

Come Follow Me Lesson 33

August 9-15

D&C 88

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(The revelation recorded in Doctrine and Covenants 88 was given through the Prophet Joseph Smith at Kirtland, Ohio, in the translating room of the Whitney store. Receipt of the revelation spanned three days, 27 through 28 December 1832, and 3 January 1833. Fredrick G. Williams, who recorded the revelation and kept the minutes of this conference, wrote as follows: "A conference of High Priests assembled in the translating room in Kirtland Ohio on the 27th day of Dec. A.D. 1832 . . . Bro Joseph arose and said, to receive revelation and the blessing of Heaven it was necessary to have our minds on God and exercise faith and become of one heart and of one mind. Therefore he recommended all present to pray separately and vocally to the Lord for [Him] to reveal His will unto us concerning the upbuilding of Zion & for the benefit of the saints and for the duty and employment of the Elders. Accordingly we all bowed down before the Lord, after which each one arose and spoke in his turn his feelings and determination to keep the commandments of God. And then proceeded to receive a revelation [D&C 88] concerning the duty [not legible] above stated. [At] 9 o'clock P.M., the revelation not being finished, the conference adjourned and commenced by prayer [and] thus proceeded to receive the residue of the above revelation. And it being finished and there being no further business before [the council], the conference closed the meeting by prayer, in harmony with the brethren and gratitude to our Heavenly Father for the great manifestation of His Holy Spirit during the setting of the conference" (*Kirtland Council Minute Book*, 3-4; spelling standardized). The revelation was designated by the Prophet as "the 'olive leaf' which we have plucked from the Tree of Paradise, the Lord's message of peace to us" (Smith, *History of the Church*, 1:316). Verses 127 through 141 were received 3 January 1833. Revelations of the Restoration, 626)

Joseph Smith Papers – 293, 507

Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, December 27, 1832. HC 1: 302–312. It was designated by the Prophet as the “olive leaf . . . plucked from the Tree of Paradise, the Lord’s message of peace to us.” It appears from the historical records that portions of this revelation were received on December 27 and 28, 1832, and January 3, 1833.

1–5, Faithful saints receive that Comforter which is the promise of eternal life; 6–13, All things are controlled and governed by the light of Christ; 14–16, The resurrection comes through the redemption; 17–31, Obedience to celestial, terrestrial, or telestial law prepares men for those respective kingdoms and glories; 32–35, Those who will to abide in sin remain filthy still; 36–41, All kingdoms are governed by law; 42–45, God hath given a law unto all things; 46–50, Man shall comprehend even God; 51–61, The parable of the man sending his servants into the field and visiting them in turn; 62–73, Draw near unto the Lord, and ye shall see his face; 74–80, Sanctify yourselves and teach one another the doctrines of the kingdom; 81–85, Every man who hath been warned should warn his neighbor; 86–94, Signs, upheavals of the elements, and angels prepare the way for the coming of the Lord; 95–102, Angelic trumps call forth the dead in their order; 103–116, Angelic trumps proclaim the restoration of the gospel, the fall of Babylon, and the battle of the great God; 117–126, Seek learning, establish a house of God [a temple], and clothe yourselves with the bond of charity; 127–141, Order of the school of the prophets set forth, including the ordinance of washing of feet.

1 VERILY, thus saith the Lord unto you who have assembled yourselves together (Meeting with the Prophet on this occasion were Joseph Smith Sr., Sidney Rigdon, Orson Hyde, Hyrum Smith, Samuel H. Smith, Newel K. Whitney, Frederick G. Williams, Ezra Thayer, and John Murdock, all of whom were high priests (Cook, *Revelations*, 181). *Revelations of the Restoration*, 627) to receive his will concerning you:

2 Behold, this is pleasing unto your Lord, and the angels ^arejoice over you; the ^balms (works of righteousness) of your prayers have come up into the ears of the Lord of ^cSabaoth, and are recorded in the ^dbook of the names of the sanctified, even them of the celestial world. (The book of life, meaning the book in which the names of those who will inherit eternal life, is here called "the book of the names of the sanctified." The names of the faithful are recorded here even while they are in mortality (*Teachings of the Prophet Joseph Smith*, 9) and blotted out in the event of wickedness (Revelation 13:8; 17:8; 22:19). In the instance of this verse, it appears that their prayers are also recorded there. And if prayers are recorded there, then we might wonder if sermons would also be so recorded. And if sermons were recorded there, we would suppose that all their works of righteousness would be so recorded. *Revelations of the Restoration*, 627)

3 Wherefore, I now send upon you another ^aComforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of ^bpromise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. **(This and the following verse are confusing because in the "testimony of John" Christ promised his disciples two Comforters. The Comforter known to the generality of mankind as the first Comforter, or the Holy Ghost, was promised to them as "another Comforter" (John 14:16), because during their ministry he had been their Comforter. He then promised them a second Comforter, having reference to his personal appearance (John 14:18-23). In a subsequent revelation the Prophet stated, "John 14:23—The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false" (D&C 130:3). This verse draws upon the language of John 14:16, in which the phrase "another Comforter" has reference to the Holy Ghost. "The word *another* literally means 'another of the same kind,' that is, 'someone like Jesus Himself who will take His place and do His work.' The Greek word translated in the King James Version as Comforter is *paraclete*, 'one called to stand along side of.' Other meanings include 'a friend, especially a legal friend.' The word refers to 'a counselor who supports a defendant at a trial. The Spirit, then, will be the great defender of the disciples.' Other translations render the passage as 'another Helper' (New King James Version), 'another Counselor' (New International Version), and even 'another Advocate' (New Revised Standard Version; see also Revised English Bible). Although ultimately Christ is our Advocate with the Father (see D&C 45:3-5), the Savior has sent his Spirit to convict us of sin, convince us of the truth, and direct us toward righteousness (see John 16:8-11). The *paraclete* was 'any person who helped someone in trouble with the law. The Spirit will always stand by Christ's people.' The Holy Ghost, 'one called alongside to help,' would be that member of the Godhead who 'encourages and exhorts' the Saints" (Millet, "Ministry of the Holy Ghost," 180). *Revelations of the Restoration*, 627-28 The promises in these four verses were given to the ten men who had assembled in conference: Joseph Smith Sr., Sidney Rigdon, Orson Hyde, Joseph Smith Jr., Hyrum Smith, Samuel H. Smith, Newel K. Whitney, Frederick G. Williams, Ezra Thayer, and John Murdock. These ten men were promised "another Comforter" (v. 3). The Prophet Joseph Smith explained that "there are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence, . . . expanding the mind, enlightening the understanding, and storing the intellect with present knowledge. . . . "The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this *The olive tree, a symbol of peace* generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of**

hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses. . . . “Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.”

(*Teachings*, pp. 149–51.) Some have thought that the phrase “another Comforter” in Doctrine and Covenants 88:3 refers to the Second Comforter, or a personal visit from the Savior. However, the Lord in this verse promised that this Comforter would “abide in your hearts.” The scriptures tell us elsewhere that “the appearing of the Father and the Son [referred to in John 14:23] is a personal appearance; and the idea that the Father and the Son dwell in a man’s heart is an old sectarian notion, and is false” (D&C 130:3). **The Comforter promised in Doctrine and Covenants 88 is “the Holy Spirit of promise” (v. 3), “the promise which I give unto you of eternal life” (v. 4).** Elder Bruce R. McConkie said of this passage: “In a revelation to certain selected saints in this dispensation, the Lord said that the alms of their prayers were ‘recorded in the book of the names of the sanctified, even them of the celestial world’ (D. & C. 88:2), which is to say that they were among those who had ‘overcome by faith,’ and were ‘sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.’ (D. & C. 76:53.) . . . “These saints, like their Ephesian Brethren before them, had been called and chosen ‘before the foundation of the world’ that they ‘should be holy and without blame’ before the Lord, through baptism and obedience (Eph. 1:4–7), which is the sole course by which men can sanctify their souls (3 Ne. 27:19–20), thereby qualifying to have their names recorded ‘in the book of the names of the sanctified.’ (D. & C. 88:2.) They had then earned the right by faith and devotion to have the seal of divine acceptance placed on the conditional promises which they had theretofore made. **They now had the sure ‘promise . . . of eternal life’** (D. & C. 88:4), which eternal life is the name of the kind of life which God our Heavenly and Eternal Father lives, and they were prepared to receive the Second Comforter.” (*Doctrinal New Testament Commentary*, 3:338–39.) The deep peace such a promise could bring alone justifies the title Olive Leaf.)

4 **This Comforter is the ^apromise which I give unto you of ^beternal life, even the ^cglory of the celestial kingdom; (When the Holy Spirit of Promise ratifies our ordinances, we will be exalted.)**

5 Which glory is that of the church of the ^aFirstborn, even of God, the holiest of all, through Jesus Christ his Son—

6 He that ^aascended up on high, as also he ^bdescended below all things, in that he ^ccomprehended all things, that he might be in all and through all things, the ^dlight of truth;

7 Which truth shineth. This is the ^alight of Christ. As also he is in the sun, and the **light** of the sun, and the power thereof by which it was ^bmade.

8 As also he is in the moon, and is the **light** of the moon, and the power thereof by which it was made;

9 As also the **light** of the stars, and the power thereof by which they were made;

10 And the earth also, and the power thereof, even the earth upon which you ^astand.

11 And the **light** which shineth, which giveth you **light**, is through him who enlighteneth your eyes, which is the same **light** that quickeneth your ^aunderstandings;

12 Which ^alight proceedeth forth from the presence of God to ^bfill the immensity of space—

13 The ^alight which is in all things, which giveth ^blife to all things, which is the ^claw by which all things are governed, even the ^dpower of God who ^esitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. **(Joseph Smith is the great revelator of Christ for our dispensation. We learn more about our eternal Father, his Only Begotten Son, and of the laws that govern the endless expanses of eternity from his lips than from any other man who ever lived.** In this revelation that was plucked, as he said, from the Tree of Paradise, we read a breathtaking testimony of Christ and the light that emanates from him. **Where else are we told that Christ is the light of the sun, the moon, and the stars? Where else do we read that there are no laws save he gave them? No power save it is his? No knowledge or intelligence save it comes from him! No power for good save it comes of him! How puny the views of men who would have us believe that he obtained his exalted status by mastery of laws when the testimony of holy writ is that he is source and author of them all. How lame the notion that he is endlessly learning when the words of revelation assure us that he is the source of all knowledge, all wisdom, all understanding, that he is above all, and in all, and through all! Indeed, all things testify of him—for without him they are not. We do not even begin to comprehend the length or breadth, the majesty or greatness of his power. Nevertheless, this we do know: His light fills the immensity of space—it is in greater or lesser measure everywhere present.** Light is the source of his power and the law by which all things are governed. His light is the power that gives life to all things. His light enlightens the mind and quickens the understanding of every person born into this world. The light of Christ strives with men (the Holy Ghost testifies but does not strive) unless and until they rebel against light and truth, at which time it ceases to strive and withdraws from them. Those who follow that light will receive more light and that light will grow brighter and brighter until the perfect day. Revelations of the Restoration, 628-29 President Joseph Fielding Smith explained that the **“Light of Christ is not a personage. It has no body. I do not know what it is as far as substance is concerned; but it fills the immensity of space and emanates from God. It is the light by which the worlds are controlled, by which they are made. It is the light of the sun and all other bodies. It is the light which gives life to vegetation. It quickens the understanding of men, and has these various functions as set forth in these verses.** “It is: ‘The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.’ **“This is our explanation in regard to the Spirit of Christ, or Light of Truth, which every man receives and is guided by. Unless a man had the blessings that come from this Spirit, his mind would not be quickened; there would be no vegetation grown; the worlds would not stay in their orbits; because it is through this Spirit of Truth, this Light of Truth, according to this revelation, that all these things are done.** “The Lord has given to ‘every man that cometh into the world,’ the guidance of the Light of Truth, or Spirit of Jesus Christ, and if a man will hearken to this Spirit he will be led to the truth and will recognize it and will accept it when he hears it. We have seen this demonstrated thousands of times, where men were led to investigate and have had the desire to investigate in spite of the prejudices and traditions which they were taught in the world. “If they refuse to come unto him, then he calls them wicked and they are under the bondage of sin. It seems to me that when a person declares that he is satisfied with his religion and therefore does not care to investigate, it is evidence that he has not hearkened to the Light of Truth which was given him; else he would not have been satisfied with the false religion which he has and would be seeking the truth.” *(Doctrines of Salvation, 1:52–53.)*

14 Now, verily I say unto you, that through the ^aredemption which is made for you is brought to pass the resurrection from the dead. (We are released from the bondage of death and sin through the obedience and sacrifice of Christ; hence, he alone is our Redeemer. Revelations of the Restoration, McConkie, p. 629)

15 And the ^aspirit and the ^bbody are the ^csoul of man.

16 And the ^aresurrection from the dead is the redemption of the soul.

17 And the redemption of the soul is through him that ^aquickeneth all things, in whose bosom it is decreed that the ^bpoor and the ^cmeekest of the ^dearth shall inherit it.

18 Therefore, it (the earth) must needs be ^asanctified from all ^bunrighteousness, that it may be prepared for the celestial ^cglory; (The cleansing of the earth will take place in two stages, both of which are described as a new heaven and new earth. First it will be returned to that state of sanctity and purity known to it before the Fall. The tenth Article of Faith promises that "the earth will be renewed and receive its paradisiacal glory." In this millennial state all that is of a telestial order will have been destroyed. "Every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth" (D&C 101:24-25). Thereafter the earth will die, be resurrected, and obtain its celestial glory (D&C 88:26). All that is terrestrial will be removed. Only that which is of a celestial nature may remain. "When the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth. For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea" (D&C 29:22-24). Revelations of the Restoration, McConkie, p. 630.)

19 For after it hath filled the measure of its creation, it shall be crowned with ^aglory, even with the presence of God the Father; (Earth to become celestialized.)

20 That bodies who are of the ^acelestial kingdom may ^bpossess it forever and ever; for, for this ^cintent was it made and created, and for this intent are they ^dsanctified.

21 And they who are not ^asanctified through the ^blaw which I have given unto you, even the law of Christ, must inherit ^canother kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

22 For he who is not able to abide the ^alaw of a celestial kingdom cannot ^babide a ^ccelestial glory.

23 And he who cannot abide the law of a ^aterrestrial kingdom cannot abide a terrestrial glory.

24 And he who cannot abide the law of a ^atelestial ^bkingdom cannot abide a telestial ^cglory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory. (The nature of your body in the resurrection will reflect the law you chose to live in mortality. Those living a telestial law, he held, would receive a telestial body, those living a terrestrial law would inherit a terrestrial body, and those complying with the celestial law would obtain a celestial body. Revelations of the Restoration, 631)

25 And again, verily I say unto you, the ^aearth abideth the law of a celestial kingdom, for it filleth the ^bmeasure of its creation, and transgresseth not the law— (Elder Joseph Fielding Smith explained that many in the world "have a very false understanding of what is meant by a spiritual body. They have based their conclusion on the statement that Paul makes that the body is raised a spiritual body, and that flesh and blood cannot inherit the kingdom of God. They cannot conceive in their minds a body raised from the dead, being composed of flesh and bones, quickened by spirit and not by blood. When Paul spoke of the *spiritual* body he had no reference at all to the *spirit* body and there they have made their mistake. They have confused the spiritual body, or, in other words, the body quickened by the spirit, with the body of the spirit alone. . . . "After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones, but they will not be blood bodies, they will no longer be quickened by blood but quickened by the spirit which is eternal and they shall become immortal and shall never die." (In Conference Report, Apr. 1917, pp. 62–63.)

26 Wherefore, it shall be ^asanctified; yea, notwithstanding it shall ^bdie, it shall be ^cquickened again, and shall abide the power by which it is quickened, and the ^drighteous shall ^einherit it.

27 For notwithstanding they die, they also shall ^arise again, a ^bspiritual body. (Not spirit body.)

28 They who are of a **celestial** ^aspirit shall receive the same ^bbody which was a natural body; even ye shall receive your bodies, and your ^cglory shall be that glory by which your bodies are ^dquickened. (In the resurrection our bodies will come forth from the grave as they were laid down. President Joseph F. Smith declared: "It was revealed from God, the fountain of truth, through Joseph Smith the prophet, in this dispensation, that in the resurrection of the dead **the child that was buried in its infancy will come up in the form of the child that it was when it was laid down; then it will begin to develop. From the day of the resurrection, the body will develop until it reaches the full measure of the stature of its spirit, whether it be male or female**" (*Gospel Doctrine*, 24). The body received in mortality is an eternal inheritance. Some question the literalness of resurrecting with the same body, or the same elements that made up the mortal body before the corruption of the flesh destroyed it in the grave. Apparently, a similar comment was included in a talk given by Orson Pratt during the Church's April 1843 general conference in Nauvoo. "To a remark of Elder Orson Pratt's, that a man's body changes every seven years, President Joseph Smith replied: **There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken**" (Smith, *History of the Church*, 5:339). There are many elements of the earth that pass through our bodies as we gain and lose flesh; however, the fundamental parts of our bodies, referred to by the Prophet, will rise with us in the resurrection. Further, **our resurrected bodies will be composed of the same particles that were incorporated in our system during mortality** (Alma 11:43-44; 40:32) Revelations of the Restoration, 631-32. Elder Bruce R. McConkie defined the relationship between a celestial body and a celestial spirit: "Those who by full obedience to gospel requirements develop celestial bodies, gain at the same time *celestial spirits*. Then in the resurrection, when 'the same body which was a natural body,' (that is, the renewed body, the body sanctified by the Spirit, the celestial body) is received back again, 'they who are of a *celestial spirit*' are quickened by a celestial glory and go on to an inheritance in a celestial kingdom. (D&C 88:28.)" (*Mormon Doctrine*, p. 118.) Elder L. Tom Perry indicated that such a condition would be observable in this life: "Surely there would be an obvious difference between one who is attempting to conduct his life as though he were a citizen of the kingdom of God, and one who is conducting his life by the standards made by man. When a person determines to live a higher law, there should be a visible difference, a marked change in his appearance, his actions, the way he treats others, and the way he serves his fellowmen and his God. The scriptures are full of dramatic changes which occurred in the lives of individuals when they were converted to living the law of the Lord." (In Conference Report, Apr. 1979, p. 16; or *Ensign*, May 1979, p. 12.))

29 Ye who are ^aquickened by a portion of the **celestial** ^bglory shall then receive of the same, even a fulness.

30 And they who are quickened by a portion of the ^a**terrestrial** glory shall then receive of the same, even a fulness.

31 And also they who are quickened by a portion of the ^a**telestial** glory shall then receive of the same, even a fulness.

32 And they who remain shall also be ^aquickened; nevertheless, they shall return again to their own place, to enjoy that which they are ^bwilling to receive, because they were not willing to enjoy that which they might have received.

33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

34 And again, verily I say unto you, that which is ^agoverned by law is also preserved by law and perfected and ^bsanctified by the same.

35 That which ^abreaketh a law, and ^babideth not by ^claw, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, ^djustice, nor ^ejudgment. Therefore, **they must remain ^ffilthy still.** (Sons of Perdition.)

36 **All kingdoms have a law given; (Well might the Lord ask of us, as he did of Job so many years ago, "Knowest thou the ordinances of heaven?" (Job 38:33). Do you know the laws that govern the planetary systems and all the endless expanses of the eternities? Can you account for the difference of their motions, and the influences by which they are retained and revolve in their orbits? Sir Isaac Newton, considered by many to be the greatest scientist of all time, identified the law of universal gravitation. Yet, in response to the question, From whence is gravity? he could neither explain nor comprehend. No man, unaided by the power of God, can comprehend "the ordinances of heaven." The God we worship is not a divine scientist. He did not discover law and then harness it for righteous purposes. He is the author and creator of all "the ordinances of heaven and earth" (Jeremiah 33:25; D&C 88:42). Revelations of the Restoration, 633)**

37 And there are many ^akingdoms; for there is no ^bspace in the which there is no ^ckingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. ("We are told here that every part of space is occupied by some 'kingdom'; that each kingdom is governed by law, and that the laws are adapted to the conditions that prevail. Some laws are universal. Such is the law of gravitation, for instance; or the great fundamental moral law, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' Other laws are limited; they vary as the conditions vary. By kingdoms we understand the planets and orbs that circle in space. God is capable of governing them all, because He 'comprehendeth all things, and all things are before Him' (v. 41). God visits all these kingdoms in due time." (Smith and Sjodahl, Commentary, pp. 548–49.))

38 And unto every kingdom is given a ^alaw; and unto every law there are certain bounds also and conditions. **(There is no place in the eternities where God is without authority. There is no border that one can cross to escape his justice or hide from his wrath. He stands supreme. There is no space that is not governed by his law.** Revelations of the Restoration, 633)

39 All beings who abide not in those ^aconditions are not ^bjustified. (To be justified is to be judged to be in compliance with the law. Elder Bruce R. McConkie explained: "Once a law has been ordained, it thereafter operates automatically; that is, whenever there is compliance with its terms and conditions, the promised results accrue. The law of gravitation is an obvious example. Similarly, compliance with the law of faith always brings the gifts of the Spirit. By obedience to celestial law men automatically qualify for a celestial inheritance in eternity; by open rebellion against law, they automatically assure themselves of a place in a kingdom which is not a kingdom of glory" (*Mormon Doctrine*, 433). This would be according to and in compliance with the law of justification. Revelations of the Restoration, 633-34. "We do right for various reasons," said Elder Robert L. Simpson. "Some people do right simply because they don't want to be punished for doing wrong. When we do right for fear of retribution, I think our foundation is very shaky. Another might say, 'I want to do right because I have always been taught that this is the thing to do.' Well, such reasoning is based on hearsay, on the testimony of others, and I think we need to mature beyond that point. I think we need to have our own testimonies instead of the advice of others on a perpetual basis. Others have been heard to say, 'I want to do right just to please my parents,' and although we all should have a desire to please our parents, that reason alone is not sufficient to sustain us throughout eternity. Perhaps you have heard people who have indicated that they are doing the right thing simply because they want to be obedient to God's commands; this, too, is a very high and noble purpose—provided, of course, that obedience is not blind obedience, without personal conviction. But to me the best reason of all is illustrated by the person who feels the desire to do right because he wants to add glory to his Father in heaven. Whatever stage of motivation we find ourselves in, I think we must eventually reinforce this with our own personal testimony that has been built on a foundation of

gospel scholarship and understanding—a testimony which leads us to the life of unselfishness and service, one which finds its highest sanctification in the supreme thought that we are living gospel principles because we desire to glorify his great name.” (“Cast Your Burden upon the Lord,” *New Era*, Jan. 1977, p. 4.)

40 For ^aintelligence cleaveth unto intelligence; ^bwisdom receiveth wisdom; ^ctruth embraceth truth; ^dvirtue loveth virtue; ^elight cleaveth unto light; ^fmercy hath ^gcompassion on mercy and claimeth her own; ^hjustice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things. **(God is not nonjudgmental.** Without judgment—that is the approving of one thing and the disapproving of another—there could be no virtue, no goodness, no righteousness, and no kingdom of light and truth. All that is good stands opposed by that which is not good. All that is true stands opposed by that which is not true. To suppose that God does not discriminate between the two is to deny the very existence of God and all the attributes of godliness. Thus we are commanded to discern spirits by the Spirit and to make righteous judgments (JST Matthew 7:1-3). Revelations of the Restoration, 634)

41 He ^acomprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever. **(The announcement here is not simply that God knows all things but that he constitutes the source of their existence.** All things are an expression of the existence of God. Every truth, every law, every form of existence— all evidence the hand of God. He created them all; there is nothing relative to them that he does not know. Thus he is above all things, he is the source of life to all things, and governs all things. Again, to suppose that there is place or knowledge that is presently beyond God is to suppose that in some place or in some matter God is other than, indeed less than, God. God himself testifies that this is not the case. Revelations of the Restoration, 634)

42 And again, verily I say unto you, he hath given a ^alaw unto all things, by which they move in their ^btimes and their seasons;

43 And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets.

44 And they give ^alight to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all these are ^bone year with God, but not with man.

45 The earth ^arolls upon her wings, and the ^bsun giveth his **light** by day, and the moon giveth her **light** by night, and the stars also give their **light**, as they roll upon their wings in their glory, in the midst of the ^cpower of God.

46 Unto what shall I liken these kingdoms, that ye may understand?

47 Behold, all these are ^akingdoms, and any man who hath ^bseen any or the least of these hath ^cseen God ^dmoving in his majesty and power.

48 I say unto you, he hath seen him; nevertheless, he who came unto his ^aown was not comprehended.

49 The ^alight shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall ^bcomprehend even God, being quickened in him and by him.

50 Then shall ye know that ye have ^aseen me, that I am, and that I am the true ^blight that is in you, and that you are in me; otherwise ye could not abound.

(Parable) 51 Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field. **(Mortal existence of a planet.)**

52 And he said unto the first: Go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance. **(During the millennium the Lord will visit with the righteous for a thousand years and joy will reign on the earth.)**

53 And he said unto the second: Go ye also into the field, and in the second hour I will visit you with the joy of my countenance. **(The second is another earth, etc.)**

54 And also unto the third, saying: I will visit you;

55 And unto the fourth, and so on unto the twelfth.

56 And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord.

57 And then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth.

58 And thus they all received the light of the countenance of their lord, every man in his hour, and in his time, and in his season—

59 Beginning at the first, and so on unto the ^alast, and from the last unto the first, and from the first unto the last;

60 Every man in his own ^aorder, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in his lord, that they all might be glorified.

61 Therefore, unto this parable I will liken all these ^akingdoms, and the ^binhabitants thereof—every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made.

(This parable, given in the context of a discussion about the endless expanses of eternity, is one of the plainest assertions in scripture that there are other inhabited worlds, each of which will be visited by Christ. In each instance the pattern is the same: Christ chooses his servant, appoints to him his labor, and gives the attendant promise that he will, at the appropriate time and season, visit him, which he does. The parable does not suggest that Christ made appearances to anyone other than his appointed servant in each of these worlds. That the resurrected Christ appeared to great multitudes on the various planets following the pattern of his appearance among the Nephites and among various groups of the lost tribes seems a reasonable assumption. It is not, however, the purpose of this parable to make that point. Revelations of the Restoration, 636-37.

Moses saw in vision that the Savior had created many worlds like this earth that were also inhabited (see Moses 1:27–29). The inhabitants of these worlds are sons and daughters of God and are precious in His sight. The Savior is responsible for these creations and visits them in their times and seasons. Elder Orson Pratt explained: “The Lord wanted to represent these kingdoms so that we could understand what he desired to impart, and he gave it as a parable, in order to assist our weak comprehensions. . . . Says the interrogator—‘I do not comprehend this idea of the Lord’s withdrawing from one and going to another.’ In order to comprehend this let us come back to our own globe. Do we not expect that the Lord will, by and by, come and visit us and stay a little while, about a thousand years. Yes, and then we shall be made glad with the joy of the countenance of our Lord. He will be among us, and will be our King, and he will reign as a King of kings and Lord of lords. He will have a throne in Zion, and another in the Temple at Jerusalem, and he will have with him the twelve disciples who were with him during his ministry at Jerusalem; and they will eat and drink with him at his table; and all the people of this globe who are counted worthy to be called Zion, the pure in heart, will be made glad by the countenance of their Lord for a thousand years, during which the earth will rest. Then what? He withdraws. What for? To fulfill other purposes; for he has other worlds or creations and other sons and daughters, perhaps just as good as those dwelling on this planet, and they, as well as we, will be visited, and they will be made glad with the countenance of their Lord. Thus he will go, in the time and in the season thereof, from kingdom to kingdom or from world to world, causing the pure in heart, the Zion that is taken from these creations, to rejoice in his presence. “But there is another thing I want you to understand. This will not be kept up to all eternity, it is merely a preparation for something still greater. And what is that? By and by, when each of these creations has fulfilled the measure and bounds set and the times given for its continuance in a temporal state, it and its inhabitants who are worthy will be made celestial and glorified together. Then, from that time henceforth and for ever, there will be no intervening veil between God and his people who are sanctified and glorified, and he will not be under the necessity of withdrawing from one to go and visit another, because they will all be in his presence.” (In *Journal of Discourses*, 17:331–32.)

62 And again, verily I say unto you, my ^afriends, I leave these ^bsayings with you to ^cponder in your hearts, with this commandment which I give unto you, that ye shall ^dcall upon me while I am near—
63 ^aDraw ^bnear unto me and I will draw near unto you; ^cseek me diligently and ye shall ^dfind me; ask, and ye shall receive; knock, and it shall be opened unto you. (Ask, pray)

64 Whatsoever ye ^aask the Father in my name it shall be given unto you, that is ^bexpedient for you;

65 And if ye ask anything that is not ^aexpedient for you, it shall turn unto your ^bcondemnation. (God will give us what we want if we plead for it. So we need to be careful what we ask for.

No one enjoys being in a situation in which a friend asks something of him that is either improper or inappropriate. Such a request may strain or seriously impair their relationship. The same principles apply in our relationship with our divine Father. The invitation to ask of him has obvious bounds or limits. We ask only for that which is right, proper, expedient, necessary, that which edifies and for which the Spirit directs. To pray improperly is to take the Lord's name in vain, but to trifle with that which is sacred may well, as this text warns, bring "condemnation" (D&C 8:10; 18:18; 75:10; 3 Nephi 18:20; James 4:3). Revelations of the Restoration, 637. Smith and Sjodahl wrote: "There are too many who call upon the Lord only in their expediency when they, in desperation need His help. To these he may not be near, but may be slow to hearken to their pleadings. (Doc. and Cov. 101:7–8.) . . . "Prayer is the most wonderful institution in the kingdom of God, and none was more familiar with it than the Prophet Joseph. But there are many who have no higher conception of it than to regard it as only a means whereby to obtain gifts from God, most often of a material character. Is the gift bestowed? Then the prayer is answered. Is it withheld? Then God did not hear. 'Such theory,' as one has said, 'is obviously too simple and superficial to be true. Prayer is more subtle than this doctrine implies. It may be described as the soul speaking to God and hearing God speak to it. It is, therefore, the deepest and the most wonderful act of which a man is capable, for in it the whole universe is, as it were, concentrated.' . . . "Whatsoever ye ask the Father in my name.' That is the prayer that is acceptable to God. To pray in the name of the Lord is to ask as one belonging to Him—one accepted by Him. It is to pray according to the dictation of His Spirit. Such prayers God will hear and grant, if 'expedient for you.' There is quite a difference between the mechanical petition of a street beggar and the request of one who is a friend of the son in the house. The latter is treated as the son. What is good for him he will receive. Bishop Hall well says: "What God requires and looks at, is neither the arithmetic of our prayers—how many they are; not the rhetoric of our prayers—how eloquent they be; nor the geometry of our prayers—how long they be; nor the music of our prayers—how sweet our voice may be; nor the logic, nor the, method, nor even the orthodoxy of our prayers.' "God looks to our welfare, even when He does not give us that for which we ask. If we were to pray for, and receive what is not good for us, it would be for our condemnation." (Commentary, pp. 551–52.))

66 Behold, that which you hear is as the ^avoice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is ^bSpirit; my Spirit is truth; ^ctruth abideth and hath no end; and if it be in you it shall abound.

67 And if your eye be ^asingle to my ^bglory, your whole bodies shall be filled with **light**, and there shall be no darkness in you; and that body which is filled with **light** ^ccomprehendeth all things.

68 Therefore, ^asanctify yourselves that your ^bminds become ^csingle to God, and the days will come that you shall ^dsee him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (The Lord will speak to us through the Spirit in how own time and in his own way. Many people do not understand this principle. They believe that when they are ready and when it suits their convenience, they can call upon the Lord and he will immediately respond, even in the precise way they have prescribed. Revelation does not come that way... The principle stated in D&C 88:68 applies to every communication from our Heavenly Father... We cannot force spiritual things. Dallin H. Oaks, Ensign, May 1997, p. 10-11. **It is the right of all members of the house of Israel to see their King and enjoy His presence. This is a specific promise to those who will sanctify themselves. In several places in the Doctrine and Covenants the promise is given that one can see**

God (see D&C 50:45–46; 67:10; 93:1). However, since no unclean thing can dwell in God's presence, we must be sanctified to see Him and come into His presence. "The meaning of 'sanctification' is explained in the words that follow, 'That your minds become single to God.' Our Lord had regard only to the glory of the Father, when he undertook the salvation of man. To follow in His footsteps and to be able to say at all times, truthfully, 'Thine be the honor,' is to be sanctified; that is to be a Saint." (Smith and Sjodahl, Commentary, p. 552.)

69 Remember the great and last promise which I have made unto you; cast away your ^aidle thoughts and your ^bexcess of ^claughter far from you. (The text directs the avoidance of "excess," not of laughter. **Laughter is an essential ingredient of good health. In excess, any virtue or wholesome thing becomes a vice. No light-mindedness was to exist in the School of the Prophets (D&C 88:121).** Revelations of the Restoration, 639)

70 Tarry ye, tarry ye in this place, and call a ^asolemn assembly, even of those who are the first ^blaborers in this last kingdom. (Solemn assemblies are meetings of a particularly solemn or sacred nature. Their attendance is limited by both worthiness and invitation. They are not for the world. **Generally they are of three kinds: a temple dedication, the sustaining of a new presidency of the Church, and special priesthood leadership meetings held in temples.** In the context of this revelation, two special solemn assemblies were anticipated. First, the meetings at which the "first laborers" would be washed and anointed prior to the dedication of the Kirtland Temple; and second, the dedication of the temple itself. Of the first of these solemn assemblies the Prophet explained, "We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here. "The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official members shall meet, we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor received in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial kingdom of God, and enjoy it forever. "You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such as are possessed of his spirit, and are willing to keep it: for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindreds, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes" (*Teachings of the Prophet Joseph Smith*, 91-92). Revelations of the Restoration, 639-640)

71 And let those whom they have warned in their traveling call on the Lord, and ^aponder the ^bwarning in their hearts which they have received, for a little season.

72 Behold, and lo, I will take care of your ^aflocks, and will raise up elders and send unto them.

73 Behold, **I will ^ahasten my work in its time.**

74 And I give unto you, who are the first ^alaborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and ^bsanctify yourselves; yea, purify your hearts, and ^ccleanse your hands and your feet before me, that I may make you ^dclean;

75 That I may testify unto your ^aFather, and your God, and my ^bGod, that you are clean from the ^cblood of this wicked generation; that I may fulfil this promise, this great and last ^dpromise, which I have made unto you, when I will. (In all dispensations and generations the faithful servants of the Lord have been endowed with power from on high and commissioned to raise the warning voice in order that they not be responsible for the sins of those they failed to teach (Jacob 1:19). In this process they sanctify themselves that they might receive the blessings of heaven. **"All who are prepared, and are sufficiently pure to abide the presence of the Savior, will see Him in the solemn assembly,"** said Joseph Smith (*Teachings of the Prophet Joseph Smith*, 92). **The solemn assembly was held in the Kirtland Temple, 30 March 1836, three days after it had been dedicated.** The *History of the Church* records the events of that day, according to Joseph Smith. Revelations of the Restoration, 640)

76 Also, I give unto you a commandment that ye shall continue in ^aprayer and fasting from this time forth. **(We have been counseled to fast on fast Sunday. If additional fasting is necessary it should be considered carefully and not done in excess.)**

77 And I give unto you a commandment that you shall ^ateach one another the ^bdoctrine of the kingdom.

78 Teach ye diligently and my ^agrace shall attend you, that you may be ^binstructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

79 Of things both in ^aheaven **(astronomy)** and in the earth, **(cultivation of the soil)** and under the earth; **(Mineralogy, geology, etc.)** things which have been, **(history)** things which are, **(current events)** things which must ^bshortly come to pass; **(prophecies)** things which are at home, **(domestic politics)** things which are abroad; **(foreign politics)** the wars and the perplexities of the ^cnations, and the judgments which are on the land; **(the signs of the times)** and a ^dknowledge also of countries and of kingdoms—**(physical and political geography, languages, etc.)** **(“These studies, the Lord considers necessary. [D&C 88:80 quoted.] God does not require all His servants to become doctors, or professors, or even profound students of these subjects, but He expects them to know enough of these things to be able to magnify their callings as His ambassadors to the world.” (Priesthood and Church Government, pp. 55–56.) Doctrine and Covenants 88:77–80 explains that as the Saints diligently teach one another the doctrines of the kingdom, they can be instructed more perfectly in all these other subjects. John A. Widtsoe))**

80 That ye may be prepared in all things when I shall send you again to ^amagnify the calling whereunto I have called you, and the ^bmission with which I have commissioned you. (John A. Widtsoe: Theology is not the only subject in which the Elders should be interested. They should study: Things both in heaven—Astronomy. And in the earth—Everything pertaining to the cultivation of the soil. And under the earth—Mineralogy, geology, etc. Things which have been—History, in all its branches. Things which must shortly come to pass—Prophecies. Things which are at home and abroad—Domestic and foreign politics. Wars—perplexities—judgment—The signs of the times by which the observer may know that the day of the Lord is at hand. A knowledge of countries and kingdoms—physical and political geography, languages, etc. These studies, the Lord considers necessary. [Sec. 88:80.] God does not require all His servants to become doctors, or professors, or even profound students of these subjects, but He expects them to know enough of these things to be able to magnify their calling as His ambassadors to the world. (Priesthood and Church Government, 1950, pp. 55-56.) Ignorance and the

gospel are as antithetical as light and darkness. Schools and learning can no more be separated from the principles of salvation than faith and repentance. Here the command is given that we teach one another. **True it is that in the pursuit of an education, many of our teachers will not be people of faith. We anxiously receive whatever light they have, but we do not look to them to set the perimeters of our faith or to determine our standards. The curriculum in which Latter-day Saints should be conversant, according to the Lord, includes things in the heavens, things on the earth and under the earth, things which have been and which are, things which must shortly come to pass, things at home, and things abroad. This, the Lord said, will prepare us "to magnify" our callings to take the message of salvation to all that will hear it. It is important that Latter-day Saints not lose sight of the Lord's purpose for directing his Saints to be conversant in secular subjects. There is no implication in this revelation that we will find salvation in secular learning. Salvation comes only through the atonement of Christ and our obedience to the laws and ordinances he has instituted for that purpose. No amount of secular learning will ever substitute for that faith or those principles. For this reason, this revelation includes the direction to first teach doctrine, "the law of the gospel," that which is "expedient," that we might understand the order of things in the kingdom of God.** Revelations of the Restoration, 641)

81 Behold, I sent you out to ^atestify and warn the people, and it becometh every man who hath been warned to ^bwarn his neighbor. (All who have been warned of an impending danger have an obligation to warn others. This is true regardless of whether they choose to heed the warning or not. If I have been warned of the necessity of repentance and baptism and choose not to comply, I still have the obligation to warn family and friends that they must repent and be baptized. Revelations of the Restoration, 641)

82 Therefore, they are left ^awithout excuse, and their sins are upon their ^bown heads.

83 He that ^aseeketh me ^bearly shall find me, and shall not be forsaken.

84 Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the ^aGentiles for the last time, as many as the mouth of the Lord shall name, to ^bbind up the law and ^cseal up the testimony, and to prepare the saints for the hour of judgment which is to come;

85 That their souls may escape the wrath of God, the ^adesolation of abomination which awaits the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not the ^bfirst elders continue in the vineyard until the mouth of the Lord shall ^ccall them, for their time is not yet come; their garments are not ^dclean from the blood of this generation.

86 Abide ye in the ^aliberty wherewith ye are made ^bfree; ^centangle not yourselves in ^dsin, but let your hands be ^eclean, until the Lord comes. **(Servants of the Lord must be free from the bondage of sin, the slavery of addiction, the darkness of ignorance, the meanness of prejudice, the shallowness of idleness, the stench of uncleanness, and all things that would be offensive to the light of Christ and the companionship of the Holy Ghost.** The servants of the Lord should not take as their companion any spirit unworthy of the message they bear. Revelations of the Restoration, p. 643. Joseph F. Smith: Some people think it is a dreadful sin for a people like the Latter-day Saints to claim that they believe with all their souls that the world would be better if only the laws of God were enforced in the world. Some people think that if God's authority, God's law, if God's righteousness were to be enforced among the children of men that it would deprive men of their liberties, it would bring them into bondage, and that it would debase and degrade them. We do not look at this in this way. **We believe that God's will is to exalt men; that the liberty that comes through obedience to the Gospel of Jesus Christ is the greatest measure of liberty that can come to man.** There is no liberty that men enjoy or pretend to enjoy in the world that is not founded in the will and in the law of God and that does not have the truth for its underlying principle and foundation. It is error that makes bondsmen. It is untruth that degrades mankind. It is error and the lack of knowledge of God's laws and God's will that leaves men in the world on a par with the brute creation; for they have no higher instincts, no higher principle, no higher incentive, no higher aspiration than the brute world if they have not some inspiration that comes from a higher source than man himself. (CR, April 1904, pp. 3-4.))

87 For not many days hence and the ^aearth shall ^btremble and reel to and fro as a drunken man; and the ^csun shall ^dhide his face, and shall refuse to give light; and the moon shall be bathed in ^eblood; and the stars shall become exceedingly angry, and shall ^fcast themselves down as a fig that falleth from off a fig-tree.

88 And after your ^atestimony cometh wrath and indignation upon the people.

89 For after your testimony cometh the testimony of ^aearthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

90 And also cometh the testimony of the ^avoice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

(George Q. Cannon: The Lord has said unto his servants that: [Sec. 88:88-90, quoted.] "Ah" but says sapient man, clergymen and others "we have had hundreds of earthquakes and wars and famines and pestilences; we have had thunderings, lightnings, tempests, and the sea heaving itself beyond its bounds; but the end has not come yet; and we think those who view such events as the messages of wrath from Heaven, are the victims of a vulgar superstition." Yes, and in their very anxiety to escape deception and superstition, they will become the victims of both; the voices of the elements—nature's voice speaking in God-like power will be suffered to pass by as unheeded, so far as repentance is concerned, as the voice of feeble though inspired man, until the consumption decreed shall be fulfilled, and the vengeance of rejected and offended God shall be fully executed. (MS, 1863, 25:682.))

91 And all things shall be in ^acommotion; and surely, men's ^bhearts shall fail them; for fear shall come upon all people. (Why do natural disasters happen? To cause us to return to God and repent.)

92 And ^aangels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the ^bjudgment of our God is come.

Behold, and lo, the ^cBridegroom cometh; go ye out to meet him. (Orson Pratt: **After these great judgments [Sec. 88:88-91] are poured upon the nations of the earth, then will be fulfilled the words which I have read. [Sec. 88:92, quoted.] After these angels have flown through the midst of heaven calling upon the inhabitants of the earth to prepare for the coming of the Bridegroom, seven more angels are to sound their trumps. The first one sounds, and his proclamation is concerning great Babylon. [Sec. 88:94, quoted.] There must be something connected with the sounding of this trump that is miraculous in order that all nations may hear it. Any sound that can be produced by mortal man does not reach, generally speaking, over about thirty miles from where it originates, which is a very small space indeed. But there will be something connected with the sounding of the trump of the first of the seven angels which will manifest a power which we know nothing of. The sound of that trump will be heard by all people, nations, kindreds and tongues in the four quarters of our globe. I do not know that the sound will be so much louder than some we have heard, but it will be carried by some miraculous power so that all people will hear it.** "Immediately after the sounding of this trump, there will be silence in heaven for the space of half an hour." Whether the half hour here spoken is according to our reckoning—thirty minutes, or whether it be according to the reckoning of the Lord we do not know. We know that the word hour is used in some portions of the Scriptures to represent quite a lengthy period of time. For instance, we, the Latter-day Saints, are living in the eleventh hour, that is the eleventh period of time [Sec. 33:3] and for aught we know the half hour during which silence is to prevail in heaven may be quite an extensive period of time. During the period of silence all things are perfectly still; no angels flying during that half hour; no trumpets sounding; no noise in the heavens above; but immediately after this great silence the curtain of heaven shall be unfolded as a scroll is unfolded. (JD, December 28, 1873, 16:327-28))

93 **And immediately there shall appear a ^agreat sign in heaven, and all people shall see it together.**

(Joseph Smith: "When the sign appears, God will make its meaning known to the Prophet, Seer and Revelator who at that time may be at the head of the Church, and through him to His people and the world in general. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas

heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of [M]an will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east" (Teachings of the Prophet Joseph Smith, 286-87.) Orson Pratt: After the angels have sounded this in the ears of all living [Sec. 88:92] we are informed that there will be a great sign in the heavens. It is not to be limited so that some few only of the human family can see it; but it is said, "all people shall see it together!" At least, it is to be like our sun seen over one entire side of the globe, and then passing immediately round to the other, or else it will encircle the whole earth at the same time. But the bridegroom does not come then. These are only the preceding events to let the Latter-day Saints and the pure in heart know that these are the times that they may trim up their lamps and prepare for the triumphant appearing of their Lord. (JD, April 8, 1860, 8:50.)

94 And another angel shall sound his trump, saying: That ^agreat ^bchurch, the ^cmother of abominations, (Bruce R. McConkie: The church of the devil is the world; it is all the carnality and evil to which fallen man is heir; it is every unholy and wicked practice; it is every false religion, every supposed system of salvation which does not actually save and exalt man in the highest heaven of the celestial world. It is every church except the true church, whether parading under a Christian or a pagan banner. As Moroni will say in a later era of Nephite history, and as we shall ascertain in our evaluation of Rev. 18:1-24, it is 'secret combinations,' oath-bound societies, and the great world force of Godless communism (Ether 8:14-26)" (Doctrinal New Testament Commentary, 3:541.) that made all nations drink of the wine of the wrath of her ^dfornication, that ^epersecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the ^ftares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it. (This section of the revelation bears a striking similarity to chapters seven through twenty-two in the book of Revelation. The events spoken of by the Revelator are obviously being summarized here so that we might see and understand them in the light of the Restoration. The writings of the Revelator prophetically describe the destruction and calamity that is to precede the return of Christ. The wickedness and destruction described here are soul depressing; but standing behind them is the ultimate promise of the return of Christ. Righteousness will prevail, good will conquer evil, and the enemies of light and truth will be vanquished. Gospel scholar Robert J. Matthews observed: "The Prophet had been involved for many months with making an initial draft of an inspired translation of the New Testament, concluding with the book of Revelation in March 1832. In the process of making the translation, many important things were revealed to him about the gospel and in this case about future events to take place on the earth (D&C 45:60-62). The history of the earth, the ministry of seven angels who play a prominent part in the final judgment scenes, and the opening of the seven seals are significant aspects of the Revelation of John. These were reiterated and partially explained in Doctrine and Covenants 77 as a consequence of the translation and were further enlarged upon in these verses from section 88. Thus we regard this part of section 88 as a further clarification and explanation of the Revelation of John. These are eschatological items—the winding- up events to take place on the earth before it is prepared for the celestial glory. All nations must hear the proclamation of the gospel and be informed of the means of redemption. The earth must die and wickedness be cleansed from off its face. There will be a resurrection of all mankind and a final judgment. Through faith in Jesus the Saint will have gained the victory over sin and death and will be crowned with eternal glory (vv. 106-7). The calamities and convulsive quaking of the earth, the wars and the pestilences spoken of in these verses are the 'details' involved in the larger concept of the earth being prepared for its eternal celestial destiny" ("Olive Leaf," 352). Revelations of the Restoration, p. 643-44)

95 And there shall be ^asilence in ^bheaven for the space of half an hour (Bruce R. McConkie: "What is meant by the half hour of silence has not yet been revealed. If it is to be reckoned on the basis of 'the

Lord's time' of 1000 years to a day, the duration would be some 21 of our years (Abraham 3:4; 2 Peter 3:8)" (Doctrinal New Testament Commentary, 3:498). The phrase comes from Revelation 8:1. **(Several scriptural passages equate silence with God's withholding his judgments upon the wicked. When there is silence in heaven, no judgments are sent upon the earth. Understanding the Book of Revelation, p. 103. One half hour on the time table of Kolob is 21 years. Is this the time between the opening of the seventh seal and the Second Coming? Is this like among the Nephites after the sign of Christ's birth was given, then there was a period of time when the wicked were surprised at the destruction that occurred at his death?);** and immediately after shall the curtain of heaven be unfolded, as a ^cscroll is unfolded after it is rolled up, and the ^dface of the Lord shall be unveiled;

96 And the saints that are upon the earth, who are alive, shall be quickened and be ^acaught up to meet him. (Orson Pratt: About the same time that the Latter-day Saints are quickened, (not immortalized,) there will be Saints that have slumbered and slept for ages, and they are to be quickened and taken up into the heavens. The heathen nations must be redeemed, and the way be prepared for the Lord to dwell upon the earth. **The mortal Saints will then be transfigured and sanctified, but not immortalized. They will be prepared for the millennial reign.** (JD, April 8, 1860, 8:52.))

97 And they who have slept in their graves shall ^acome forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the ^bpillar of heaven— **(At this time the resurrection of those who are celestial will take place (see Notes and Commentary on D&C 88:28). Mortals at the time of the Lord's coming who are living celestial law will be quickened and caught up to meet Him and those who are already resurrected. President Joseph Fielding Smith taught, "This does not mean that those who are living in mortality at that time will be changed and pass through the resurrection, for mortals must remain on the earth until after the thousand years are ended" (Way to Perfection, 298). Rather their bodies will be prepared to dwell on earth during the Lord's millennial reign, when "the earth will be renewed and receive its paradisiacal glory" (Articles of Faith 1:10). After this event they will return to the earth and continue to live as mortals.** Institute Manual, 203-04)

98 They are Christ's, the ^afirst fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God. (Those who lived according to a celestial law will join Christ when he comes. Those Saints who are alive at the time of his coming, those awaiting the day of resurrection in the spirit world, and those who were resurrected with Christ will all join him at the time of his return. "The dead in Christ shall rise first," taught the apostle Paul. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16-17). Revelations of the Restoration, p. 645)

99 And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his ^acoming; who have received their part in that ^bprison which is prepared for them, that they might receive the gospel, and be ^cjudged according to men in the flesh. (Joseph Fielding Smith said: "After the Lord and the righteous who are caught up to meet him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later" (Doctrines of Salvation, 2:296-97). Those who rejected Christ while in the flesh but accepted him in the world of the spirits will come forth in this resurrection to inherit the terrestrial kingdom. Revelations of the Restoration, p. 645. **Wilford Woodruff: I went into a little room where there was a sofa, to pray alone. I felt full of joy and rejoicing at the promises God had made to me through the Prophet. While I was upon my knees praying, my room was filled with light. I looked and a messenger stood by my side. I arose, and this personage told me he had come to instruct me. He presented before me a panorama. He told me he wanted me to see with my eyes and understand with my mind what was coming to pass in the earth before the coming of the Son of Man. He commenced with what the revelations say about the sun being turned to darkness, the moon to blood, and the stars falling from heaven. Those things were all presented to me one after**

another, as they will be, I suppose, when they are manifest before the coming of the Son of Man. [Sec. 45:39-44.] Then he showed me the resurrection of the dead—what is termed the first and second resurrection. In the first resurrection I saw no graves nor anyone raised from the grave. I saw legions of celestial beings, men and women who had received the gospel all clothed in white robes. In the form they were presented to me, they had already been raised from the grave. After this he showed me what is termed the second resurrection. Vast fields of graves were before me, and the Spirit of God rested upon the earth like a shower of gentle rain, and when that fell upon the graves they were opened, and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down. This personage taught me with regard to these things. (DW, November 7, 1896, 53:642.) This passage is a reference to the resurrection of terrestrial beings. After the celestial resurrection, “after the Lord and the righteous who are caught up to meet him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later. In this resurrection will come forth those of the terrestrial order, who were not worthy to be caught up to meet him, but who are worthy to come forth to enjoy the millennial reign. . . . “This other class, which will also have right to the first resurrection, are those who are not members of the Church of the Firstborn, but who have led honorable lives, although they refused to accept the fulness of the gospel. “Also in this class will be numbered those who died without law and hence are not under condemnation for a violation of the commandments of the Lord.” (Smith, *Doctrines of Salvation*, 2:296–97.)

100 And again, another trump shall sound, which is the third trump; and then come ^athe spirits of men who are to be judged, and are found under ^bcondemnation; (Those who inherit the telestial kingdom.)

101 And these are the rest of the ^adead; and they live not again until the ^bthousand years are ended, neither again, until the end of the earth.

102 And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall ^aremain ^bfilthy still. (sons of perdition)

103 And another trump shall sound, which is the fifth trump, which is the fifth angel (Moroni) who committeth the ^aeverlasting gospel—flying through the midst of heaven, unto all nations, kindreds, tongues, and people;

104 And this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth—for ^aevery ear shall hear it, and every knee shall ^bbow, and every tongue shall confess, while they hear the sound of the trump, saying: ^cFear God, and give glory to him who sitteth upon the throne, ^dforever and ever; for the hour of his judgment is come.

105 And again, another angel shall sound his trump, which is the sixth angel, saying: She is ^afallen who made all nations drink of the wine of the wrath of her fornication; she is fallen, is fallen! (When the sixth angel sounds his trump, the judgment on the mother of abominations, the great apostate church, will be carried out. "Babylon is fallen! is fallen!" (Revelation 14:8). Nephi gave the following prophetic description of these events: "And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it. . . . For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and

this is according to the words of the prophet" (1 Nephi 22:13-14, 23). Revelations of the Restoration, 646)

106 And again, another angel shall sound his trump, which is the seventh angel, saying: It is finished; it is finished! The ^aLamb of God hath ^bovercome and ^ctrodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.

107 And then shall the angels be crowned with the glory of his might, and the ^asaints shall be filled with his ^bglory, and receive their ^cinheritance and be made ^dequal with him.

108 And then shall the first angel again sound his trump in the ears of all living, and ^areveal the secret acts of men, and the mighty works of God in the ^bfirst thousand years.

109 And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty ^aworks of God in the second thousand years—

110 And so on, until the seventh angel shall sound his trump; and he shall ^astand forth upon the land and upon the sea, and ^bswear in the name of him who sitteth upon the throne, that there shall be ^ctime no longer; (The phrase "there should be time no longer" comes from Revelation 10:6. Both the Living New Testament translation and the Revised Standard translation render it, "**There should be no more delay,**" and the Amplified translation records, "**There should be no more waiting or delay**" (*Layman's Parallel New Testament*, 908-9). **The idea here is not that time will cease but rather that the righteous will have waited and implored the Lord long enough.**

Satan will be bound, and the time of persecution and evil will have ended. Revelations of the Restoration, 647 **Or, in other words: Time is up.**) and ^dSatan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a ^ethousand years. (Bruce R. McConkie explained: "What does it mean to bind Satan? How is he bound? Our revelation says: 'And in that day Satan shall not have power to tempt any man' (D&C 101:28). Does this mean that power is withdrawn from Satan so that he can no longer entice men to do evil? Or does it mean that men no longer succumb to his enticements because their hearts are so set on righteousness that they refuse to forsake that which is good to follow him who is evil? Clearly it means the latter.

Satan was not bound in heaven, in the very presence of God, in the sense that he was denied the right and power to preach false doctrine and to invite men to walk away from that God whose children they were; nay, in this sense, he could not have been bound in heaven, for even he must have his agency. "How, then, will Satan be bound during the Millennium? It will be by the righteousness of the people. Thus Nephi says: "The time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned." The destruction of the wicked sets the stage for millennial righteousness. When the wicked are burned, those who are left will not be susceptible to the promptings from beneath. 'And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.' During the Millennium, when the Lord reigns, children will grow up in an environment of righteousness. No longer will the calves of Abraham's herds and the lambs of Jacob's flocks be lost in the deserts of sin; no longer will they forage for food by the wayside and drink water from stagnant pools; no longer will they be pulled down by the evils and designs of conspiring men. In the millennial day, in the household of faith, children will be brought up in the nurture and admonition of the Lord, as calves in the stall, as lambs in the sheepcote" (*Millennial Messiah*, 668-69). Revelations of the Restoration, 647-48)

111 And then he shall be ^aloosed for a little season, that he may gather together his armies. ("After the Millennium plus a little season—**perhaps itself another thousand years**— during which men turn again to wickedness, then cometh the end, not of the world, which occurred at the Second Coming, but the end of earth. Then the final battle against Gog and Magog, the battle of the Great God, will be fought. Michael will lead the armies of heaven and Lucifer the legions of hell" (McConkie, *Millennial Messiah*, 22). Revelations of the Restoration, 648)

112 And ^aMichael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. (Michael is Adam, who holds the "keys of salvation" (D&C 78:16) or the "keys of the universe" (*Teachings of the Prophet Joseph Smith*, 157). From the time of Satan's rebellion in premortal councils through the final winding up scenes Michael will lead the armies of the Lord in their battles against Satan. Revelations of the Restoration, 648)

113 And the devil shall gather together his ^aarmies; even the hosts of hell, and shall come up to battle against Michael and his armies.

114 And then cometh the ^abattle of the great God; and the devil and his armies shall be ^bcast away into their own place, that they shall not have power over the saints any more at all. (After the Millennium, Satan, who has been bound, will be loosed for a little season. He will gather his armies together as will Michael, the seventh angel, even the archangel. Then will come "the battle of the great God" in which the devil and his armies will "be cast away into their own place," no longer to have any power over the Saints of God. "This final great battle, in which evil spirits, mortal men, and resurrected personages all participate, will be the end of war as far as this earth is concerned. Then the earth shall be celestialized and become the abode of the righteous forever (D&C 88:16-31, 116)" (McConkie, *Mormon Doctrine*, 75). Revelations of the Restoration, 648)

115 For Michael shall fight their battles, and shall overcome him who ^aseeketh the throne of him who sitteth upon the throne, even the Lamb.

116 This is the glory of God, and the ^asanctified; and they shall not any more see ^bdeath.

117 Therefore, verily I say unto you, my ^afriends, call your solemn assembly, as I have ^bcommanded you.

118 And as all have not ^afaith, (The knowledge of God and those things associated with him must precede faith. We cannot exercise faith in that of which we have no knowledge. Therefore, the Saints are to teach one another that faith might increase among their number. It naturally follows that there is no place in a Church classroom for that which is not productive of faith. Revelations of the Restoration, p. 649) seek ye diligently and ^bteach one another words of ^cwisdom; yea, seek ye out of the best ^dbooks (The Lord's people are to be a literate people. They should be constantly reading good books. As to "the best books," men and women of faith and goodness will always write them. Revelations of the Restoration, p. 649) words of wisdom; seek learning, even by study and also by faith. (Much learning would come to Latter-day Saints were they to couple their study with greater faith. For instance, the revelations of the Restoration—including the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price and the Joseph Smith Translation—can unlock an immeasurable amount of knowledge about the teachings of the Old and New Testaments if we have the faith to allow them to do so. Were we as a people less concerned with having everything that we are told by revelations conform to the findings of the science of our day, our understanding of the origin of man and life beyond the grave would be greatly enhanced. We too are entitled to that same Spirit and the same knowledge known to Joseph Smith and the great prophets of dispensations past in which they, clothed in the robes of righteousness, have had the mysteries of heaven unfolded to them. Revelations of the Restoration, p. 649)

119 ^aOrganize yourselves; prepare every needful thing; and establish a ^bhouse, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; (Although this has reference to the Kirtland temple, it can also apply to our physical bodies since they are temples, too. If we pray, fast, have faith, learn and put proper things in order, we will be temples of God and the Holy Ghost will abide in us. John A. Widtsoe said: The temple is a place of instruction. Here the principles of the gospel are reviewed and profound truths of the kingdom of God are unfolded. If we enter the temple in the right spirit and are attentive, we go out enriched in gospel knowledge and wisdom. Looking Toward the Temple, Ensign, Jan 1972, p. 56-57. Boyd K. Packer: The temple is a great school. It is a house of learning. In the temples the atmosphere is maintained so that it is ideal for instruction on matters that are deeply spiritual. The temple ceremony will not be understood

at first experience. It will be partly understood. Return again and again and again. Return to learn. Things that have troubled you or things that have been puzzling or things that have been mysterious will become known to you. Many of them will be the quiet, personal things that you really cannot explain to anyone else. But to you they are things known. So look toward the temple. Point your children toward the temple. From the days of their infancy, direct their attention to it, and begin their preparation for the day when they may enter the holy temple. Meantime, be teachable yourself, be reverent. Drink deeply from the teachings—the symbolic, deeply spiritual teachings—available only in the temple. *The Holy Temple*, p. 6-8.

120 That your ^aincomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with ^buplifted hands unto the Most High.

121 Therefore, ^acease from all your light speeches, from all ^blaughter, from all your ^clustful desires, from all your ^dpride and light-mindedness, and from all your wicked doings. (“Joyful *laughter* meets with divine approval, and when properly engaged in, it is wholesome and edifying. Incident to the normal experiences of mortality, there is ‘A time to weep, and a time to laugh.’ (Eccles. 3:4.) . . . “Our Lord’s ministers, however, are commanded: ‘Cast away your idle thoughts and your *excess* of laughter far from you.’ (D. & C. 88:69.) Their main concerns should be centered around ‘the solemnities of eternity’ (D. & C. 43:34), with laughter being reserved for occasional needed diversion. Laughter on the sabbath day is expressly curtailed (D. & C. 59:15), and while worshiping and studying in the school of the prophets, the elders were commanded to abstain ‘from all laughter’ (D. & C. 88:121.) This same abstinence should prevail in sacrament meetings and in all solemn assemblies.” (McConkie, *Mormon Doctrine*, p. 432.) Though laughter at the appropriate time is not sin, it must be governed. President Brigham Young said: “I like to be pleased myself; I like to be filled with joy, but if I cannot be filled with joy and gladness that is full of meat and marrow, or, in other words, full of meaning and sense, I would rather retain my gravity. “There is but one step between life and death, between faithfulness and apostasy, between the sublime and the ridiculous. . . . “Never give way to vain laughter.” (In *Journal of Discourses*, 9:290.) President Joseph F. Smith taught: “The Lord has called upon us to be a sober-minded people, not given to much laughter, frivolity and light-mindedness, but to consider thoughtfully and thoroughly the things of his kingdom that we may be prepared in all things to understand the glorious truths of the gospel, and be prepared for blessings to come. . . . “. . . I believe that it is necessary for the Saints to have amusement, but it must be of the proper kind. I do not believe the Lord intends and desires that we should pull a long face and look sanctimonious and hypocritical. I think he expects us to be happy and of a cheerful countenance, but he does not expect of us the indulgence in boisterous and unseemly conduct and the seeking after the vain and foolish things which amuse and entertain the world. He has commanded us to the contrary for our own good and eternal welfare.” (In Conference Report, Oct. 1916, p. 70.) The Prophet Joseph Smith said: “The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search unto and contemplate the darkest abyss, and the broad expanse of eternity— thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men. “How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of his will, from before the foundation of the world!” (*Teachings*, p. 137.) The Prophet instructed the elders to “walk before the Lord in soberness and righteousness,” and “do away with lightmindedness” (*Teachings*, p. 326). Institute Manual, 205-06)

122 Appoint among yourselves a teacher, and let ^anot all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be ^bedified of all, and that every man may have an equal privilege. (The direction here is that one be appointed as the teacher (for it

was not expected that Joseph Smith do all the teaching) and that all be given the opportunity to be heard. There is nothing here that suggests everyone in the School of the Prophets was equal in understanding or that in a class the teacher was obligated to call on those who had not prepared themselves to contribute. This was the School of the Prophets, and all that were in attendance were expected to have the spirit of prophecy. See Doctrine and Covenants 88:134. Revelations of the Restoration, 650)

SCRIPTURE MASTERY: 123 See that ye ^alove one another; cease to be ^bcovetous; learn to impart one to another as the gospel requires.

124 Cease to be ^aidle; cease to be ^bunclean; cease to ^cfind fault one with another; cease to ^dsleep longer than is needful; **retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be ^einvigorated.** (Good seminary scripture)

125 And above all things, clothe yourselves with the bond of ^acharity, as with a mantle, which is the bond of perfectness and ^bpeace.

126 ^aPray always, that ye may not faint, until I ^bcome. Behold, and lo, I will come quickly, and receive you unto myself. Amen.

127 And again, the order of the house prepared for the ^apresidency of the ^bschool of the ^cprophets, established for their instruction in all things that are expedient for them, even for all the ^dofficers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons— (The Whitney Store was the first place where the school of the prophets met. Upon his return to Kirtland, Joseph Smith organized the School of the Prophets in the Newel K. Whitney Store. In this school the visions of the Prophet continued. Of this Zebedee Coltrin, a member of the school, said: "I saw a person passing through the room as plainly as I see you now. Joseph asked us if we knew who it was and answered himself, 'That is Jesus our Elder Brother, the Son of God!'" After the vision closed, Joseph then told those present to resume their former position of prayer. "Again I saw passing through the same room, a personage whose glory and brightness was so great, that I can liken it to nothing but the burning bush that Moses saw, and its power was so great that had it continued much longer I believe it would have consumed us." After this personage had disappeared from the room, Joseph announced that the men had seen the father of the Lord Jesus Christ. Zebedee Coltrin concluded his testimony by saying, "I saw him." The Prophet Joseph, Chapter 6.)

128 And this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him.

129 Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech.

130 And when he cometh into the house of God, for he should be first in the house—behold, this is ^abeautiful, that he may be an ^bexample—

131 Let him offer himself in prayer upon his knees before God, in ^atoken or remembrance of the everlasting covenant.

132 And when any shall come in after him, let the teacher arise, and, with ^auplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:

133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to ^afellowship, in a determination that is fixed, immovable, and unchangeable, to be your ^bfriend and ^cbrother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.

134 And he that is found ^aunworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be ^bpolluted by him.

135 And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same.

136 Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the house of God, in the school of the prophets.

137 And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your ^aedification.

138 And ye shall not receive any among you into this school save he is clean from the ^ablood of this generation;

139 And he shall be received by the ordinance of the ^awashing of feet, for unto this end was the ordinance of the washing of feet instituted. (Orson Pratt gives this description of the ordinances performed in the Kirtland Temple: "When the temple was built, the Lord did not see proper to reveal all the ordinances of the Endowments, such as we now understand. He revealed little by little. . . . These administrations in the Kirtland Temple were revealed, little by little, corresponding with what I have already been saying, that the Lord does not give the fullness at once, but imparts to us according to his own will and pleasure" (*Journal of Discourses*, 19:16). Revelations of the Restoration, 650)

140 And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church.

141 It is to be commenced with prayer; and after partaking of ^abread and wine, he is to gird himself according to the ^bpattern given in the thirteenth chapter of John's testimony concerning me. Amen.