

## Come Follow Me Lesson 42

October 11-17

D&C 115-120

### D&C 115

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 26, 1838, making known the will of God concerning the building up of that place and of the Lord's House. HC 3: 23—25. This revelation is addressed to the presiding officers of the Church. (This section is best known as the revelation that gives the official name of the Church: The Church of Jesus Christ of Latter-day Saints. In the early years of its existence the Church was called "The Church of Christ," "The Church of Jesus Christ," and "The Church of God." This caused some problems for missionaries because many congregations used these names. To distinguish themselves, members began to refer to the Church as "The Church of Latter-day Saints." Revelations of the Restoration, p. 916)*

*1—4, The Lord names his church, The Church of Jesus Christ of Latter-day Saints;*

1 VERILY thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your <sup>a</sup>counselors who are and shall be appointed hereafter; **(At this time Sidney Rigdon and Hyrum Smith were first and second counselors, respectively, to the Prophet Joseph Smith in the First Presidency of the Church.** Hyrum was set apart as second counselor in the place of Frederick G. Williams, 7 November 1837. Doctrine and Covenants 107:22 (Of the <sup>a</sup>Melchizedek Priesthood, three <sup>b</sup>Presiding High Priests, chosen by the body, appointed and ordained to that office, and <sup>c</sup>upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.) established that the First Presidency was to consist of a quorum of three. **Additional counselors became counselors to that quorum, not counselors in that quorum. Those who have served as counselors to that quorum include the following: John C. Bennett (1841-42), Amasa M. Lyman (1843-44), Joseph F. Smith (1866-77), Lorenzo Snow (1873-77), Brigham Young Jr. (1873-77), Albert Carrington (1873-77), John W. Young (1873-77), George Q. Cannon (1873-77), Hugh B. Brown (1961), Joseph Fielding Smith (1965-70), H. Thorpe B. Isaacson (1965-70), Alvin R. Dyer (1968-70), and Gordon B. Hinckley (1981-82) (1999-2000 Church Almanac, 16, 47-55).** Revelations of the Restoration, p. 916-17. At a conference held on 3 September 1837 at Kirtland, Ohio, Oliver Cowdery, Joseph Smith, Sr., Hyrum Smith, and John Smith were sustained as assistant counselors. However, on 26 April 1838, when section 115 was given, only Joseph Smith, Sr. and John Smith were serving as assistant counselors. Hyrum Smith had taken the place of Frederick G. Williams in the First Presidency, and Oliver Cowdery had lost his membership in the Church. Later, in Nauvoo, others served as counselors to the Prophet: John C. Bennett (who served a short time because Sidney Rigdon was ill), William Law, and Amasa Lyman. History of the Church 4:255, 264, 282-86, 341; 2:509. Jesse Gause also served as a counselor in the First Presidency.)

2 And also unto you, my servant <sup>a</sup>Edward Partridge, and his counselors; **(Edward Partridge was the bishop in Zion;** his counselors were Isaac Morley and Titus Billings. John Corrill, who had been his second counselor, was released the previous August to serve as a Church historian. Revelations of the Restoration, p. 917)

3 And also unto my faithful servants who are of the high council of my <sup>a</sup>church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world;

4 For thus shall <sup>a</sup>my <sup>b</sup>church be called in the last days, even The Church of Jesus Christ of Latter-day <sup>c</sup>Saints. (Elder B. H. Roberts explained the significance of the Lord naming his Church in this revelation: "Previous to this the Church had been called 'The Church of Christ,' 'The Church of Jesus

Christ, 'The Church of God,' and by a conference of Elders held at Kirtland in May, 1834 (see [Smith, History of the Church, 2:62-63]), it was given the name 'The Church of the Latter-day Saints.' All these names, however, were by this revelation brushed aside, and since then the official name given in this revelation has been recognized as the true title of the Church, though often spoken of as 'The Mormon Church,' the 'Church of Christ,' etc. The appropriateness of this title is self evident, and in it there is a beautiful recognition of the relationship both of the Lord Jesus Christ and of the Saints to the organization" (Smith, History of the Church, 3:23-24n.)

5 Verily I say unto you all: <sup>a</sup>Arise and shine forth, that thy <sup>b</sup>light may be a <sup>c</sup>standard for the <sup>d</sup>nations;  
6 **And that the <sup>a</sup>gathering together upon the land of <sup>b</sup>Zion, and upon her <sup>c</sup>stakes, may be for a defense, and for a <sup>d</sup>refuge from the storm, and from wrath when it shall be <sup>e</sup>poured out without mixture upon the whole earth.** (This text affirms that in the last days the whole earth is to feel the chastening hand of the Almighty. **When that day comes, two places of safety for the faithful Saints are identified: first, the "land of Zion," meaning Jackson County, Missouri; and second, the stakes of Zion, which will be scattered throughout the earth. Much must yet transpire before Zion is redeemed and becomes the administrative headquarters of the Church. In the meantime the safety known to the general body of the Church will center in its stakes. That these stakes will dot the whole earth suggests that the safety of the Saints will center not in a particular location but rather through the garment of protection that rests upon them in and through keeping their covenants with exactness and honor. The safety of the Saints will revolve around unity, love, concern, and support given to one another and upon their right to draw on the powers of heaven to protect their interests.** As the stakes of Zion spread across the face of the earth, we expect temples to follow. The hope is that in some not too far distant day every faithful Latter-day Saint will find themselves within some reasonable proximity of a temple. "Let us . . . recite the crowning reason for gathering to Zion or to her stakes," taught Elder Bruce R. McConkie. "It is to receive the blessings found in the temples of the Lord. There and there only are the saints endowed with power from on high after the ancient pattern. There and there only can they enter into the same eternal covenants that Jehovah made with Abraham, Isaac, and Jacob, that through celestial marriage they might have a continuation of the seeds forever and ever. There and there only can they perform the ordinances of salvation and exaltation for their ancestors who died without a knowledge of the gospel, but who would have received it with all their hearts had it come to them in their day . . . "Indeed, all of the places appointed for the gathering of the saints are holy places, and the center and crown of each place is that sacred sanctuary, that holy temple, wherein the fulness of the blessings of heaven may be received" (*New Witness*, 574-75). *Wrath when it shall be poured out without mixture.* The imagery of plagues being poured out upon the earth, like liquid from vials, comes from the book of Revelation (Revelation 16:1-21). **To describe the wrath of God as liquid being "without mixture" is to say that the plagues will not be diluted or watered down. That is, the fulness of the wrath of God will be poured out upon the wicked of the earth.** Revelations of the Restoration, 918-19)

7 Let the city, Far West, be a holy and consecrated land unto me; and it shall be called most holy, for the ground upon which thou standest is <sup>a</sup>holy. (The Temple at Far West has not yet been built. It's possible that if the Saints had gathered in haste as they had been commanded, that they could have built the city and the Temple.)

8 Therefore, I command you to <sup>a</sup>build a house unto me, for the gathering together of my saints, that they may <sup>b</sup>worship me.

9 And let there be a beginning of this work, and a foundation, and a preparatory work, this following summer;

10 And let the beginning be made on the fourth day of July next; and from that time forth let my people <sup>a</sup>labor diligently to build a house unto my name; (Concerning the events of that day, the Prophet Joseph Smith wrote: "The day was spent in celebrating the Declaration of Independence of the United States of America, and also by the Saints making a 'Declaration of Independence' from all mobs and persecutions

which have been inflicted upon them, time after time, until they could bear it no longer; having been driven by ruthless mobs and enemies of truth from their homes, and having had their property confiscated, their lives exposed, and their all jeopardized by such barbarous conduct. The corner stones of the Houses of the Lord, agreeable to the commandments of the Lord unto us, given April 26, 1838, were laid. "Joseph Smith, Jun., was president of the day; Hyrum Smith, vice-president; Sidney Rigdon, orator; Reynolds Cahoon, chief marshal; George M. Hinkle and J. Hunt, assistant marshals; and George W. Robinson, clerk. "The order of the day was splendid. The procession commenced forming at 10 o'clock A.M., in the following order: First, the infantry (militia); second, the Patriarchs of the Church; the president, vice-president, and orator; the Twelve Apostles, presidents of the stakes, and High Council; Bishop and counselors; architects, ladies and gentlemen. The cavalry brought up the rear of the large procession, which marched to music, and formed a circle, with the ladies in front, round the excavation. The southeast corner stone of the Lord's House in Far West, Missouri, was then laid by the presidents of the stake, assisted by twelve men. The southwest corner, by the presidents of the Elders, assisted by twelve men. The northwest corner by the Bishop, assisted by twelve men. The northeast corner by the president of the Teachers, assisted by twelve men. This house is to be one hundred and ten feet long, and eighty feet broad" (*History of the Church*, 3:41-42). Revelations of the Restoration, 920)

11 And in <sup>a</sup>one year from this day let them re-commence laying the foundation of my <sup>b</sup>house.

12 Thus let them from that time forth labor diligently until it shall be finished, from the corner stone thereof unto the top thereof, until there shall not anything remain that is not finished.

13 Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in <sup>a</sup>debt any more for the building of a house unto my name; (This command came on the heels of debt shackling the Church incurred from building the Kirtland Temple. Elder Heber C. Kimball explained, "This building [Kirtland Temple] the Saints commenced in 1833, in poverty, and without means to do it. In 1834 they completed the walls, and in 1835-6 they nearly finished it. The cost was between sixty and seventy thousand dollars. A committee was appointed to gather donations; they traveled among the churches and collected a considerable amount, but not sufficient, so that in the end they found themselves between thirteen and fourteen thousand dollars in debt" (*Whitney, Life of Heber C. Kimball*, 88). **It has been the policy of the Church for many years that no church building is dedicated until it is paid for in full.** Revelations of the Restoration, 920-21)

14 But let a house be built unto my name according to the <sup>a</sup>pattern which I will show unto them.

15 And if my people build it not according to the pattern which I shall show unto their presidency, I will not accept it at their hands.

16 But if my people do build it according to the pattern which I shall show unto their presidency, even my servant Joseph and his counselors, then I will accept it at the hands of my people. (The plan or pattern for the temple in Far West, Missouri, was to be given by revelation. Elder Joseph Fielding Smith wrote: "We have good reason to believe that his plan contemplated many changes not found in the house in Kirtland. The keys for the sealing of both the living and the dead had been revealed since the Kirtland Temple was built. The doctrine of salvation for the dead had been hinted at, but not yet clearly revealed. The Lord certainly intended to place in this new temple if it should be built according to his plan, the provisions which were found in the Nauvoo Temple and all the other temples erected since that day so that the ordinance of baptism for the dead, and all the ordinances of the gospel could be given to both the living and the dead, as outlined by the Lord to the Prophet, January 19, 1841" (*Church History and Modern Revelation*, 2:87). Revelations of the Restoration, 921)

17 And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my saints;

18 And also that other places should be appointed for <sup>a</sup>stakes in the regions round about, as they shall be manifested unto my servant Joseph, from time to time.

19 For behold, I will be with him, and I will sanctify him before the people; for unto him have I given the <sup>a</sup>keys of this kingdom and ministry. Even so. Amen. (Stakes may be designated and established only

under the direction of the President of the Church, he holding the keys of the kingdom. The Prophet Joseph Smith received revelation explaining the proper order for organizing a stake of Zion: "Revelation Given . . . January 12th 1838, upon an inquiry being made of the Lord, whether any branch of the Church of Christ of Latter Day Saints can be considered a Stake of Zion, until they have acknowledged the authority of the first Presidency by a vote of Such Church "Thus Saith the Lord, Verily I Say unto you Nay. "No Stake Shall be appointed, Except by the first Presidency, and this Presidency be acknowledged, by the voice of the Same, otherwise it Shall not be Counted as a Stake of Zion and again except it be dedicated by this presidency it cannot be acknowledged as a Stake of Zion. For unto this End have I appointed them in Laying the foundation of and Establishing my Kingdom Even So Amen" ("Scriptory Book of Joseph Smith," 52-53, cited in Cook, *Revelations*, 333). Revelations of the Restoration, 921-22)

### D&C 116

*Revelation given to Joseph Smith the Prophet, near Wight's Ferry, at a place called Spring Hill, Daviess County, Missouri, May 19, 1838. HC 3: 35.*

(Doctrine and Covenants 116 is an extract from the journal of the Prophet Joseph Smith. It was first included in the 1876 edition of the Doctrine and Covenants. The Prophet, in company with Sidney Rigdon, Thomas B. Marsh, David W. Patten, Bishop Partridge, Elias Higbee, and a good number of others had left Far West and headed north in search of a place where they could lay out the beginnings of a city-stake of Zion similar to that at Far West (D&C 115). According to the divine pattern, at the center of a city-stake was to be a temple. **The site where the Saints intended to build the temple at Adam-ondi-Ahman is not known.** Earlier, a few Saints had settled in Daviess County in 1837, and by 28 June 1838 a stake was organized, frequently referred to as the Diahman stake. John Smith was called as president, with Reynolds Cahoon and Lyman Wight as counselors. Vinson Knight was appointed as bishop, and in a subsequent revelation Newel K. Whitney was called to move from Kirtland, Ohio, to "come up to the land of Adam-ondi-Ahman, and be a bishop unto my people" (D&C 117:11). After the Saints were driven from the state of Missouri in early 1839, the area became known as Cravensville, named for John Cravens. The community ceased to exist by the early 1870s after most of the inhabitants had moved away. During the second day that the Prophet Joseph Smith and his companions explored this area he noted the following: "Saturday, 19.—This morning we struck our tents and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson's Ferry. Grand River is a large, beautiful, deep and rapid stream, during the high waters of Spring, and will undoubtedly admit of navigation by steamboat and other water craft. At the mouth of Honey Creek is a good landing. We pursued our course up the river, mostly through timber, for about eighteen miles, when we arrived at Colonel Lyman Wight's home. He lives at the foot of Tower Hill (a name I gave the place in consequence of the remains of an old Nephite altar or tower that stood there), where we camped for the Sabbath. "In the afternoon I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon, and my clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Daviess County, township 60, ranges 27 and 28, and sections 25, 36, 31, and 30, **which the brethren called 'Spring Hill,' but by the mouth of the Lord it was named Adam-ondi-Ahman, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet**" (*History of the Church*, 3:34-35). Revelations of the Restoration, 923-24)

1 SPRING Hill is named by the Lord <sup>a</sup>Adam-ondi-Ahman, because, said he, it is the place where <sup>b</sup>Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet. (Elder Orson Pratt explained the meaning of this name: **"We have then an understanding that**

[Adam-ondi-Ahman] was the place where Adam dwelt. Perhaps you may be anxious to know what 'Ondi-Ahman' means. It means the place where Adam dwelt. 'Ahman' signifies God. The whole term means Valley of God, where Adam dwelt. It is in the original language spoken by Adam, as revealed to the Prophet Joseph" (*Journal of Discourses*, 18:342-43). At the end of his life, Adam called all of his righteous posterity to gather to "the valley of Adam-ondi-Ahman and there bestowed upon them his last blessing" (D&C 107:53). See commentary on Doctrine and Covenants 107:53-55. **The Lord revealed to the Prophet Joseph Smith, as indicated in Doctrine and Covenants 116, that the clearer meaning of Adam-ondi-Ahman as applied to the area known in the 1830s as Spring Hill, Missouri, refers not to a place that Adam dwelt in past ages but to the area of a future visit that Adam will make to this region. It is the place where Adam shall come to visit his people. Before Christ's appearance in glory to the world, Adam—the mighty Prince, the Archangel— will hold a great conference at Adam-ondi-Ahman. Joseph Smith said that Adam "will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family"** (*Teachings of the Prophet Joseph Smith*, 157). The phrase "the Ancient of Days" in the sectarian world is thought to be Christ. This revelation makes it clear that Daniel used this term in reference to Adam. The Prophet Joseph Smith explained that Daniel was referring to Father Adam as the oldest or the first man (*Teachings of the Prophet Joseph Smith*, 157). *As spoken of by Daniel the Prophet*. Daniel recorded a vision wherein the degenerate kingdoms of the earth were represented by four beasts. Each had their season of dominion, which was taken away by the succeeding kingdom until the Lord God set up a kingdom never to be destroyed. Describing his vision of these events, Daniel said, "I beheld till the thrones were cast down, and the Ancient of days [Adam] did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire" (Daniel 7:9-10). This description of Adam is similar to that given of the Savior during his appearance to Joseph Smith and Oliver Cowdery in the Kirtland Temple (see D&C 110:1). It seems that Daniel saw Father Adam as a glorified resurrected being. Daniel continued: "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand (100,000,000) stood before him [Adam]: the judgment was set, and the books were opened" (Daniel 7:10). **By revelation we have been told that Adam holds "the keys of salvation under the direction of the Holy One" (D&C 78:16) and presides under Christ in directing the work of the priesthood of God, including judgment.** Daniel further wrote: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him [Adam] near before him [Christ]. And there was given him [Christ] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:13-14). Daniel further wrote: "I beheld, and the same horn [the last kingdom to have dominion] made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Daniel 7:21-22). **It appears that the assembly to be held at Adam-ondi-Ahman may include several meetings or sessions and convene at various times. It may well include the promised sacrament meeting spoken of by the Savior to his disciples at the Last Supper: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as believe on my name, for the remission of their sins. . . . But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall come and drink it new with you in my Father's kingdom"** (JST Matthew 26:23-26). The Lord revealed

to the Prophet Joseph Smith that during this sacrament meeting he would partake with Joseph and with Moroni, Elias, John the Baptist, Elijah, Joseph, Jacob, Isaac, Abraham, Adam, Peter, James, John, "and also with all those whom my Father hath given me out of the world" (D&C 27:5-14). It is likely that the gatherings will be held during the great tribulations that will precede the Savior's appearance to the Jewish remnant on the Mount of Olives (see commentary on D&C 45:43-52) and his appearance in glory to the world. Daniel places the return of Adam before the desolation of abomination that will take place at Jerusalem (see Joseph Smith-Matthew 1:32). "And at that time shall Michael stand up," an angel revealed to Daniel, "the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Daniel 12:1). Revelations of the Restoration, 924-26)

**D&C 107:53** (Verses 53-55 were taken from the blessing given by Joseph Smith to his father, Joseph Smith, Sr, when he was ordained the first patriarch in this dispensation on 18 December 1833: "Blessed of the Lord is my father, for he shall stand in the midst of his posterity and shall be comforted by their blessings when he is old and bowed down with years, and shall be called a prince over them, and shall be numbered among those who hold the right of Patriarchal Priesthood, even the keys of that ministry: for he shall assemble together his posterity like unto Adam; and the assembly which he called shall be an example for my father, for thus it is written of him: Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were High Priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi- Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a Prince over them forever. So shall it be with my father: he shall be called a prince over his posterity, holding the keys of the patriarchal Priesthood over the kingdom of God on earth, even the Church of the Latter- day Saints, and he shall sit in the general assembly of Patriarchs, even in council with the Ancient of Days when he shall sit and all the Patriarchs with him and shall enjoy his right and authority under the direction of the Ancient of Days. . . . And again, blessed is my father, for the hand of the Lord shall be over him, and he shall be full of the Holy Ghost; for he shall predict whatsoever shall befall his posterity unto the latest generation, and shall see the affliction of his children pass away, and their enemies under their feet: and when his head is fully ripe he shall behold himself as an olive tree whose branches are bowed down with much fruit. Behold, the blessings of Joseph by the hand of his progenitor, shall come upon the head of my father and his seed after him, to the uttermost, even he shall be a fruitful bough; he shall be as a fruitful bough, even a fruitful bough by a well whose branches run over the wall, and his seed shall abide in strength, and the arms of their hands shall be made strong by the hands of the mighty God of Jacob, and the God of his fathers: even the God of Abraham, Isaac and Jacob, shall help him and his seed after him: even the Almighty shall bless him with blessings of heaven above and his seed after him, and the blessings of the deep that lieth under: and his seed shall rise up and call him blessed. He shall be as the vine of the choice grape when her clusters are fully ripe: and he shall also possess a mansion on high, even in the Celestial Kingdom. His counsel shall be sought for by thousands, and he shall have place in the house of the Lord; for he shall be mighty in the council of the elders, and his days shall yet be lengthened out: and when he shall go hence he shall go in peace, and his rest shall be glorious; and his name shall be had in remembrance to the end. Amen" (Teachings of the Prophet Joseph Smith, 38-40). In our day, the Church Patriarchs have been Joseph Smith, Sr., Hyrum Smith, William Smith, John Smith, Hyrum Gibbs Smith, George F. Richards (acting), Joseph F. Smith II, Eldred G. Smith (emeritus 1979).) Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all <sup>a</sup>high priests, with the residue of his posterity who were righteous, into the valley of <sup>b</sup>Adam-ondi-Ahman, (Where was the Garden of Eden?

John A. Widtsoe: There has been much speculation about the location of the Garden of Eden, where Adam and Eve were placed when they came on earth. The earliest record, the Bible, gives no conclusive clue. It says: And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. (Gen. 2:10-14.) It has not been possible with this information to locate Eden with any certainty. Wild guesses have been made that Assyria and Ethiopia, names applied to countries in modern times, might furnish sufficient evidence, but without success. The question was finally answered to the satisfaction at least of the Latter-day Saints. In 1831, under revelation, the Prophet Joseph Smith directed the Church to found settlements in what is now the state of Missouri, at that time sparsely settled. In and near Independence, Jackson County, Missouri, the Saints planned to build a city to be called the "New Jerusalem, a land of peace, a city of refuge." [Sec. 45:66.] In that "city of Zion" was to be erected a temple to Almighty God. [Sec. 57:3; 84:3-4.] The Prophet designated the land at Independence and beyond as "the land where Adam dwelt." (D&C 117:8.) Further, he declared, again under revelation, (History of the Church 3:35) that Spring Hill, Daviess County, Missouri, is "the place where Adam shall come to visit his people," and called it Adam-ondi-Ahman. (D&C 116.) The revelation said that [Sec. 107:53, quoted]. Adam-ondi-Ahman is located on the north side of Grand River, in a sharp bend of the stream, on an elevated spot of ground overlooking the river and country roundabout. On the top of the hill was an ancient stone altar. ". . . when the altar was first discovered, according to those who visited it frequently, it was about sixteen feet long, by nine or ten feet wide, having its greatest extent north and south. The height of the altar at each end was some two and a half feet, gradually rising higher to the center, which was between four and five feet high—the whole surface being crowning. Such was the altar of 'Diahman' when the Prophet's party visited it." (History of the Church 3:39.) According to these several revealed statements Adam lived in America, in the region known as the state of Missouri. The Garden of Eden must then have been on the American continent. This view is re-enforced by the recorded testimonies of those who heard Joseph Smith on this subject; for example, Brigham Young said: It is a pleasant thing to think of and to know where the garden of Eden was. Did you ever think of it? I do not think many do, for in Jackson County (Missouri) was the garden of Eden. Joseph has declared this and I am as much bound to believe that, as to believe that Joseph Smith was a prophet of God. We must let the Lord take his own time and prepare the way for our return to that country, and to build up the Temple. (Journal History, January-April, 1857; March 15, p. 1.) Heber C. Kimball said: I will say more, the garden of Eden was Jackson County, in the state of Missouri; where Independence now stands. . . . The Prophet Joseph Smith frequently spoke of these things. (JD 10:235.) The relative location of Independence and that of Adam-ondi-Ahman corroborate the Bible. After the so-called "Fall," Adam and Eve were driven out of the garden and a flaming sword "placed at the east to keep the way of the tree of life." Apparently Adam and Eve entered the country east of the garden. Now Adam-ondi-Ahman is about seventy miles northeast of the city of Independence. If our first progenitors settled at Adam-ondi-Ahman, it is more likely that the people as they increased settled along the course of the Mississippi basin. Noah probably built the Ark near the river. When the flood came, it floated easily into the ocean, to the Asiatic continent where Noah and his family began again the work commenced by Adam. (Evidences and Reconciliations, 1951, 3:158-61.) and there bestowed upon them his last blessing. (Each of the seven patriarchs named in this verse received the priesthood at the hands of Adam. Of Mahalaleel, Jared, and Enoch we are told that Adam at a subsequent time also blessed them. Thereafter, we are told that Enoch "saw the Lord." In this verse we learn that they were all high priests. Joseph Smith told us that Adam blessed his posterity because "he wanted to bring them into the presence of God" (Teachings of the Prophet Joseph Smith, 159). Here we are told that Adam gave them and "the residue of his posterity who were righteous" his "last blessing."

After he did so the Lord appeared to them (D&C 107:54). All that we are told here conforms to the pattern given earlier in this revelation (vv. 18-19) and in Doctrine and Covenants 84:19. Perhaps Adam-ondi-Ahman, like a general conference of the Church, consisted of different meetings; everyone may not have participated in all of them. Revelations of the Restoration, p. 799)

54 And the Lord appeared unto them, and they rose up and blessed <sup>a</sup>Adam, and called him Michael, the prince, the archangel.

55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a <sup>a</sup>prince over them forever.

56 And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, <sup>a</sup>predicted whatsoever should befall his posterity unto the latest generation.

**Daniel 7: 9 ¶** I beheld till the <sup>a</sup>thrones were <sup>b</sup>cast down (Aramaic: set up), and the <sup>c</sup>Ancient of days did sit, whose <sup>d</sup>garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, and his <sup>e</sup>wheels *as* burning fire. (Daniel's vision continued until he saw "thrones . . . cast down" (Daniel 7:9), that is, until the worldly governments lost their dominion (see vv. 12, 14, 18, 27). He then saw the establishment of the kingdom of heaven with Christ at its head. This kingdom would rule "all people, nations, and languages" forever (v. 14). Latter-day revelation teaches that eventually all worldly kingdoms will come to an end in preparation for the millennial Zion (see D&C 87:6). This seems to be what Daniel saw. In an address to the Twelve Apostles, the Prophet Joseph Smith explained the name "Ancient of Days": "Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." (*Teachings*, p. 157.))

10 A fiery stream issued and came forth from before him: <sup>a</sup>thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the <sup>b</sup>judgment was set, and the <sup>c</sup>books were opened.

13 I saw in the night visions, and, behold, *one* like the <sup>a</sup>Son of man came with the <sup>b</sup>clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him <sup>a</sup>dominion, and glory, and a <sup>b</sup>kingdom, that all people, nations, and languages, should serve him: his dominion *is* an <sup>c</sup>everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. (President Joseph Fielding Smith explained the teachings of Daniel about the great priesthood gathering to be held at Adam-ondi-Ahman: "Daniel speaks of the coming of Christ, and that day is near at hand. There will be a great gathering in the Valley of Adam-ondi-Ahman; there will be a great council held. The Ancient of Days, who is Adam, will sit. The judgment—not the final judgment—will be held, where the righteous who have held keys will make their reports and deliver up their keys and ministry. Christ will come, and Adam will make his report. At this council Christ will be received and acknowledged as the rightful ruler of the earth. Satan will be replaced. Following this event every government in the world . . . will have to become part of the government of God. Then righteous rule will be established. The earth will be cleansed; the wicked will be destroyed; and the reign of peace will be ushered in." (*Doctrines of Salvation*, 3:13–14; see also D&C 78:15–16; 107:53–57; 116; Smith, *Teachings*, pp. 122, 158.))

22 Until the <sup>a</sup>Ancient of days came, and <sup>b</sup>judgment was given to the <sup>c</sup>saints of the most High; and the time came that the saints possessed the kingdom.



27 And the <sup>a</sup>kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be <sup>b</sup>given to the people of the saints of the most High, whose kingdom *is* an <sup>c</sup>everlasting kingdom, and all dominions shall serve and obey him. (Daniel understood that until this event occurs, the Saints would be subject to the harassment of the world, but this great council would mark the beginning of their triumph over it. It would also mark Jehovah’s personal direction of matters concerning this earth and particularly the preparation for his own millennial kingdom. Draper, Studies in Scripture, 4:332).

MATTHEW 26	MARK 14	LUKE 22	JOHN 13
<b>THE SACRAMENT</b>			
<p>26 ¶ And as they were eating, Jesus took <sup>a</sup>bread (and brake it), <sup>b</sup>and blessed it, and gave it to <del>the</del> (his) disciples, and said, Take, eat; this is (in remembrance of) my <sup>c</sup>body (which I give a ransom for you).</p>	<p>22 ¶ <sup>a</sup>And as they did eat, Jesus took <sup>b</sup>bread, and blessed (it), and brake it, and gave to them, and said, Take (it, and), eat: <del>this is my</del> <sup>c</sup>body—(Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you).</p>	<p>19 ¶ And he took <sup>a</sup>bread, and gave thanks, and brake it, and gave unto them, saying, This is my <sup>b</sup>body which is <sup>c</sup>given for you: this do in <sup>d</sup>remembrance of me. (The bread is symbolic of Jesus’ body. When we partake of the sacrament bread we are symbolically internalizing the gospel and making it a part of us. David Ridges, The New Testament Made Easier.)</p>	<p>(Bruce R. McConkie: In the Passover proceedings blessings were said over the broken bread and again over the cup of wine, blessings which perhaps foreshadowed the highly spiritual ones destined to be offered in administering the sacrament of the Lord’s Supper. These blessings are not recorded in the New Testament, nor for that matter in that part of the Nephite record where the new ordinance is being introduced. They were, however, given to the Nephites and were inserted in the Book of Mormon account centuries later by Moroni. (Moro. 4 and 5.) Obviously they were given also to the disciples in Jerusalem and to the old world saints. These blessings—more commonly called prayers by us—as revealed in modern times are as follows: [Quotes our Sacrament</p>

			prayers found in D&C 20:77 & 79])
27 And he took the <sup>a</sup> cup, and gave thanks, and gave <i>it</i> to them, saying, <sup>b</sup> Drink ye all of it;	23 And he took the cup, and when he had given <sup>a</sup> thanks, he gave <i>it</i> to them: and they all drank of it.	20 Likewise also the <sup>a</sup> cup after supper, saying, This cup <i>is</i> the new <sup>b</sup> testament (covenant) in my blood, which is shed for you.	
28 <sup>a</sup> For this is (in remembrance of) my <sup>b</sup> blood of the new <sup>c</sup> testament, which is shed for (as) many (as shall believe on my name,) for the <sup>d</sup> remission of sins.	24 And he said unto them, <del>This is my blood of the new testament, which is shed for many.</del> (This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry.)	(Jesus' mortal ministry was framed between two essential ordinances. He began His ministry with the ordinance of baptism by water, by which His followers enter into a covenant with God. He ended His ministry with the ordinance of the sacrament, the bread and the wine, by which members of the covenant can renew their baptismal covenant. David R. Seely, From the Last Supper Through the Resurrection, 94. Verse by Verse, 554)	(The purpose of the sacrament is to renew our covenants and to remember the sacrifice of the Savior.)
29 (And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.) But I say unto you, I will not <sup>a</sup> drink henceforth of this fruit of the vine, until that day when I (shall come and) <sup>b</sup> drink it new with you in my Father's kingdom. (This is the last time He will partake of the sacrament in mortality. The next time he partakes of the	25 Verily I say unto you, (Of this ye shall bear record; for) I will <del><sup>a</sup>drink</del> no more (drink) of the fruit of the vine (with you), until that day that I drink it new in the kingdom of God. (And now they were grieved, and wept over him.)	(Bruce R. McConkie: The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman MM, 587, the sacrament meeting of all sacrament meetings with the Savior of the world, Adam the first man, all the prophets, and all righteous Saints – and an invitation is	

<p>Sacrament will be at Adam-ondi-Ahman at a Sacrament meeting prior to His Second Coming.)</p>		<p>already extended for each of us to be present (D&amp;C 27:14). Some five thousand years ago Adam's righteous posterity gathered in the valley of Adam-ondi-Ahman, and just before the second coming of the Savior, another great gathering will occur at the same place to make final preparations for his coming in glory. At the grand council all priesthood keys will be accounted for and then returned to Christ, whose right it is to rule and reign over the sanctified earth. Verse by Verse, 555-56)</p>	
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**D&C 27:5** Behold, this is wisdom in me; wherefore, marvel not, for **the hour cometh that I will <sup>a</sup>drink of the fruit of the <sup>b</sup>vine with you on the earth**, (In the judgment of many students of the Doctrine and Covenants, these verses are descriptive of the great meeting yet to be held at Adam-ondi-Ahman. Expressing this view, Elder Bruce R. McConkie wrote as follows: **"Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, which taken together comprise the second coming of the Son of God— before all these, there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present. It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-ondi-Ahman"** (Millennial Messiah, 578-79). "With reference to the use of sacramental wine in our day, the Lord said to Joseph Smith: 'You shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.' In so stating, he is picking up the language he used in the upper room. Then he says: 'The hour cometh that I will drink of the fruit of the vine with you on the earth.' Jesus is going to partake of the sacrament again with his mortal disciples on earth. But it will not be with mortals only. He names others who will be present and who will participate in the sacred ordinance. These include Moroni, Elias, John the Baptist, Elijah, Abraham, Isaac, Jacob, Joseph (who was sold into Egypt), Peter, James, and John, 'and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.' Each of these is named simply by way of illustration. **The grand summation of the whole matter comes in**

these words: 'And also with all those whom my Father hath given me out of the world' (D&C 27:4-14). The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman" (McConkie, Millennial Messiah, 587). At the Last Supper, when Jesus instituted the sacrament, he explained the symbolism of the wine that the apostles drank, saying, "This is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:28-29). Doctrine and Covenants 27:5 states that Moroni will be in attendance at that meeting. The verses that follow expand the list of those who are invited to partake of the sacrament with the Savior to include all who have been faithful to their testimony of him. Revelations of the Restoration, p. 201-2. and with <sup>c</sup>Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the <sup>d</sup>record of the <sup>e</sup>stick of <sup>f</sup>Ephraim; (Book of Mormon) (If Lehi was a descendant of Manasseh, why is the Book of Mormon called the stick of Ephraim? Joseph Fielding Smith: It is true that Lehi was a descendant of Manasseh (Alma 10:3 And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of <sup>a</sup>Manasseh, who was the son of <sup>b</sup>Joseph who was <sup>c</sup>sold into Egypt by the hands of his brethren.), but the Nephites were just as much the descendants of Ephraim, for we know that Ishmael, who was the other founder of the colony, was a descendant of Ephraim. This we learn from the Prophet Joseph Smith, but it is not so stated in the Book of Mormon. This information was contained in the 116 pages of lost manuscript which was not re-translated into the Book of Mormon. You are aware of the fact that the sons of Lehi married the daughters of Ishmael. Ezekiel 37:9 reads as follows: Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in mine hand. Now if you will carefully analyze this verse, you will discover that it positively states that this "stick" which is the "stick of Joseph," thus covering both tribes, is "in the hand of Ephraim." The record, after its presentation to the Prophet Joseph Smith, was placed in the hand of Ephraim, for Joseph Smith was of Ephraim. ... The Book of Mormon is as much the stick of Ephraim as it is of Manasseh, because both Ephraim and Manasseh were the sons of Joseph. The record of Joseph is now in the hand of Ephraim. So far as the fulfilment of the prophecy is concerned, it becomes the record of Ephraim, for the Latter-day Saints are, in the main, of Ephraim. (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 3: 198.))

6 And also with <sup>a</sup>Elias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; (Correcting the Bible by the spirit of revelation, the Prophet restored a statement of John the Baptist which says that **Christ is the Elias** who was to restore all things. (Inspired Version, John 1:21-28.) By revelation we are also informed that the Elias who was to restore all things is the angel **Gabriel** who was known in mortality as Noah. (D. & C. 27:6-7; Luke 1:5-25; Teachings, p. 157.) From the same authentic source we also learn that the promised **Elias is John the Revelator**. (D. & C. 77: 9, 14.) Thus there are three different revelations which name Elias as being three different persons. What are we to conclude? By finding answer to the question, by whom has the restoration been effected, we shall find who Elias is and find there is no problem in harmonizing these apparently contradictory revelations. Who has restored all things? Was it one man? Certainly not. Many angelic ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth. At least the following have come: Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, Gabriel, Raphael, and Michael. (D. & C. 13; 110; 128:19-21.) **Since it is apparent that no one messenger has carried the whole burden of the restoration, but rather that each has come with a specific endowment from on high, it becomes clear that Elias is a composite personage. The expression must be understood to be a name and a title for those whose mission it was to commit**

**keys and powers to men in this final dispensation.** (Doctrines of Salvation, vol. 1, pp. 170-174.)

7 And also **John the son of Zacharias**, which Zacharias he (<sup>a</sup>Elias) visited and gave promise that he should have a son, and his name should be <sup>b</sup>John, and he should be filled with the spirit of Elias; (Joseph Fielding Smith: It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, Section 27, verse 7, and was Gabriel or Noah, who stands next to Michael or Adam in the Priesthood. (CR, April 1960, p. 72.))

8 Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first <sup>a</sup>priesthood which you have received, that you might be called and <sup>b</sup>ordained even as <sup>c</sup>Aaron;

9 And also <sup>a</sup>Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the <sup>b</sup>fathers, that the whole earth may not be smitten with a <sup>c</sup>curse;

10 And also with **Joseph** and <sup>a</sup>Jacob, and <sup>b</sup>Isaac, and **Abraham**, your <sup>c</sup>fathers, by whom the <sup>d</sup>promises remain;

11 And also with **Michael**, or <sup>a</sup>Adam, the father of all, the prince of all, the <sup>b</sup>ancient of days;

12 And also with **Peter, and James, and John**, whom I have sent unto you, by whom I have <sup>a</sup>ordained you and confirmed you to be <sup>b</sup>apostles, and especial <sup>c</sup>witnesses of my <sup>d</sup>name, and bear the keys of your ministry and of the same things which I revealed unto them; (This text confirms the restoration of the Melchizedek Priesthood, for which we have no date or official account. Erastus Snow, who served as an apostle for nearly forty years, gives the following account of the restoration of the higher priesthood: "In due course of time, as we read in the history which he [Joseph Smith] has left, Peter, James and John appeared to him— it was at a period when they were being pursued by their enemies and they had to travel all night, and in the dawn of the coming day when they were weary and worn who should appear to them but Peter, James and John, for the purpose of conferring upon them the Apostleship, the keys of which they themselves had held while upon the earth, which had been bestowed upon them by the Savior. This Priesthood conferred upon them by those three messengers embraces within it all offices of the Priesthood from the highest to the lowest. As has been often taught us that the keys of the presidency of this Apostleship represent the highest authority conferred upon man in the flesh. And by virtue of these keys of Priesthood the Prophet Joseph from time to time proceeded to ordain and set in order the Priesthood in its various quorums as we see it today in the Church" (Journal of Discourses, 23:183). Revelations of the Restoration, p. 203. Addison Everett: [Joseph Smith] said that at Colesville, New York, in 1829, he and Oliver were under arrest on a charge of deceiving the people. When they were at the justice's house for trial in the evening, all were waiting for Mr. Reid, Joseph's lawyer. While waiting, the justice asked Joseph some questions, among which was this: "What was the first miracle Jesus performed?" Joseph replied, "He made this world, and what followed we are not told." Mr. Reid came in and said he wanted to speak to his clients in private and that the law allowed him that privilege, he believed. The judge pointed to a door to a room in the back part of the house and told them to step in there. As soon as they got into the room, the lawyer said there was a mob outside in front of the house. "If they get hold of you they will perhaps do you bodily injury; and I think the best way for you to get out of this is to get right out there," pointing to the window and hoisting it. They got into the woods in going a few rods from the house. It was night and they traveled through brush and water and mud, fell over logs, etc., until Oliver was exhausted. Then Joseph helped him along through the mud and water, almost carrying him. They traveled all night, and just at the break of day Oliver gave out entirely and exclaimed, "Oh, Lord! Brother Joseph, how long have we got to endure this thing?" They sat down on a log to rest, and Joseph said that at that very time Peter, James and John came to them and ordained them to the apostleship. They had sixteen or seventeen miles to go to get back to Mr. Hale's, his father-in-law's, but Oliver did not complain any more of fatigue. (Hyrum L. Andrus and Helen Mae Andrus, comps., They Knew the Prophet [Salt Lake City: Bookcraft, 1974], 15.))

13 Unto whom I have <sup>a</sup>committed the <sup>b</sup>keys of my kingdom, **(Peter, James, and John committed three things to Joseph Smith and Oliver Cowdery: the Melchizedek Priesthood; the keys of that priesthood, meaning the right to preside over all of its functions and offices; and the keys of the dispensation of the fulness of times. The holding of such keys is properly referred to as the apostleship, for keys are the distinctive characteristic of that office.** Revelations of the Restoration, p. 203) and a <sup>c</sup>dispensation of the <sup>d</sup>gospel for the <sup>e</sup>last times; and for the <sup>f</sup>fulness of times, in the which I will gather together in <sup>g</sup>one all things, both which are in heaven, and which are on earth; (Now the thing to be known is, what the fullness of times means, or the extent or authority thereof. It means this, that the dispensation of the fullness of times is made up of all the dispensations that ever have been given since the world began, until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with His own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given; for Jesus said, "As it was in the days of Noah, so shall it be also in the days of the Son of man;" and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from then to Jesus Christ, and from Jesus Christ to Peter, James, and John, the Apostles—all received in their time a dispensation by revelation from God, to accomplish the great scheme of restitution, spoken of by all the holy prophets since the world began; the end of which is the dispensation of the fullness of times, in the which all things shall be fulfilled that have been spoken of since the earth was made. History of the Church, 3:51)

14 **And also with all** (This means all faithful members of the Church, hopefully, that's us, too.) **those whom my Father hath <sup>a</sup>given me out of the world.** (This verse constitutes the invitation to all faithful Latter-day Saints to attend the great sacrament meeting over which the Savior will preside in Adam-ondi-Ahman. Revelations of the Restoration, p. 204. Bruce R. McConkie: "The concept of a chosen and favored people, a concept scarcely known in the world and but little understood even by the saints of God, is one of the most marvelous systems ever devised for administering salvation to all men in all nations in all ages... This is the doctrine of election. They were true and faithful in the premortal life, and they earned the right to be born as the Lord's people and to have the privilege, on a preferential basis, of believing and obeying the word of truth. Believing blood, the blood of Abraham, flows in their veins. They are the ones of whom Jesus said: 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' (John 10:27-28.)" (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 182.))

15 Wherefore, <sup>a</sup>lift up your hearts and <sup>b</sup>rejoice, and <sup>c</sup>gird up your loins, and take upon you my whole <sup>d</sup>armor, that ye may be able to withstand the evil day, having done all, that ye may be able to <sup>e</sup>stand. **(Since Satan wants to keep us from attending this sacrament meeting, the Lord here is telling us how to arm ourselves against Satan to remain worthy of attending this solemn and sacred meeting.)**

16 Stand, therefore, having your loins <sup>a</sup>girt about with <sup>b</sup>truth, having on the <sup>c</sup>breastplate of <sup>d</sup>righteousness, and your feet shod with the preparation of the <sup>e</sup>gospel of <sup>f</sup>peace, which I have sent mine <sup>g</sup>angels to commit unto you;

17 Taking the shield of faith wherewith ye shall be able to quench all the <sup>a</sup>fiery darts of the wicked;

18 **And take the helmet of salvation, and the sword of my <sup>a</sup>Spirit,** (Francis M. Lyman: By observance of the laws of the Lord we are led in the straight and narrow way, and the Holy Spirit alone can keep us there. We have power to so live that the Spirit of the Lord may dwell with us. We cannot be Latter-day Saints without the Spirit of the Lord; and should not try to live without it. Do not try to speak without the Spirit of the Lord; do not try to build up the kingdom of God without the direction of his Spirit. If we endeavor to do these things by our own wisdom we will be sure to go astray and make mistakes. It is the office and calling of the Spirit of the Lord to dwell with you always; to be in your homes, with your families; in your neighborhoods, and in your business affairs, on the Sabbath day and throughout the

week, and every day in the year, if you do right. (CR, April 1904, p. 13.)) which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me (There is a strength in unified prayer that is not found otherwise. This a great example for husband and wife to be unified in their lives together.), and be faithful until I come, and ye shall be <sup>b</sup>caught up, that where I am ye shall be <sup>c</sup>also. Amen. (We now come to the "key" or the specific counsel that if followed faithfully will permit us to "stand" as Joseph Smith did and not "fall" as Sidney Rigdon did. All of us who want to be faithful and stand against the enemies of truth and right should internalize vv. 15-18 of section 27 and also study Eph. 6:10-18 in the New Testament. <sup>10</sup> Finally, my brethren, be <sup>a</sup>strong in the Lord, and in the power of his might. <sup>11</sup> Put on the whole <sup>a</sup>armour of God, that ye may be able to stand against the wiles of the devil. <sup>12</sup> For we <sup>a</sup>wrestle not <sup>b</sup>against <sup>c</sup>flesh and blood, but against principalities, against powers, against the <sup>d</sup>rulers of the <sup>e</sup>darkness of this world, against spiritual <sup>f</sup>wickedness in high places. <sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup> Stand therefore, having your loins <sup>a</sup>girt about with <sup>b</sup>truth, and having on the <sup>c</sup>breastplate of <sup>d</sup>righteousness; <sup>15</sup> And your feet shod with the preparation of the gospel of <sup>a</sup>peace; <sup>16</sup> Above all, taking the shield of <sup>a</sup>faith, wherewith ye shall be able to quench all the fiery <sup>b</sup>darts of the wicked. <sup>17</sup> And take the helmet of <sup>a</sup>salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup> <sup>a</sup>Praying always with all prayer and supplication in the Spirit, and watching thereunto with all <sup>b</sup>perseverance and supplication for all saints; We may all stand faithfully and overcome the things of this world, and be saved at the Lord's coming and partake of the Sacrament with him, if we will put on God's whole armor, and keep it on. No one can escape the battle; Satan makes war upon each servant of the Lord. To stand successfully and come off conqueror, we must wear the armor of the Lord. The six parts of the spiritual armor that we are to wear are enumerated. **The first part of the armor mentioned is the girdle of armor that goes about the loins, the armor of truth. An ancient soldier wore a girdle of physical armor about his loins to protect vital parts of his body. A servant of the Lord wears the spiritual armor of "truth" to protect his virtue.** Elder Harold B. Lee wrote: "Truth is to be the substance of which the girdle about your loins is to be formed if your virtue and vital strength is to be safeguarded." **The next part of the armor mentioned is the "breastplate of righteousness." One of the beatitudes says: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). We cannot build Zion without being pure in heart; to be pure in heart we must keep impurities out. That is done by wearing the breastplate of righteousness. Righteousness means meeting the standards of that which is morally right and just.** The Saints are next admonished to have their feet shod with the preparation of the gospel of peace. Again, Elder Lee, commenting upon this part of God's armor, said: "Your feet, which are to represent your goals or objectives in life, are to be shod. Shod with what? With the preparation of the gospel of peace. . . . He [Apostle Paul] knew that **preparedness is the way to victory and that 'eternal vigilance is the price of safety.'** Fear is the penalty of unpreparedness and aimless dawdling with opportunity." **The Latter-day Saint who would ward off Satan's fiery darts (flaming arrows) takes the shield of faith. When persecution, heartbreak, temptation, disappointment, illness, etc., come into the life of a Latter-day Saint, the first thing he should do is get behind the shield of faith. He must let the Lord help him; if he does not, then Satan's fiery darts may wound him spiritually. Some have sustained so many wounds that their recovery is lengthy, and there are some who have never recovered. That which is to protect our mind, our ability to think properly, is the "helmet of salvation."** Wilford Woodruff said that Oliver Cowdery at one time had a powerful testimony, but he "yielded to the temptation of the evil one." Oliver began to think that he was smarter than Joseph Smith and wanted to direct the prophet; thus Oliver apostatized. We are all grateful to Oliver Cowdery for the great contributions he made to the Church. It is tragic that he did not keep the helmet of salvation in place. His thinking deviated from the truth first, and soon his actions followed. **The sword of the Spirit, which is the word of God, is another part of the armor which we are to wear. The Lord never intended that his servants, his soldiers, fight only a defensive battle. He desires that we be on the offensive and help overcome evil, free mankind from**

the terrible effects of evil, and prepare the earth for the return of the Savior. The sword is primarily an offensive weapon. We are to take the sword of the Spirit, the word of God. Thus we are to study the scriptures, listen to the voices of the living prophets, and have the companionship of the Holy Ghost as we move forward in God's service. One who wears God's whole armor is happy and confident in the battle against evil. One who does not is devastated by the struggle. We must wear the armor always throughout life, keep it polished through service, and keep it in good repair through repentance. Leon Hartshorn, *Studies in Scripture*, 1:128-130.)

## D&C 117

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, concerning the immediate duties of William Marks, Newel K. Whitney, and Oliver Granger. HC 3: 45–46.*

(When the Lord commanded that "the city of Far West should be built up speedily by the gathering of my saints" (D&C 115:17), the five years of retaining "a stronghold in the land of Kirtland" (D&C 64:21) came to an end. The Prophet Joseph Smith and others had fled Kirtland earlier in the year. On 6 July 1838, a group of 529 Saints, known as the Kirtland Camp, made their exodus from Kirtland, Ohio, to travel to Missouri. **It appears that only 260 completed that journey, the others having been scattered 'to the four winds.'** Conspicuously missing from this camp were Bishop Newel K. Whitney and William Marks. Both of these brethren chose to remain behind in Kirtland because they were concerned about securing their properties before leaving. President Joseph Fielding Smith said, "It is quite evident that these two brethren had fallen under the spell of speculation and temptation so rife in Kirtland in 1837, and which was the downfall of so many of the leading brethren of the Church" (*Church History and Modern Revelation*, 2:96). Although the decision of these two leaders to remain in Kirtland would have been unknown to the Prophet Joseph Smith, who was a thousand miles away, yet the Lord was aware of their actions. Two days after the exodus of the Kirtland Camp, the Lord expressed his displeasure with these two men in this revelation and appointed Oliver Granger as an agent to transact business of Church-owned properties. This revelation was one of four published in the Doctrine and Covenants that were received on the same day (D&C 118, 119, 120). *Revelations of the Restoration*, 927)

*1–9, The Lord's servants should not covet temporal things, for "what is property unto the Lord?"; 10–16, They are to forsake littleness of soul, and their sacrifices shall be sacred unto the Lord.*

1 VERILY thus saith the Lord unto my servant <sup>a</sup>William Marks, and also unto my servant Newel K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, <sup>b</sup>send again the snows upon the earth. (This revelation was given in July so the snows would come in a few months.)

2 Let them awake, and arise, and <sup>a</sup>come forth, and not tarry, for I, the Lord, command it.

3 Therefore, if they <sup>a</sup>tarry it shall not be well with them.

4 Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord; for what is <sup>a</sup>property unto me? saith the Lord.

5 Let the properties of Kirtland be turned out for <sup>a</sup>debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord.

6 For have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not <sup>a</sup>made the earth? Do I not hold the <sup>b</sup>destinies of all the armies of the nations of the earth?

7 Therefore, will I not make <sup>a</sup>solitary places to bud and to <sup>b</sup>blossom, and to bring forth in abundance? saith the Lord. (Hasn't the Salt Lake Valley blossomed when it once was a desert? Elder John Taylor said: "In relation to events that will yet take place, and the kind of trials, troubles, and



sufferings which we shall have to cope with, it is to me a matter of very little moment; these things are in the hands of God, he dictates the affairs of the human family, and directs and controls our affairs; and the great thing that we, as a people, have to do is seek after and cleave unto our God, to be in close affinity with him, and to seek for his guidance, and his blessing and Holy Spirit to lead and guide us in the right path. Then it matters not what it is nor who it is that we have to contend with, God will give us strength according to our day.” (In *Journal of Discourses*, 18:281.))

8 Is there not room enough on the mountains of <sup>a</sup>Adam-ondi-Ahman, and on the plains of **Olahah<sup>b</sup>Shinehah**, or the land where <sup>c</sup>Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? (Joseph Fielding Smith said, "The plains of Olaha Shinehah, or the place where Adam dwelt, must be a part of, or in the vicinity of Adam-ondi-Ahman. This name Olaha Shinehah, may be, and in all probability is, from the language of Adam. We may without great controversy believe that this is the name which Adam gave to this place, at least we may venture this as a probable guess. Shinehah, according to the Book of Abraham, is the name given to the sun. (Abraham 3:13.) . . . Elder Janne M. Sjodahl commenting on the name, Olaha Shinehah, has said: 'Shinehah means sun, and Olaha is possibly a variant of the word Olea, which is "the moon.'" (Abraham 3:13.) If so the plains of Olaha Shinehah would be the Plains of the Moon and the Sun, so called, perhaps because of astronomical observations there made.' We learn from the writings of Moses that the Lord revealed to the ancients great knowledge concerning the stars, and Abraham by revelations and through the Urim and Thummim received wonderful information concerning the heavens and the governing planets, or stars. It was also revealed by the Prophet Joseph Smith that Methuselah was acquainted with the stars as were others of the antediluvian prophets including Adam. So it may be reasonable that here in this valley important information was made known anciently in relation to the stars of our universe" (*Church History and Modern Revelation*, 2:97-98). Revelations of the Restoration, 928-29. Those who sought to hold on to their property in Kirtland when the Lord had commanded them to move to Zion risked losing something of far greater value than the property they held (see Mark 10:28–30). President Spencer W. Kimball taught: “One man I know of was called to a position of service in the Church, but he felt that he couldn’t accept because his investments required more attention and more of his time than he could spare for the Lord’s work. He left the service of the Lord in search of Mammon, and he is a millionaire today. “But I recently learned an interesting fact: If a man owns a million dollars worth of gold at today’s prices, he possesses approximately one 27-billionth of all the gold that is present in the earth’s thin crust alone. This is an amount so small in proportion as to be inconceivable to the mind of man. But there is more to this: The Lord who created and has power over all the earth created many other earths as well, even ‘worlds without number’ (Moses 1:33); and when this man received the oath and covenant of the priesthood (D&C 84:33–44), he received a promise from the Lord of ‘all that my Father hath’ (v. 38). To set aside all these great promises in favor of a chest of gold and a sense of carnal security is a mistake in perspective of colossal proportions. To think that he has settled for so little is a saddening and pitiful prospect indeed; the souls of men are far more precious than this.” (“The False Gods We Worship,” *Ensign*, June 1976, p. 5.))

9 Therefore, come up hither unto the land of my people, even Zion.

10 Let my servant William Marks be <sup>a</sup>faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city of Far West, and let him be blessed with the blessings of my people. (William Marks was called to serve as president of the Far West Missouri Stake. However, before he arrived in Missouri the Saints were being driven out by the state militia under Governor Lilburn W. Boggs's extermination order. Elder Marks was later called to serve as president of the stake in Nauvoo. Unfortunately, he allied himself with Sidney Rigdon in his false claims to guardianship of the Church after the martyrdom of the Prophet and his brother, Hyrum. In his apostasy Elder Marks wandered among various groups that had broken away from

**the Church and was still outside the kingdom at the time of his death in 1872.** Revelations of the Restoration, 929)

11 Let my servant Newel K. Whitney be ashamed of the <sup>a</sup>Nicolaitane band and of all their <sup>b</sup>secret abominations, (In the revelation of the apostle John, the Nicolaitans are identified as those that "cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Revelation 2:14). These abominations were in direct contradiction to the counsel issued to the new gentile converts by Peter and the apostles at the conference at Antioch (Acts 15:22-29). **As stated earlier, the Saints in Kirtland had been counseled to remove to Missouri; Bishop Whitney remained behind to secure his property. Thus, he put his desires to retain his property above the Lord's command to gather speedily to Far West, Missouri (D&C 115:17). In so doing he took the same course of opposing the counsel of the presiding authority of the Church that the Nicolaitans had pursued in the first century after Christ. Because of his tardiness in arriving in Missouri his calling as bishop at Adam-ondi-Ahman was never fulfilled. As with his equally tardy companion, William Marks, Brother Whitney arrived in Missouri only to find the Saints being driven from the state.** Revelations of the Restoration, 930) and of all his littleness of soul before me, (This expression was directed to the lack of faith and spiritual strength on the part of Bishop Whitney in remaining behind in Kirtland, Ohio, to regulate his business instead of heeding the Lord's call to come to Missouri. Joseph Smith wrote the following in his journal regarding Bishop Newel K. Whitney, giving insight into Brother Whitney's weaknesses and strengths: "Blessed of the Lord is Brother Whitney, even the Bishop of the Church of Latter-day Saints, for the Bishopric shall never be taken away from him while he liveth. And the time cometh that he shall overcome all the narrow-mindedness of his heart, and all his covetous desires that so easily beset him; and he shall deal with a liberal hand to the poor and the needy, the sick and afflicted, the widow and the fatherless. And marvelously and miraculously shall the Lord his God provide for him, even that he shall be blessed with a fullness of the good things of this earth, and his seed after him from generation to generation. And it shall come to pass, that according to the measure that he meteth out with a liberal hand to the poor, so shall it be measured to him again by the hand of his God, even an hundred fold" (*History of the Church*, 2:288). Revelations of the Restoration, 929-30) saith the Lord, and come up to the land of Adam-ondi-Ahman, and be a <sup>c</sup>bishop unto my people, saith the Lord, not in name but in deed, saith the Lord. (It does not matter where in the church we serve, but how we serve.)

12 And again, I say unto you, I remember my servant <sup>a</sup>Oliver Granger; behold, verily I say unto him that his name shall be had in sacred remembrance from generation to generation, forever and ever, saith the Lord. (The Prophet Joseph Smith fled from Kirtland, Ohio, without being able to settle the debts he had incurred there. He wrote: "As I was driven away from Kirtland without the privilege of settling my business, I had, previous to this, employed Colonel Oliver Granger as my agent, to close all my affairs in the east; and as I have been accused of 'running away, cheating my creditors,' etc., I will insert one of the many cards and letters I have received from gentlemen who have had the best opportunity of knowing my business transactions, and whose testimony comes unsolicited: A Card. "PAINSVILLE, October 19, 1838. "We, the undersigned, being personal acquaintances of Oliver Granger, firmly believe that the course which he has pursued in settling the claims, accounts, etc., against the former citizens of Kirtland township, has done much credit to himself, and all others that committed to him the care of adjusting their business with this community, which also furnishes evidence that there was no intention on their part of defrauding their creditors. [Signed] THOMAS GRIFFITH, JOHN S. SEYMOUR" (Smith, *History of the Church*, 3:164-65). The service that Oliver Granger rendered to put his business talents to work on behalf of the First Presidency later led to another blessing. At a conference held at Quincy, Illinois, 4-6 May 1839, he was "appointed to go to Kirtland and take the charge and oversight of the House of the Lord, and preside over the general affairs of the Church in that place" (Smith, *History of the Church*, 3:345). In an expression of gratitude, the First Presidency wrote a letter of recommendation for Brother

Granger: "We have always found President Oliver Granger to be a man of the most strict integrity and moral virtue; and in fine, to be a man of God. "We have had long experience and acquaintance with Brother Granger. We have entrusted vast business concerns to him, which have been managed skilfully to the support of our characters and interest as well as that of the Church; and he is now authorized by a general conference to go forth and engage in vast and important concerns as an agent for the Church, that he may fill a station of usefulness in obedience to the commandment of God, which was given unto him July 8, 1838, which says, 'Let him (meaning Brother Granger) contend earnestly for the redemption of the First Presidency of my Church, saith the Lord'" (Smith, *History of the Church*, 3:350).

Revelations of the Restoration, 930-31)

13 Therefore, let him contend earnestly for the redemption of the First Presidency of my Church, saith the Lord; and when he falls he shall rise again, for his <sup>a</sup>sacrifice shall be more sacred unto me than his increase, saith the Lord. (Oliver Granger performed a great service in settling the financial affairs of the First Presidency and thus restoring their good name. *His sacrifice shall be more sacred unto me than his increase. Being a man of sound business sense and reputation, Oliver Granger might have become a very wealthy man. The sacrifice of opportunity for wealth made by his servants is known to the Lord. As the Lord assured Oliver Granger, "his sacrifice shall be more sacred unto me than his increase," so is it true in the lives of countless others in the Church today. Their worth to the Lord is in that which they have given up, not that which they have accumulated.* Revelations of the Restoration, 931)

14 Therefore, let him come up hither speedily, unto the land of Zion; and in the due time he shall be made a merchant unto my name, saith the Lord, for the benefit of my people.

15 Therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him forever and ever.

16 And again, verily I say unto you, let all my servants in the land of Kirtland remember the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the moneychangers in mine own due time, saith the Lord. Even so. Amen.

## D&C 118

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, in response to the supplication: "Show us thy will, O Lord, concerning the Twelve." HC 3: 46–47.*

*1–3, The Lord will provide for the families of the Twelve; 4–6, Vacancies in the Twelve are filled.*

1 VERILY, thus saith the Lord: Let a conference be held immediately; let the Twelve be organized; and let men be appointed to <sup>a</sup>supply the place of those who are fallen. (How are Apostles called today? Sometimes over the phone. In obedience to this command, a conference was held the very next day. The following minutes of the conference pertain to business transacted according to the word of the Lord in this revelation: "July 9, 1838, a conference of the Twelve Apostles assembled at Far West, agreeable to the revelation, given July 8, 1838. Present, Thomas B. Marsh, David W. Patten, Brigham Young, Parley P. Pratt and William Smith: T. B. Marsh, presiding. "Resolved 1st. That the persons who are to fill the places of those who are fallen, be immediately notified to come to Far West; as also, those of the Twelve who are not present. "Resolved 2nd. That Thomas B. Marsh notify Wilford Woodruff, that Parley P. Pratt notify Orson Pratt, and that President Rigdon notify Willard Richards, who is now in England. "Voted that President Marsh publish the same in next number of *The Elders' Journal*. "President Rigdon gave some counsel concerning the provisions necessary to be made for the families of the Twelve, while laboring in the cause of their Redeemer, advising them to instruct their converts to move without delay to the places of

**gathering, and there to strictly attend to the law of God"** (Smith, *History of the Church*, 3:47). Revelations of the Restoration, 932)

2 Let my servant <sup>a</sup>Thomas remain for a season in the land of Zion, to publish my word. (President Marsh was appointed printer and publisher of the *Elders' Journal* in Zion, or Missouri. This was a continuation of the same responsibilities that he had in Kirtland, Ohio. The Prophet Joseph Smith was the editor of the journal, which served as the official voice of the Church. Revelations of the Restoration, 932-33)

3 Let the residue continue to preach from that hour, and if they will do this in all <sup>a</sup>lowliness of heart, in meekness and humility, and <sup>b</sup>long-suffering, I, the Lord, give unto them a <sup>c</sup>promise that I will provide for their families; and an effectual door shall be opened for them, from henceforth.

4 And next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name.

5 Let them <sup>a</sup>take leave of my saints in the city of Far West, on the <sup>b</sup>twenty-sixth day of April next, on the building-spot of my house, (dedicated temple lot) saith the Lord. **(President Wilford Woodruff explained the conditions that prevailed at the time the Twelve were to leave Far West, Missouri, in accordance with this revelation: "The mission then mentioned was one of much interest to the Twelve, if not to the Church. The whole of that mission to England, from the beginning to the end, placed the apostles in such a position that they had to walk by faith from first to last. The Lord gave a revelation, with date, day, month and year, when they were to go up to lay the corner-stone in Caldwell county, Far West, Missouri. When that revelation was given all was peace and quietude, comparatively, in that land. But when the time came for the Twelve Apostles to fulfill that revelation, the Saints had all been driven out by the exterminating order of Governor Boggs, and it was as much as a man's life was worth, especially one of the Twelve, to be found in that State; and when the day came on which we were commanded by the Lord in that revelation to go up and lay the corner-stone of that Temple, and there take the parting hand with the Saints, to cross the waters to preach the gospel in England, the inhabitants of Missouri had sworn that if all the revelations of 'old Joe Smith' were fulfilled, that should not be, because it had a day and date to it. 'President Young asked the Twelve who were with him—'What shall we do with regard to the fulfillment of this revelation?' He wanted to know their feelings. Father Smith, the Patriarch, said the Lord would take the will for the deed; others said the Lord could not expect the Twelve Apostles to go up and sacrifice their lives to fulfill that revelation; but the Spirit of the Lord rested upon the twelve, and they said—'The Lord God has spoken, and we will fulfill that revelation and commandment;' and that was the feeling of President Young and of those who were with him. We went through that State, and we laid that cornerstone. George A. Smith and myself were ordained to the Apostleship on that corner-stone upon that day. We returned in safety, and not a dog to move his tongue, and no man shed our blood" (*Journal of Discourses*, 18:123). On another occasion President Woodruff related events that transpired following the Twelve's departure from Far West: "The devil, however, tried to kill us, for before we started for England everyone of the Twelve was taken sick, and it was about as much as we could do to move or stir. I had travelled in Tennessee, Mississippi, Kentucky and Arkansas for two or three years, and that, too, during the sickly season, where they were not well enough to take care of the sick, and I had never had the ague. But upon this occasion I was taken with the ague, the first time in my life. All the Twelve had something the matter with them. But we had to travel sick; we had to travel by faith in order to fulfil the mission to which we had been called by revelation. But the Lord sustained us; He did not forsake us" (*Journal of Discourses*, 13:159-60). Revelations of the Restoration, 933-34. The people of Missouri knew of the Lord's requirement to meet on 26 April 1839, nearly a year later, and they were determined to impede the work of the Twelve and stop Mormonism. During the time between the revelation and the appointed day, "the whole Church was driven out of the State of Missouri, and it was as much as a man's life was worth to be found in the State if it was known that he was a Latter-day Saint; and especially was this the case with the Twelve. When the time came for the corner stone of the**

Temple to be laid, as directed in the revelation, the Church was in Illinois, having been expelled from Missouri by an edict from the Governor. Joseph and Hyrum Smith and Parley P. Pratt were in chains in Missouri for the testimony of Jesus. As the time drew nigh for the accomplishment of this work, the question arose. ‘What is to be done?’ Here is a revelation commanding the Twelve to be in Far West on the 26th day of April, to lay the cornerstone of the Temple there; it has to be fulfilled. The Missourians had sworn by all the gods of eternity that if every other revelation given through Joseph Smith were fulfilled, that should not be, for the day and date being given they declared that it would fail. The general feeling in the Church, so far as I know, was that, under the circumstances, it was impossible to accomplish the work; and the Lord would accept the will for the deed.” (Wilford Woodruff, in *Journal of Discourses*, 13:159.) But the Apostles were not to be put off their commanded duty: “On the night of April 25, 1839, the little band of apostles with a small company of faithful brethren, high priests, elders and priests, arrived at Far West. Shortly after midnight, on the morning of April 26th, they assembled on the temple lot in Far West, and there they held a conference.” (Smith, *Church History and Modern Revelation*, pp. 196–97.) Brigham Young presided; John Taylor, the clerk, wrote: “The council then proceeded to the building spot of the Lord’s House; when the following business was transacted: Part of a hymn was sung, on the mission of the twelve. “Elder Alpheus Cutler, the master workman of the house, then recommenced laying the foundation of the Lord’s House, agreeably to revelation, by rolling up a large stone near the southeast corner. “The following of the twelve were present: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith . . . to fill the places of those who had fallen.” (*History of the Church*, 3:336–38.) After several of the Apostles had offered prayers, the assembly sang “Adam-on-di-Ahman,” and the Apostles left.)

6 Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have <sup>a</sup>fallen, and be officially notified of their appointment. (Elders William E. M’Lellin, Luke S. Johnson, John F. Boynton, and Lyman E. Johnson had at this point fallen into disharmony with the Church and had been excommunicated. They had been in the first Quorum of the Twelve in this dispensation, which was called on 14 February 1835 (see *History of the Church*, 2:509; 3:31–32). One of the replacements, John E. Page, also eventually apostatized, but the other three remained faithful (see D&C 118:6). Two of the replacements, John Taylor and Wilford Woodruff, later became Presidents of the Church. John Taylor was ordained an Apostle at Far West on 19 December 1838. Wilford Woodruff was ordained an Apostle during the early morning meeting at Far West on 26 April 1839. Institute Manual, 292)

#### The original Twelve Apostles

Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. M’Lellin, Parly P. Pratt, Luke S. Johnson, William B. Smith, Orson Pratt, John F. Boynton, Lyman E. Johnson.

#### D&C 119

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, in answer to his supplication: “O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing.” HC 3: 44. The law of tithing, as understood today, had not been given to the Church previous to this revelation. The term “tithing” in the prayer just quoted and in previous revelations (64: 23; 85: 3; 97: 11) had meant not just one-tenth, but all free-will offerings, or contributions, to the Church funds. The Lord had previously given to the Church the law of consecration and stewardship of property, which members (chiefly the leading elders) entered into by a covenant that was to be everlasting. Because of failure on the part of many to abide by this covenant, the Lord*

*withdrew it for a time, and gave instead the law of tithing to the whole Church. The Prophet asked the Lord how much of their property he required for sacred purposes. The answer was this revelation.*

(The Prophet Joseph Smith received the revelation on tithing on 8 July 1838 at Far West, Missouri. The revelation came in response to the following question: “O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a tithing.” (*History of the Church*, 3:44.) President Joseph Fielding Smith explained: “The Lord had given to the Church the law of consecration and had called upon the members, principally the official members, to enter into a covenant that could not be broken and to be everlasting in which they were to consecrate their properties and receive stewardships, for this is the law of the celestial kingdom. Many of those who entered into this solemn covenant broke it and by so doing brought upon their heads, and the heads of their brethren and sisters, dire punishment and persecution. This celestial law of necessity was thereupon withdrawn for the time, or until the time of the redemption of Zion. While suffering intensely because of their debts and lack of means to meet their obligations Joseph Smith and Oliver Cowdery, November 29, 1834, in solemn prayer promised the Lord that they would give one tenth of all that the Lord should give unto them, as an offering to be bestowed upon the poor; they also prayed that their children, and the children’s children after them should obey this law. (D.H.C., 2:174–5.) Now, however, it became necessary for the law to be given to the whole Church so the Prophet prayed for instruction. The answer they received [came] in the revelation [D&C 119].” (*Church History and Modern Revelation*, 2:90–91.) **Although tithing had been mentioned in earlier revelations, this revelation established a new and exacting law to replace the law of consecration, which had been revoked by the Lord. “The law of tithing, as understood today, had not been given to the Church previous to this revelation. The term ‘tithing’ in the prayer . . . and in previous revelations (64:23; 85:3; 97:11), had meant to them not just one tenth, but all ‘free-will offerings,’ or ‘contributions’ to the Church funds.”** (Headnote to D&C 119; see also Smith and Sjodahl, *Commentary*, p. 749.)

*1—5, The saints are to pay their surplus property and then give, as tithing, one-tenth of their interest annually; 6—7, Such a course will sanctify the land of Zion.*

1 VERILY, thus saith the Lord, **I require all their<sup>a</sup> surplus property** (What is surplus property? **In more recent times the Church has not called upon the members to give all their surplus property to the Church, but it has been the requirement according to the covenant, that they pay the tenth. It is remarkable how many excuses can be made and interpretations given as to what constitutes the tenth, by many members of the Church. It is written, however, that as we measure it shall be measured to us again. If we are stingy with the Lord, he may be stingy with us, or in other words, withhold his blessings.** Then again, we have those among us who are hoping for the coming of the law of consecration thinking that in that day they are going to profit by the equalizing of the wealth of other members of the Church. It is definitely true, however, that all those who will not obey the law of tithing, will not be entitled to enter into the covenants of consecration, but when the day comes for the establishing of Zion and the redemption of the earth, such people will find themselves removed. Joseph Fielding Smith, *Church History and Modern Revelation*, 2:92. **President Brigham Young described the response of the Saints to this revelation as follows: "The brethren wished me to go among the Churches, and find out what surplus property the people had, with which to forward the building of the Temple we were commencing at Far West. I accordingly went from place to place through the country. Before I started, I asked brother Joseph, 'Who shall be the judge of what is surplus property?' Said he, 'Let them be the judges themselves, for I care not if they do not give a single dime. So far as I am concerned, I do not want anything they have.' "Then I replied, 'I will go and ask them for their surplus property;' and I did so; I found the people said they were willing to do about as they were counselled, but, upon asking them about their surplus property, most of the**

men who owned land and cattle would say, 'I have got so many hundred acres of land, and I have got so many boys, and I want each one of them to have eighty acres, therefore this is not surplus property.' Again, 'I have got so many girls, and I do not believe I shall be able to give them more than forty acres each.' 'Well, you have got two or three hundred acres left.' 'Yes, but I have a brother-in-law coming on, and he will depend on me for a living; my wife's nephew is also coming on, he is poor, and I shall have to furnish him a farm after he arrives here.' I would go on to the next one, and he would have more land and cattle than he could make use of to advantage. It is a laughable idea but is nevertheless true, men would tell me they were young and beginning the world, and would say, 'We have no children, but our prospects are good, and we think we shall have a family of children, and if we do, we want to give them eighty acres of land each; we have no surplus property.' 'How many cattle have you?' 'So many.' 'How many horses, &c?' 'So many, but I have made provisions for all these, and I have use for every thing I have got.' "Some were disposed to do right with their surplus property, and once in a while you would find a man who had a cow which he considered surplus, but generally she was of the class that would kick a person's hat off, or eyes out, or the wolves had eaten off her teats. You would once in a while find a man who had a horse that he considered surplus, but at the same time he had the ringbone, was broken-winded, spavined in both legs, had the pole evil at one end of the neck and a fistula at the other, and both knees sprung" (Journal of Discourses, 2:306-7.) to be put into the hands of the bishop of my church in Zion,

2 (What is the purpose of tithing?) For the building of mine <sup>a</sup>house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church. (The Law of Tithing was given to supersede, for the time being, a greater law known as the Law of Consecration, the object of which was and is to sanctify the Lord's people and "prepare them for a place in the celestial world." To that end it was designed to do away with selfishness, greed, pride, envy, poverty, and all the ills that spring from such conditions. For none of these things can be admitted into the kingdom of heaven. It was to institute an order of equality and consequent, unity, in which every man, employed at that for which he was best fitted, would be "seeking the interest of his neighbor and doing all things with an eye single to the glory of God." It is an ancient law. It was practised by Enoch and his people, and later by the Apostles and their proselytes at Jerusalem, and by the followers of Christ, both Nephites and Lamanites, upon this chosen land. A brave attempt to practise it was made by the Latter-day Saints, soon after this Church was organized. But they lacked experience, and did not completely rise to the occasion. Selfishness within, and persecution without, prevented a perfect achievement. So the Lord withdrew the Law of Consecration and gave to his people a lesser law, one easier to live, but pointing forward, like the other, to something grand and glorious in the future. That lesser law, the Law of Tithing, is as a schoolmaster, a disciplinary agent, to bring the Saints eventually up to the practise 'of the higher law, and meanwhile to keep their hearts open for its reception when it returns. Those who obey the Law of Tithing will be prepared to live the Law of Consecration. Those who do not obey it will not be prepared. That is the whole thing in a nut shell...The spiritual dividend that we draw from heaven as the reward of our obedience, is the principal purpose for which the Law of Tithing was instituted. All the rest is incidental or secondary. Orson F. Whitney, CR, Apr 1931, p. 65-66. Rudger Clawson: Everything that we do connected with this law of tithing points to spiritual things. What is tithing for? It is for the building up of Zion.)

3 And this shall be the beginning of the <sup>a</sup>tithing of my people. (Though it is little known, the command that the Saints pay one-tenth of their increase annually required a greater sacrifice of property than that required by the law of consecration and stewardship, as practiced in the early days of this dispensation. In the law of consecration, after the Saints put their substance and properties before the bishop, they received a stewardship to provide for their needs. Later, if from their stewardship they had more than was necessary for their support (D&C 42:33 And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration,

which is a <sup>a</sup>residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.), or in other words, a residue or a surplus, then they would contribute surplus to the Church. **The great difference in the law of tithing is that it requires the Saints to pay a tenth of their income before any expenses are met, not from their surplus after their needs have been satisfied...** Consecration is a higher law only when it extends beyond that which is temporal and involves dedicating all of one's time, talent, and energies that may be needed to building up the Lord's kingdom (D&C 105:3-5 <sup>3</sup> But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not <sup>a</sup>impart of their substance, as becometh saints, to the poor and afflicted among them; <sup>4</sup> And are not <sup>a</sup>united according to the union required by the law of the celestial kingdom; <sup>5</sup> And <sup>a</sup>Zion cannot be built up <sup>b</sup>unless it is by the <sup>c</sup>principles of the <sup>d</sup>law of the celestial kingdom; otherwise I cannot receive her unto myself.). The consecration of property was the Lord's means to teach the Saints that all things are his. In reality very little revenue was generated from the surplus that could be used for the building up of the kingdom of God. Revelations of the Restoration, p. 935-36)

4 **(Definition of Tithing:)** And after that, those who have thus been <sup>a</sup>tithed shall pay one-tenth of all their interest annually; (President Howard Hunter called the non payment of tithes "embezzlement." "The Lord's share came into his hands lawfully, but he misappropriated it to his own use. The law is simply stated as "one-tenth of all their interest." **Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source.** The Lord said it is a standing law "forever" as it has been in the past. CR, Apr 1964, p. 33-36. James E. Talmage: **How much have you contributed by way of paying tithe, whether it be ten cents or a hundred dollars? For be it known that the one who pays with honest heart the ten cent tithe, if it be a true tithe, will rank higher on those books than the one who pays a thousand dollars when that is only a tenth of a tithe for him. What are we doing individually? I know what some are doing, for they have told me. Some are very busy trying to find excuses in the matter of tithing as in other duties. Some come with strange questions: "Tell me please, ought I to subtract this or deduct that before I calculate the amount of my tithes?" Very seldom do I find it necessary to analyze the case and to give an answer direct. Sometimes I have smiled because I could see the perfidy of the questioner's coming to me for excuses, and I did not feel complimented. But I have given him a rule, and I venture to give it here. I have found it helpful myself, and I think that all may profit by it. When you are in doubt as to just how you should calculate your tithes, reverse the terms as we sometimes do in solving complex mathematical problems, and suppose for the time being that the Lord had said this; let us postulate this is an assumed law given to the Church: "In order to show my love for my people, the faithful members of my Church, it is my will, saith the Lord, that each one shall receive from my storehouse, the storehouse of my Church, at regular intervals during the year, an amount equal to one-tenth of his income." Now my dear brother, sit down and calculate how much the Lord owes you under that kind of law, and then go pay it to your bishop. (CR, October 1928, p. 119.)) and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. **(What is an honest tithe?** Tithing means one-tenth. Those who give less do not really pay tithing; they are lesser contributors to the latter-day cause of the Lord. Tithing means one-tenth of a person's income, interest, or increase. **The merchant should pay tithing upon the net income of his business, the farmer upon the net income of his farming operations; the wage earner or salaried man upon the wage or salary earned by him.** Out of the remaining nine-tenths he pays his current expenses, taxes, savings, etc. To deduct living costs, taxes, and similar expenses from the income and pay tithing upon the remainder does not conform to the Lord's commandment. . . . Tithing should be given upon the basis of our full earned income. John A. Widtsoe, Evidences and Reconciliations, 2:86.)**

5 Verily I say unto you, it shall come to pass that all those who gather unto the land of <sup>a</sup>Zion shall be



tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. ((Full tithing is now a requirement to obtain a temple recommend. President Joseph F. Smith taught, "By this principle the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost" (Conference Report, April 1900, 47).)

6 And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, (James E. Talmage: Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. [Mal. 3:8-10. 8 ¶ <sup>a</sup>Will a man <sup>b</sup>rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In <sup>c</sup>tithes and offerings. 9 Ye *are* <sup>a</sup>cursed with a curse: for ye have robbed me, *even* this whole nation. 10 Bring ye all the <sup>a</sup>tithes into the storehouse, that there may be <sup>b</sup>meat in mine house, and <sup>c</sup>prove me now herewith, saith the LORD of hosts, if I will not <sup>d</sup>open you the <sup>c</sup>windows of heaven, and pour you out a <sup>f</sup>blessing, that *there shall not be room enough to receive it.*] **There is a relationship between the elements and forces of nature and the actions of men.** (CR, October 1929, p. 68.)) that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of <sup>a</sup>Zion unto you. (Elder Melvin J. Ballard: Do we not hope and expect to have an inheritance in the celestial kingdom, even upon this earth in its redeemed and sanctified state? What are the terms under which we may obtain that inheritance? The law of tithing is the law of inheritance. It leads to it. **No man may hope or expect to have an inheritance on this celestial globe who has failed to pay his tithing.** By the payment of his honest tithing he is establishing a right and a title to this inheritance, and he cannot secure it upon any other terms but by complying with this and other just requirements; and this is one of the very essential things. CR Oct, 1929, p. 51)

7 And this shall be an ensample (pattern) unto all the <sup>a</sup>stakes of Zion. Even so. Amen.

## D&C 120

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, making known the disposition of the properties tithed as named in the preceding revelation, Section 119. HC 3: 44.*

(When the Lord established the law of tithing in this dispensation (see D&C 119), He explained whose responsibility it was to handle the tithes of the Church. On 8 July 1838 the Prophet Joseph Smith received the revelation "making known the disposition of the properties tithed as named in the preceding revelation" (*History of the Church*, 3:44).)

1 VERILY, thus saith the Lord, the time is now come, that <sup>a</sup>it shall be <sup>b</sup>disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen. (Today this council consists of the First Presidency, the Quorum of the Twelve Apostles and the Presiding Bishopric. CR, Apr 2004.)

**Isaiah 58:6** *Is not this the fast that I have chosen? to loose the <sup>a</sup>bands of wickedness, (To fast in the Lord's way, we must repent of our willful sins, our unkindnesses, and our selfishness. The bands of wickedness may be the chains or bonds of sin (2 Ne. 1:13, 23; 13 O that ye would awake; awake from a deep <sup>a</sup>sleep, yea, even from the sleep of <sup>b</sup>hell, and shake off the awful <sup>c</sup>chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal <sup>d</sup>gulf of misery and woe. 23 Awake, my sons; put on the armor of <sup>a</sup>righteousness. Shake off the*

<sup>b</sup>chains with which ye are bound, and come forth out of obscurity, and arise from the dust. 9:45 45 O, my beloved brethren, turn away from your sins; shake off the <sup>a</sup>chains of him that would bind you fast; come unto that God who is the <sup>b</sup>rock of your salvation.). As President Spencer W. Kimball put it, "Sin [is] like handcuffs on the wrists, a ring in the nose, and slave bands around the neck." The bands of wickedness may also refer to the bonds of slavery and oppression. Understanding Isaiah, p. 513) to undo the heavy burdens, and to let the oppressed go <sup>b</sup>free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the <sup>a</sup>hungry, and that thou bring the <sup>b</sup>poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from <sup>c</sup>thine own flesh?

8 ¶ Then shall thy <sup>a</sup>light break forth as the morning, and thine <sup>b</sup>health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy <sup>c</sup>reward.

9 Then shalt thou <sup>a</sup>call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the <sup>b</sup>putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the <sup>a</sup>hungry, and satisfy the afflicted soul; then shall thy light <sup>b</sup>rise in obscurity, and thy darkness *be* as the noonday:

11 And the LORD shall <sup>a</sup>guide thee continually, and satisfy thy soul in <sup>b</sup>drought, and <sup>c</sup>make fat thy bones: and thou shalt be like a watered garden, and like a <sup>d</sup>spring of water, whose waters fail not.

12 And *they that shall be* of thee (**our descendants**) shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

3 Nephi 24	Malachi 3
<p>8 Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In <sup>a</sup>tithes and <sup>b</sup>offerings. (LeGrand Richards: "In a revelation given to the Prophet Joseph Smith at Kirtland, Ohio, September 11, 1831, the Lord made very plain the importance of observing the law of tithing: 'Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.' (D&amp;C 64:23.) How could one's conscience not burn within him upon the coming of the Son of Man, if he realized that he had made no contribution to the expense of establishing God's kingdom in the earth. Especially would this be so when one realizes that all that he has, he obtained from the Lord, who created the earth and the fulness thereof, and who gave us our lives and our being upon this earth, with a promise that we might inherit the earth eternally, if we are faithful. Should we, then, not be willing to pay something for such an inheritance? It is not uncommon for a man in this life to pay money for ten to twenty-five years to purchase a small plot of ground for his use while he lives upon the earth. Should he be less interested in</p>	<p>8 ¶ <sup>a</sup>Will a man <sup>b</sup>rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In <sup>c</sup>tithes and offerings. (President Spencer W. Kimball said: "Sometimes we have been a bit penurious and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous. I think we should...give, instead of the amount saved by our two meals of fasting, perhaps much, much more – ten times more when we are in apposition to do it. CR, Oct. 1974, p. 184. The concept of fast offerings appears as early as the time of Isaiah when, speaking of the true fast, he encouraged people to fast and "to deal thy bread to the hungry, and ... bring the poor that are cast out to thy house." 5 The Prophet Joseph instituted the practice of collecting fast offerings for the poor in Kirtland, Ohio; and later at Nauvoo, Illinois, the Quorum of the Twelve Apostles sent a general letter to the Church defining "the principle of fasts," stating: "Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long time; and this is one great and</p>

acquiring an eternal inheritance?" (A Marvelous Work And A Wonder, p. 368-9) It is not unlikely that the law of tithing was an important part of the Lord's plan for the Nephites as it is for us today. Kent Jackson, Studies in Scripture, 8:200.)	important principle of fasts approved of the Lord. And so long as the saints will all live to this principle with glad hearts and cheerful countenances they will always have an abundance." President Monson, CR Oct 1996 I have heard bishops and stake presidents say that the real blessings of the Lord are in the payment of fast offerings. The beginning of the living of the Law of Consecration.)
9 Ye are cursed with a curse, for ye have robbed me, even this whole nation.	9 Ye <i>are</i> <sup>a</sup> cursed with a curse: for ye have robbed me, <i>even</i> this whole nation.
10 Bring ye all the <sup>a</sup> tithes into the storehouse, that there may be <sup>b</sup> meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the <sup>c</sup> windows of heaven, and pour you out a <sup>d</sup> blessing that there shall not be room enough to receive it.	10 Bring ye all the <sup>a</sup> tithes into the storehouse, that there may be <sup>b</sup> meat in mine house, and <sup>c</sup> prove me now herewith, saith the LORD of hosts, if I will not <sup>d</sup> open you the <sup>e</sup> windows of heaven, and pour you out a <sup>f</sup> blessing, that <i>there shall not be room enough to receive it.</i> (What are the blessings mentioned? Spiritual, temporal.)
11 And I will rebuke the <sup>a</sup> devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts.	11 And I will <sup>a</sup> rebuke the <sup>b</sup> devourer (Satan, those that would deplete your resources, illnesses, car trouble, employment difficulties, etc.) for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.
12 And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.	12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

3 Nephi 24	Matthew 6
16 Moreover, when ye <sup>a</sup> fast be not as the <sup>b</sup> hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.	16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to <sup>a</sup> fast. Verily I say unto you, They <sup>b</sup> have their reward.
17 But thou, when thou fastest, anoint thy head, and <sup>a</sup> wash thy face;	17 But thou, when thou fastest, anoint thine head, and wash thy face;
18 That thou appear not unto men to fast, but unto thy Father, who is in <sup>a</sup> secret; and thy Father, who seeth in secret, shall reward thee openly. (Dietrich Bonhoeffer wrote: How is this paradox to be resolved?...From whom are we to hide the visibility of our discipleship?...We are to hide it from ourselves... We must be unaware of our own righteousness, and see it only insofar as we look unto Jesus... The Christian is a light unto the world, not because of any quality of his own, but only because he follows Christ and looks solely to him... All that the follower of Jesus has to do is to make sure that	18 That thou appear not unto men to <sup>a</sup> fast, but unto thy Father <del>which</del> (who) is in secret: and thy Father, <del>which</del> (who) seeth in secret, shall <sup>b</sup> reward thee openly. ("There is no limit to the good that you can do, if you don't care who gets the credit." Antoine Ivins, CR, April 1946, p. 42)

his obedience, following, and love are entirely spontaneous and unpremeditated. If you do good, you must not let your left hand know what your right hand is doing...Christ's virtue, the virtue of discipleship, can only be accomplished so long as you are entirely unconscious of what you are doing. The genuine work of love is always a hidden work. Thus hiddenness has its counterpart in manifestation. For there is nothing hidden that shall not be revealed...God will show us the hidden and make it visible. Manifestation is the appointed reward for hiddenness, and the only question is where we shall receive it and who will give it us. If we want publicity in the eyes of men we have our reward...If the left hand knows what the right hand is doing, if we become conscious of our hidden virtue, we are forging our own reward, instead of that which God had intended to give us in his own good time. The Cost of Discipleship, p. 176-77.)