91, Elders are to go forth without purse or scrip, and the Lord will care for their needs; 92–97, Plagues and cursings await those who reject the gospel; 98–102, The new song of the redemption of Zion; 103–110, Let every man stand in his own office and labor in his own calling; 111–120, The Lord's servants are to proclaim the abomination of desolation of the last days.

1 A ^aREVELATION of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they ^bunited their hearts and ^clifted their voices on high.

2 Yea, the word of the Lord concerning his church, established in the last days for the ^arestoration of his people, as he has spoken by the mouth of his ^bprophets, and for the ^cgathering of his ^dsaints to stand upon ^eMount Zion, which shall be the city of ^fNew Jerusalem.

3 Which city shall be ^abuilt, beginning at the ^btemple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and ^cdedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased. (The cornerstone was laid in the summer of 1831.)

4 Verily this is the word of the Lord, that the city ^aNew Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which ^btemple shall be ^creared in this ^dgeneration. (It is through the faith of the Latter-day Saints that these words will yet find a literal fulfillment. "The Latter-day Saints have as firm faith and rely upon this promise," stated Orson Pratt, "as much as they rely upon the promise of forgiveness of sins when they comply with the first principles of the Gospel. We just as much expect that a city will be built, called Zion, in the place and on the land which has been appointed by the Lord our God, and that a temple will be reared on the spot that has been selected, and the corner-stone of which has been laid, in the generation when this revelation was given; we just as much expect this as we expect the sun to rise in the morning and set in the evening; or as much as we expect to see the fulfillment of any of the purposes of the Lord our God, pertaining to the works of his hands" (*Journal of Discourses*, 14:275). Confusion, however, has centered on the meaning of the word *generation*, as used in these verses. Speaking to Joseph Smith, the Lord said, "This generation shall have my word through you" (D&C 5:10). **In this instance, as in the present, the word *generation* is being used as a synonym for the word *dispensation*.** Similarly, when the Lord said that it is "a wicked and adulterous generation" that seeks after signs (Matthew 16:4), he was not confining the principle to the period of time between parents' births and the birth of their children. **In the case of the temple in Jackson County, *generation* means *dispensation*.** To explain why the Saints were unable to build the temple in Missouri during Joseph Smith's lifetime, the Lord said: "**When I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings. And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.** Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and

were hindered by their enemies, saith the Lord your God. And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God. And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God" (D&C 124:49-53). Revelations of the Restoration, 588-89)

5 For verily this generation shall not all ^apass away until an ^bhouse shall be built unto the Lord, and a ^ccloud shall rest upon it, which **cloud** shall be even the ^dglory of the Lord, which shall fill the house. (The cloud is a sign attesting to both the glory and the presence of the Lord. "And the Lord will create upon every dwelling place of mount Zion," prophesied Isaiah, "and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence" (Isaiah 4:5). Here Isaiah compares the homes of the Saints to the temple, thus emphasizing the sanctity of Zion and her people in this marvelous day (Parry, Parry, and Peterson, *Understanding Isaiah*, 49; Exodus 16:10; 24:15-16; 34:5; 2 Chronicles 5:13-14). Revelations of the Restoration, 589)

6 ^aAnd the ^bsons of Moses, according to the Holy Priesthood which he received under the ^chand of his father-in-law, ^dJethro; (The descent of this authority, or divine power, from Adam to Moses is here given in the Lord's own words to Joseph Smith. Moses received it from Jethro, a priest of the house of Midian. The Midianites were descendants of Abraham, through the children of Keturah, wife of Abraham, therefore the Midianites, who were neighbors to the Israelites in Palestine, were related to the Israelites, and were Hebrews. As descendants of Abraham they were entitled through their faithfulness to his blessings (see Abraham 2:9-11), and in the days of Moses and preceding them, in Midian the Priesthood was found. Joseph Fielding Smith, *Church History and Modern Revelation*, 1:338)

7 And Jethro received it under the hand of Caleb;

8 And Caleb received it under the hand of Elihu;

9 And Elihu under the hand of Jeremy;

10 And Jeremy under the hand of Gad;

11 And Gad under the hand of Esaias;

12 And Esaias received it under the hand of God.

13 ^aEsaias also lived in the days of Abraham, and was blessed of him—

14 Which ^aAbraham received the priesthood from ^bMelchizedek, who received it through the lineage of his fathers, even till ^cNoah;

15 And from Noah till ^aEnoch, through the lineage of their fathers;

16 And from Enoch to ^aAbel, who was slain by the ^bconspiracy of his brother, who ^creceived the priesthood by the commandments of God, by the hand of his father ^dAdam, who was the first man—

17 Which ^apriesthood ^bcontinueth in the church of God in all generations, and is without ^cbeginning of days or end of years.

18 And the Lord confirmed a ^apriesthood also upon ^bAaron and his ^cseed, throughout all their generations, **which priesthood also continueth and ^dabideth forever** with the priesthood which is after the holiest order of God. (The record of Joseph Smith that the Aaronic Priesthood is to remain on

the earth "until the sons of Levi do offer again an offering unto the Lord in righteousness" (D&C 13, italics added) may suggest to some that the Aaronic Priesthood is only temporary. Oliver Cowdery's earlier account is perhaps a bit more precise, using the word "that" instead of "until."

In a special conference held 21 October 1848 in Kanessville, Iowa (now Council Bluffs), Oliver Cowdery, who had been excommunicated 11 April 1838, arose to seek forgiveness of the Church and bore this testimony: "I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored the lesser or Aaronic Priesthood, and said to us at the same time, that it should remain upon the earth while the earth stands." This statement is consistent with the Lord's declaration that the Aaronic Priesthood "continueth and abideth forever with the priesthood which is after the holiest order of God" (D&C 84:18, italics added). There are several ways in which the Aaronic

Priesthood may be considered eternal in duration. In one respect everyone who holds the Melchizedek Priesthood also holds the Aaronic Priesthood for the following reasons: (1) The greater comprehends the lesser so that all who hold the Melchizedek Priesthood ipso facto hold the Aaronic Priesthood. (2) When a person receives the Aaronic Priesthood and subsequently receives the Melchizedek Priesthood, none of the former authority is taken away. In another respect it has been taught that the Church on earth, down to the office of Deacon, has been organized after the pattern of the Church which exists in Heaven. This would imply that somewhere in our Father's house, there is a place for the ministration of this lesser order of the priesthood. At least one realm in which this priesthood will minister is in the earths that will always be passing through a temporal existence. With respect to the functioning of the Aaronic Priesthood on this earth after it has "passed away" and become celestialized, Joseph Fielding Smith has explained, "As long as we have temporal things on the earth this priesthood is necessary. Eventually, when the earth is celestialized, I suppose all priesthood will be of the higher order." Studies in Scripture, 1:90-91)

19 And this greater ^apriesthood (Melchizedek Priesthood) administereth the gospel (The priesthood can exist without the Church, but the Church cannot exist without the priesthood.) and holdeth the ^bkey of the ^cmysteries of the kingdom, even the key of the ^dknowledge of God. **(It is the purpose of the high or holy priesthood to bring the children of God back into his presence both in this life and in the world to come. The ordinances (rites or rituals) of the priesthood are designed to prepare both men and women to stand in the presence of God.** Revelations of the Restoration, p. 591. It is impossible for men to obtain the knowledge or the mysteries of the kingdom or the knowledge of God, without the authority of the Priesthood. Secular learning, the study of the sciences, arts and history, will not reveal these vital truths to man. It is the Holy Priesthood that unlocks the door to heaven and reveals to man the mysteries of the Kingdom of God. It is this Divine Authority which makes known the knowledge of God! Is there any wonder that the world today is groping in gross darkness concerning God and the things of his kingdom? We should also remember that these great truths are not made known even to members of the Church unless they place their lives in harmony with the law upon which these blessings are predicated. (D. & C. 130:20-21.) Joseph Fielding Smith, Church History and Modern Revelation, 1:338)

20 Therefore, in the ^aordinances thereof, the power of ^bgodliness is manifest.

21 And without the ordinances thereof, and the ^aauthority of the priesthood, the power of godliness is ^bnot manifest unto men in the flesh;

22 For without this (The power of godliness.) no ^aman can see the face of God, even the Father, and live.

23 Now this ^aMoses plainly taught to the children of Israel in the wilderness, and sought diligently to ^bsanctify his people that they might ^cbehold the face of God; (What Moses tried to do among the children of Israel is what fathers are supposed to do. To bring his family to the temple that they might be sanctified to be worthy of beholding the face of God.)

24 But they ^ahardened their hearts and could not endure his ^bpresence; therefore, the Lord in his ^cwrath, for his ^danger was kindled against them, swore that they should not ^eenter into his rest while in the wilderness, which rest is the fulness of his glory.

25 Therefore, he took ^aMoses out of their midst, and the Holy ^bPriesthood also; (Although the higher or holy priesthood was taken from the children of Israel, Joseph Smith told us that "**all the prophets had the Melchizedek Priesthood and were ordained by God himself**" (Teachings of the Prophet Joseph Smith, 181). We should here observe also that when the scripture says the Lord took Moses and the holy priesthood out of the midst of Israel, it means that he took from them the prophet who held the keys and who could authorize the priesthood to be conferred upon others. Any who thereafter held either the keys or the Melchizedek Priesthood gained them by special dispensation. **The Aaronic Priesthood thus became the priesthood of administration; it was in effect the priesthood of Israel; it handled the affairs of the Church and officiated in the offering of sacrifices. However, there were at many times and may have been at all times prophets and worthy men who held the Melchizedek**

Priesthood. Joseph Smith said, "All the prophets had the Melchizedek Priesthood and were ordained by God himself." (Teachings, p. 181.) Bruce R. McConkie, Promised Messiah, p. 412)

26 And the lesser ^apriesthood (Aaronic Priesthood) continued, which priesthood holdeth the ^bkey of the ^cministering of angels (The Melchizedek Priesthood is empowered to bring us into the presence of God. The Aaronic Priesthood possesses the authority by which we may receive the ministering of angels. Thus, it is the right of those holding this priesthood to be instructed and blessed by angels. It is also their right to perform those ordinances that entitle those who do not hold the priesthood to also enjoy the ministering of angels. Revelations of the Restoration, p. 594) and the ^dpreparatory gospel;

27 Which ^agospel is the gospel of ^brepentance and of ^cbaptism, and the ^dremission of sins, and the ^elaw of ^fcarnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until ^gJohn, whom God raised up, being ^hfilled with the Holy Ghost from his mother's womb.

28 For he was baptized while he was yet in his childhood (At age 8), and was ^aordained by the angel of God (It would appear that the giving of such a blessing required the higher priesthood, which Zacharias did not hold. Having, as did his son, the companionship of the Holy Ghost, Zacharias could and did prophesy relative to his ministry (Luke 1:67-80), but he did not seek to bless him. If what was taking place was a matter of conferring the Aaronic Priesthood, Zacharias could have done that. Indeed, as the rightful heir of the office of Aaron, it would have been his right and responsibility to do so. Suffice it to say, angels simply don't come to do what the Lord has already commissioned someone else to do. It should also be noted that the Aaronic Priesthood in that day was not conferred upon a man until he was thirty years of age (Numbers 4:1-3.) Revelations of the Restoration, p. 596. Did John receive the Aaronic Priesthood when 8 days old? No. Luke says: "The word of God came unto John the son of Zacharias in the wilderness." Later John is to say: "He that sent me to baptize with water, the same said unto me," such and such things. (John 1:33.) Who sent him we do not know. We do know that "he was baptized while he was yet in his childhood [meaning, when he was eight years of age], and was ordained by the angel of God at the time he was eight days old unto this power [note it well, not to the Aaronic Priesthood, but] to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." (D&C 84:24.) We do not know when he received the Aaronic Priesthood, but obviously it came to him after his baptism, at whatever age was proper, and before he was sent by one whom he does not name to preach and baptize with water. Bruce R. McConkie, Mortal Messiah 1:384-85. President Joseph Fielding Smith said: "The reason Zacharias could not ordain John is because of the fact that John received certain keys of authority which his father, Zacharias, did not possess. Therefore this special authority had to be conferred by this heavenly messenger, who was duly authorized and sent to confer it. John's ordination was not merely the bestowal of the Aaronic Priesthood, which his father held, but also the conferring of certain essential powers peculiar to the time among which was the authority to overthrow the kingdom of the Jews and to make straight the way of the Lord. Moreover, it was to prepare the Jews and other Israelites for the coming of the Son of God. This great authority required a special ordination beyond the delegated power that had been given to Zacharias or any other priest who went before him, so the angel of the Lord was sent to John in his childhood to confer it.) at the time he was ^beight days old unto this power, to overthrow the kingdom of the Jews, and to ^cmake straight the way of the Lord before the face of his people, to prepare them for the ^dcoming of the Lord, in whose hand is given ^eall power. (For John to have conferred the authority and keys of the Aaronic Priesthood on Joseph and Oliver, he had to have possessed them himself. These powers he received in mortality, being the firstborn son in the lineage of Aaron (see D&C 84:27-28). While the tribe of Levi had a hereditary right to the Aaronic Priesthood, only the firstborn of the sons of Aaron had a legal right to the presidency or the keys of this priesthood. In speaking of the presidency of this priesthood a revelation in our day states: "No man has a legal right to this office, to hold the keys of this

priesthood, except he be a literal descendant and the firstborn of Aaron" (D&C 68:18; cf. 107:16). In reference to John's authority, President Joseph Fielding Smith observed that "by divine right of descent, he was the rightful presiding priest of the Aaronic order in Israel. This authority had come to him by lineage. . . . Had the Church of God been in existence with the Jews in that day, instead of the Jews being in a dreadful state of apostasy, then John the Baptist would have taken his proper place as the presiding priest of the Aaronic order." With the coming of John the Baptist, Joseph and Oliver received all of the rights of the Aaronic Priesthood that were vested in Aaron and were thus literally "called and ordained even as Aaron" (D&C 27:8). Studies in Scripture, 1:89)

29 And again, the ^aoffices of elder and bishop are necessary ^bappendages belonging unto the high priesthood. (The phrase "high priesthood" has been used to refer to the Melchizedek Priesthood and the office of a high priest in that priesthood. As used here, and in many of the early documents of the Restoration, it refers to the office of high priest rather than the Melchizedek Priesthood. Thus, in the present text, we are being told that the offices of "elder" and "bishop" are appendages to the office of high priest. It would be redundant to say that they were appendages to the Melchizedek Priesthood, as all priesthood offices are appendages to the priesthood. It naturally follows that no office or combination of offices in the priesthood could be greater than the priesthood itself. In like manner, section 107 also uses the phrase "high priesthood" in reference to the office of high priest. There we read that "there must needs be presiding elders to preside over those who are of the office of an elder; and also priests to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of a teacher, in like manner, also the deacons—wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church. Then comes the High Priesthood, which is the greatest of all" (D&C 107:60-64; emphasis added). The text having listed the offices of deacon through elder says, "Then [after these offices] comes the High Priesthood (High Priest), which is the greatest of all." Given that the purpose of the text is to place the offices of the priesthood in their respective order, not to distinguish the obvious fact that the Melchizedek Priesthood is greater than the Aaronic, we can only conclude that its purpose is to tell us that the office of a high priest "is the greatest of all," which would be in harmony with the previous direction that if high priests and elders are both present the high priests are to preside (D&C 107:10-11). Revelations of the Restoration, p. 597)

30 And again, the offices of ^ateacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon ^bAaron and his sons.

31 Therefore, as I said ^aconcerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable ^boffering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated ^cspot as I have appointed—

32 And the sons of Moses and of Aaron shall be filled with the ^aglory of the Lord, upon ^bMount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my ^cchurch.

SCRIPTURE MASTERY: The Oath and Covenant of the Priesthood: 33 For whoso is ^afaithful unto the obtaining these two ^bpriesthoods of which I have spoken, and the ^cmagnifying their calling, (The call we receive is to become like God. Nowhere in scripture are men charged to magnify the priesthood; rather, they are charged to magnify their particular office or calling in the priesthood. To be entrusted with priesthood is an honor beyond that which either men or nations can confer. Men can add neither authority nor power to God; they can, however, utilize the office that has been conferred upon them with dignity and honor. Thus the elder must do the work and labor of an elder, the high priest that of a high priest, the apostle the labor of an apostle, and so forth. Each must labor to magnify his own office and his own calling (D&C 84:109 Therefore, let every man stand in his own ^aoffice, and ^blabor in his own calling; and let not the ^chead say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?; 107:99-100). To labor faithfully sanctifies the soul. It has both a purifying effect and the power to bring about a remission of sins (James 5:19-20 19 Brethren, if any of

you do err from the truth, and one convert him; 20 Let him know, that he which ^aconverteth the sinner from the error of his way shall ^bsave a soul from death, and shall hide a multitude of sins.; D&C 4:4; For behold the ^afield is white already to ^bharvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in ^cstore that he perisheth not, but bringeth salvation to his soul; 62:3; Nevertheless, ye are ^ablessed, for the ^btestimony which ye have borne is ^crecorded in heaven for the angels to look upon; and they rejoice over you, and your ^dsins are forgiven you. 84:61; For I will ^aforgive you of your sins with this commandment—that you remain ^bsteadfast in your minds in ^csolemnity and the spirit of prayer, in bearing ^dtestimony to all the world of those things which are communicated unto you. 108:1; VERILY thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my ^avoice in coming up hither this morning to receive counsel of him whom I have appointed. 132:50 Behold, I have seen your ^asacrifices, and will forgive all your sins; I have seen your ^bsacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I ^caccepted the offering of Abraham of his son Isaac.). Revelations of the Restoration, p. 605) are ^dsanctified by the Spirit unto the ^erenewing of their bodies. (Orson Pratt: **When the Temple [in New Jerusalem] is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchizedek, that Priesthood which is after the order of the Son of God, with all its appendages, and those who have been ordained to the Priesthood of Aaron with all its appendages,] the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple in this generation, or in the generation that was living in 1832, 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.** [Mal. 3:1-4. 1 BEHOLD, I will ^asend my ^bmessenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly ^ccome to his ^dtemple, even the ^emessenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 2 But who may ^aabide the ^bday of his ^ccoming? and who shall ^dstand when he appeareth? for he *is* like a ^erefiner's ^ffire, and like fullers' ^gsoap: 3 And he shall sit *as* a ^arefiner and purifier of silver: and he shall ^bpurify the ^csons of ^dLevi, and purge them as gold and silver, that they may offer unto the LORD an ^eoffering in righteousness. 4 Then shall the offering of ^aJudah and Jerusalem be ^bpleasant' unto the LORD, as in the days of old, and as in former years.] **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, 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. [Sec. 29:14-21; 45:28-42; Rev. 9.] 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." [Rev. 7:1-3.] 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.** (JD, March 9, 1873, 15:365-66.))

34 They become the ^asons of Moses and of Aaron (Joseph Fielding Smith: **Who are the sons of Aaron and Levi today? They are, by virtue of the blessings of the Almighty, those who are ordained by those who hold the authority to officiate in the offices of the priesthood. It is written that those so ordained becomes the sons of Moses and of Aaron.** Also: [Sec. 84:32, quoted.] And the sons of Moses and of Aaron shall be filled with the ^aglory of the Lord, upon ^bMount Zion in the Lord's house, **whose sons are ye**; and also many whom I have called and sent forth to build up my ^cchurch. So the Lord has spoken, and this was said to those who held the Melchizedek Priesthood. (Doctrines of Salvation, 1956, 3:93.) **"Sons of Moses," and "sons of Aaron" do not refer to their literal descendants only, for all who are faithful and obtain these Priesthoods, and magnify their calling, are sanctified by the Spirit and become the "sons" of Moses and of Aaron, and the seed of Abraham, as well as the Church and Kingdom, and the elect of God** (v. 34). Paul expresses this thought as follows, "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7). Smith and Sjodahl, Commentary, p. 504) **and the ^bseed of ^cAbraham,** (In a figurative sense, those who magnify their callings in the Aaronic Priesthood become the sons of Aaron, while those who magnify their callings in the Melchizedek Priesthood become the sons of Moses; all such are the seed of Abraham and the "elect of God." Revelations of the Restoration, p. 605) and the church and kingdom, and the ^delect of God.

35 And also all they who receive this priesthood ^areceive me, saith the Lord;

36 For he that receiveth my servants ^areceiveth me;

37 And he that ^areceiveth me receiveth my Father;

38 And he that receiveth my Father receiveth my Father's ^akingdom; therefore ^ball that my Father hath shall be given unto him. (Delbert L. Stapely: In the important doctrinal discourse known as the "King Follet Sermon" [Teachings of the Prophet Joseph Smith, pp. 342-62], **the Prophet Joseph Smith,**

referring to those who "shall be heirs of God and joint-heirs with Jesus Christ," described the joint heirship as inheriting the same power, the same glory, and the same exaltation, until an individual ascends to the station of Godhood and rises to the throne of eternal power, sharing the rewards with all the faithful who have preceded him. A joint-heir legally inherits and shares all equities and gifts in equal interest with all other heirs. Nothing is excluded nor adjusted in value between the participating joint-heirs. . . . If we are led by the Spirit of God in our lives, we are promised heirship with him and joint-heirship with Christ our Lord in the great estate of God's kingdom and glory. [Rom. 8:17.] We "suffer with Christ" as we sacrifice the things of the world and yield complete obedience to every truth, principle, and ordinance of the gospel plan. Whatever we contribute in honest tithes and other contributions along with unselfish participation and service to our fellow men to build the kingdom of God on the earth, increases our personal joy and happiness in heirship with Christ the Lord. . . . The Father has promised his sons who receive the Holy Priesthood and faithfully abide by the conditions of its oath and covenant that they are to share in all that which the Father hath. The Father possesses kingdoms, thrones, principalities, powers, dominions, and exaltations. These the faithful will receive of him as heirs of God and joint-heirs with Jesus Christ. This promise—and the Lord will not fail—is a challenging encouragement for all to do his will. It is natural for a father to share his estate with his children. Our Heavenly Father is no exception. He does so with a binding covenant with his faithful sons: Listen to the words of this promise: [Sec. 84:40, quoted.] (CR, April 1961, pp 66-67.))

39 And this is according to the ^aoath (The oath is made by God to man) and covenant (the covenant is made by man to God) which belongeth to the priesthood.

40 Therefore, all those who receive the ^apriesthood, receive this ^boath and covenant of my Father, which he cannot break, neither can it be moved.

41 But whoso breaketh this ^acovenant after he hath received it, and altogether turneth therefrom, shall ^bnot have forgiveness of sins in this world nor in the world to come. (Marion G. Romney: **Now, I do not think this means that all who fail to magnify their callings in the priesthood will have committed**

the unpardonable sin, but I do think that priesthood bearers who have entered into the covenants that we enter into—in the waters of baptism, in connection with the law of tithing, the Word of Wisdom, and the many other covenants we make—and then refuse to live up to these covenants will stand in jeopardy of losing the promise of eternal life. CR, Apr 1972, p. 112)

42 And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels ^acharge concerning you. (Are we worthy to be companions to angels?)

43 And I now give unto you a commandment to beware concerning yourselves, to give ^adiligent ^bheed to the words of eternal life.

44 For you shall ^alive by every word that proceedeth forth from the mouth of God.

45 **For the ^aword of the Lord is truth, and whatsoever is truth is ^blight, and whatsoever is light is ^cSpirit, even the Spirit of Jesus Christ.** (See the talk below by Richard D. Draper on light and truth.)

This text affirms that the path of salvation is the same for all. Those who love light and truth will be led to greater light and greater truth. All such will, in the course of time, be brought to the knowledge of the Fatherhood of God and the covenant of salvation. By contrast, those who refuse such a course place themselves in bondage to both sin and darkness. Teaching this principle, Alma said: "It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full. And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell" (Alma 12:9-11). Revelations of the Restoration, 606.)

46 And the ^aSpirit giveth ^blight to ^cevery man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. (We are taught that all men are born with the capacity to know and recognize the truths of salvation. Such truths are not incomprehensible mysteries! They are to be known, to be felt, and to be believed by all of God's children. Their understanding is within the grasp of every soul that desires to know them. No one is justified in rejecting the revelations of heaven. All revelations carry within them the evidence of their authenticity, and all children of God—be their station high or low, be they young or old—are divinely endowed with the capacity to see the light and feel its warmth. Revelations of the Restoration, 606-07)

47 And every one that hearkeneth to the voice of the Spirit ^acometh unto God, even the Father.

48 And the Father ^ateacheth him of the covenant which he has ^brenewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the ^cwhole world.

49 And the whole ^aworld lieth in sin, and groaneth under ^bdarkness and under the ^cbondage of sin.

50 And by this you may know they are under the ^abondage of sin, because they come not unto me.

51 For whoso cometh not unto me is under the ^abondage of sin.

52 And whoso receiveth not my voice is not acquainted with ^amy voice, and is not of me.

53 And by this you may know the righteous from the wicked, and that the whole ^aworld ^bgroaneth under sin and darkness even now.

54 And your ^aminds in times past have been ^bdarkened because of ^cunbelief, and because you have treated ^dlightly the things you have received— (Revelations)

55 Which ^avanity and unbelief have brought the whole church under condemnation.

56 And this condemnation resteth upon the children of ^aZion, even all.

57 And they shall remain under this condemnation until they repent and remember the new ^acovenant, (testament) even the ^bBook of Mormon and the ^cformer commandments which I have given them, not

only to say, but to ^ddo according to that which I have written— (Reference is to revelations given those in Zion (Missouri) through Joseph Smith. The counsel and instruction found therein was not being properly heeded. This caused the Spirit of the Lord to withdraw and opened the door to the spirit of contention, which quickly took its place. Some of their number had gone to Zion unprepared and without permission; others who had means to donate to the bishop in Missouri had refused to do so. Revelations of the Restoration, 608)

58 That they may bring forth ^afruit meet for their Father's kingdom; otherwise there remaineth a ^bscourge and judgment to be poured out upon the children of Zion. (This warning was to find both immediate and literal fulfillment the following year [1833] in the mob action against the Church in Independence. Revelations of the Restoration, 608)

59 For shall the children of the kingdom ^apollute my holy land? Verily, I say unto you, Nay.

60 Verily, verily, I say unto you who now hear my ^awords, which are my voice, blessed are ye inasmuch as you receive these things;

61 For I will ^aforgive you of your sins with this commandment—that you remain ^bsteadfast in your minds in ^csolemnity and the spirit of prayer, in bearing ^dtestimony to all the world of those things which are communicated unto you.

62 Therefore, ^ago ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature. (The Saints were chastened for treating lightly that which they had received. Considering all that they had been given, it is not surprising that they—notwithstanding all the difficulties they had faced—were spoiled by God's goodness to them. Earth's history knows no time when so many of heavens' treasures have been dispensed to so few in such a short period. Consider the events that had taken place between May 1829 and this revelation, which was recorded in September 1832. John the Baptist had come to restore the Aaronic Priesthood; Peter, James, and John had come to restore the Melchizedek Priesthood; the Book of Mormon, containing more than five hundred pages of scripture, had been printed; the Church was organized; the Joseph Smith Translation had commenced; more than eighty revelations had been given to the Saints; and the place of the New Jerusalem had been identified. It would be difficult to argue that those of us living in this century have yet grown up into an understanding and an appreciation of the flood of light granted during these few short years. Revelations of the Restoration, 607)

63 And as I said unto mine apostles, even so I say unto you, for you are mine ^aapostles, even God's high priests; ye are they whom my Father hath ^bgiven me; ye are my ^cfriends; **(The office of an apostle had not yet been restored. It would be another two and half years before this would take place (D&C 107). An apostle is a messenger or an emissary for someone else. In the context of the gospel, he is a special witness of the Lord and his gospel. Those to whom reference is made in this verse were high priests who had proven faithful in both delivering the message of the restored gospel and in testifying of its verity; thus, the Lord refers to them as both his friends and as apostles.** Revelations of the Restoration, 608-09)

64 Therefore, as I said unto mine apostles I say unto you again, that every ^asoul who ^bbelieveth on your words, and is baptized by water for the ^cremission of sins, shall ^dreceive the Holy Ghost.

65 And these ^asigns shall follow them that believe—

66 In my name they shall do many wonderful ^aworks;

67 In my ^aname they shall cast out devils;

68 In my name they shall ^aheal the sick;

69 In my name they shall ^aopen the eyes of the blind, and unstop the ears of the deaf;

70 And the tongue of the dumb shall speak;

71 And if any man shall administer ^apoison unto them it shall not hurt them;

72 And the ^apoison of a serpent shall not have power to harm them. ("When faith comes," Joseph Smith explained, "it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear

when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attended, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent—whom to know is eternal life" (*Lectures on Faith*, 7:20). Revelations of the Restoration, 609)

73 But a commandment I give unto them, that they shall not ^aboast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

74 Verily, verily, I say unto you, they who believe not on your words, and are not ^abaptized in water in my name, for the ^bremission of their sins, that they may receive the Holy Ghost, shall be ^cdannned, and shall not come into my Father's kingdom where my Father and I am.

75 And this revelation unto you, and commandment, is in force from this very hour upon all the ^aworld, and the gospel is unto all who have not received it.

76 But, verily I say unto all those to whom the kingdom has been given—from you it ^amust be ^bpreached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil ^chearts of unbelief, and your brethren in Zion for their ^drebellion against you at the time I sent you.

77 And again I say unto you, my friends, for from henceforth I shall call you ^afriends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power;

78 For I suffered them not to have ^apurse or scrip, neither two coats.

79 Behold, I ^asend you out to ^bprove the world, and the laborer is worthy of his ^chire.

80 And any man that shall go and preach this ^agospel of the kingdom, and fail not to continue ^bfaithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a ^chair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

81 Therefore, take ye no ^athought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.

82 For, ^aconsider the ^blilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these.

83 For your ^aFather, who is in heaven, ^bknoweth that you have need of all these things.

84 Therefore, let the morrow take ^athought for the things of itself.

85 Neither take ye thought beforehand ^awhat ye shall say; but ^btreasure up in your minds continually the words of life, and it shall be ^cgiven you in the very hour that portion that shall be meted unto every man.

86 Therefore, let no man among you, for this commandment is unto all the ^afaithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

87 Behold, I send you out to ^areprove (convict) the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

88 And whoso ^areceiveth you, there I will be also, for I will go ^bbefore your face. I will be on your right hand and on your left, and my ^cSpirit shall be in your hearts, and mine ^dangels round about you, to bear you up.

89 Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

90 And he who feeds you, or clothes you, or gives you money, shall in nowise ^alose his reward.

91 And he that doeth not these things is not my disciple; by this you may know ^amy disciples.

92 He that receiveth you not, go away from him alone by yourselves, and ^acleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. (Missionaries are not encouraged to do this today. Cursing people is left to the General Authorities.)

93 And in whatsoever village or city ye enter, do likewise.

94 Nevertheless, **search diligently** and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

95 Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me;

96 For I, the ^aAlmighty, have laid my hands upon the nations, to ^bscourge them for their ^cwickedness.

97 And ^aplagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut ^bshort in righteousness—

98 Until all shall ^aknow me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall ^bsee eye to eye, and shall lift up their voice, and with the voice together ^csing this new song, saying:

99 The Lord hath brought again Zion;

The Lord hath ^aredeemed his people, ^bIsrael,

According to the ^celection of ^dgrace,

Which was brought to pass by the faith

And ^ccovenant of their fathers.

100 The Lord hath redeemed his people;

And Satan is ^abound and ^btime is no longer.

The Lord hath gathered all things in ^cone.

The Lord hath brought down ^dZion from above.

The Lord hath ^ebrought up Zion from beneath.

101 The ^aearth hath travailed and ^bbrought forth her strength;

And truth is established in her bowels;

And the heavens have smiled upon her;

And she is clothed with the ^cglory of her God;

For he ^dstands in the midst of his ^epeople.

102 Glory, and honor, and power, and might,

Be ascribed to our God; for he is full of ^amercy,

Justice, grace and truth, and ^bpeace,

Forever and ever, Amen.

103 And again, verily, verily, I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have ^afamilies, and receive ^bmoney by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good.

104 And let all those who have not families, who receive ^amoney, send it up unto the bishop in Zion, **(Edward Partridge)** or unto the bishop in Ohio **(Newell K. Whitney)**, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

105 And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the ^apoor, and go on your way rejoicing.

106 And if any man among you be ^astrong in the Spirit, let him take with him him that is ^bweak, that he may be ^cedified in all ^dmeekness, that he may become strong also.

107 **Therefore, take with you those who are ordained unto the ^alesser priesthood, and send them ^bbefore you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.**

108 Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

109 Therefore, let every man stand in his own ^aoffice, and ^blabor in his own calling; and let not the ^chead say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

110 Also the body hath need of every ^amember, that all may be ^bedified together, that the system may be kept perfect. **(All are to labor as they have been called, free from envy and free from the spirit of**

criticism. The great principle being, it is not where you serve but how you serve that brings forth the promises of heaven. Revelations of the Restoration, 612)

111 And behold, the ^ahigh priests should travel, and also the elders, and also the lesser ^bpriests; but the ^cdeacons and ^dteachers should be appointed to ^ewatch over the church, to be standing ministers unto the church.

112 And the bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor to ^aadminister to their wants by ^bhumbling the rich and the proud.

113 He should also employ an ^aagent to take charge and to do his secular business as he shall direct.

114 Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those ^acities with the sound of the gospel, with a loud voice, of the ^bdesolation and utter abolishment which await them if they do reject these things.

115 For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them ^adesolate. **(Wilford Woodruff prophesied: That was in the days when Presidents Benson and Maughan presided over us; that was before New York was destroyed by an earthquake; it was before Boston was swept into the sea, by the sea heaving itself beyond its bounds; it was before Albany was destroyed by fire; yea, at that time you will remember the scenes of this day. Treasure them up and forget them not.’ President Young followed and said: ‘What Brother Woodruff has said is revelation and will be fulfilled.’” (In Lundwall, *Temples of the Most High*, pp. 97–98.))**

116 Let him ^atrust in me and he shall not be ^bconfounded; and a ^chair of his head shall not fall to the ground unnoticed.

117 And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, ^areproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of ^babomination in the last days. (The term is the same as abomination of desolation (Matthew 24:15; Joseph Smith- Matthew 1:12, 32), and the "abomination that maketh desolate" (Daniel 12:11; 9:27). **The conditions of desolation, born of abomination and wickedness, as spoken of by Daniel, are destined to occur twice. The first occurrence centered in the destruction of Jerusalem in 70 A.D.; the second occurrence will be when these events repeat themselves in the last days.**

Drawing upon this imagery, this text uses the phrase "desolation of abomination" to describe the latter-day terrors that will be poured out upon the wicked wherever they may be. That the pure and honest in heart may escape these desolations, the Lord sends his missionaries to raise a warning voice (D&C 84:114, 117). To this end President Joseph Fielding Smith observed: "When we become ripe in iniquity, then the Lord will come. I get annoyed sometimes at some of our elders who when speaking say the Lord will come when we all become righteous enough to receive him. The Lord is not going to wait for us to get righteous. When he gets ready to come, he is going to come—when the cup of iniquity is full— and if we are not righteous then, it will be just too bad for us, for we will be classed among the ungodly, and we will be as stubble to be swept off the face of the earth, for the Lord says wickedness shall not stand. "Do not think the Lord delays his coming, for he will come at the appointed time, not the time which I have heard some preach when the earth becomes righteous enough to receive him. . . .

Christ will come in the day of wickedness, when the earth is ripe in iniquity and prepared for the cleansing, and as the cleanser and purifier he will come, and all the wicked will be as stubble and will be consumed" (*Doctrines of Salvation*, 3:3). Revelations of the Restoration, 613-14)

118 For, with you saith the Lord ^aAlmighty, I will ^brend their ^ckingdoms; I will not only ^dshake the earth, but the ^estarry heavens shall tremble.

119 For I, the Lord, have put forth my hand to exert the ^apowers of heaven; ye cannot see it now, yet a ^blittle while and ye shall see it, and know that I am, and that ^cI will ^dcome and reign with my people.

120 I am ^aAlpha and Omega, the beginning and the end. Amen.