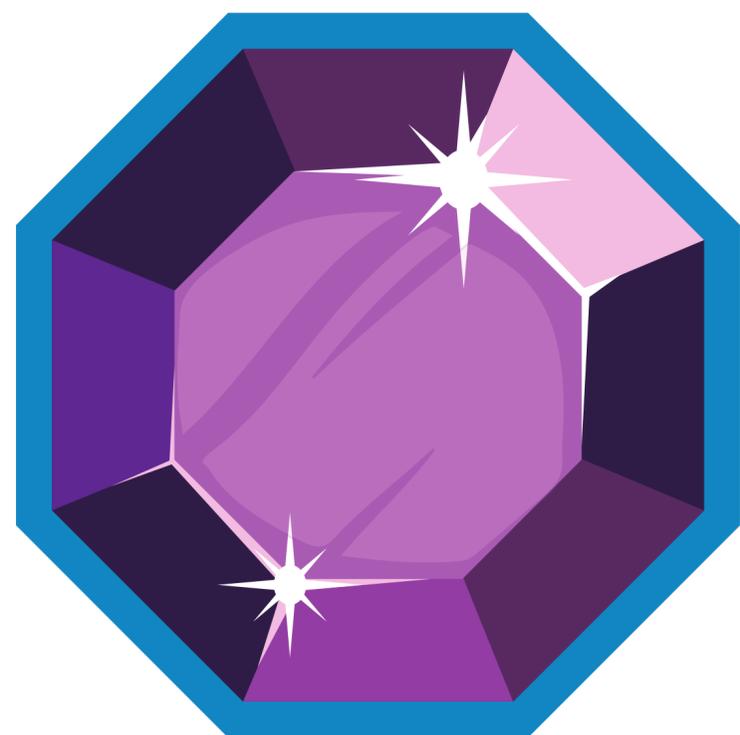
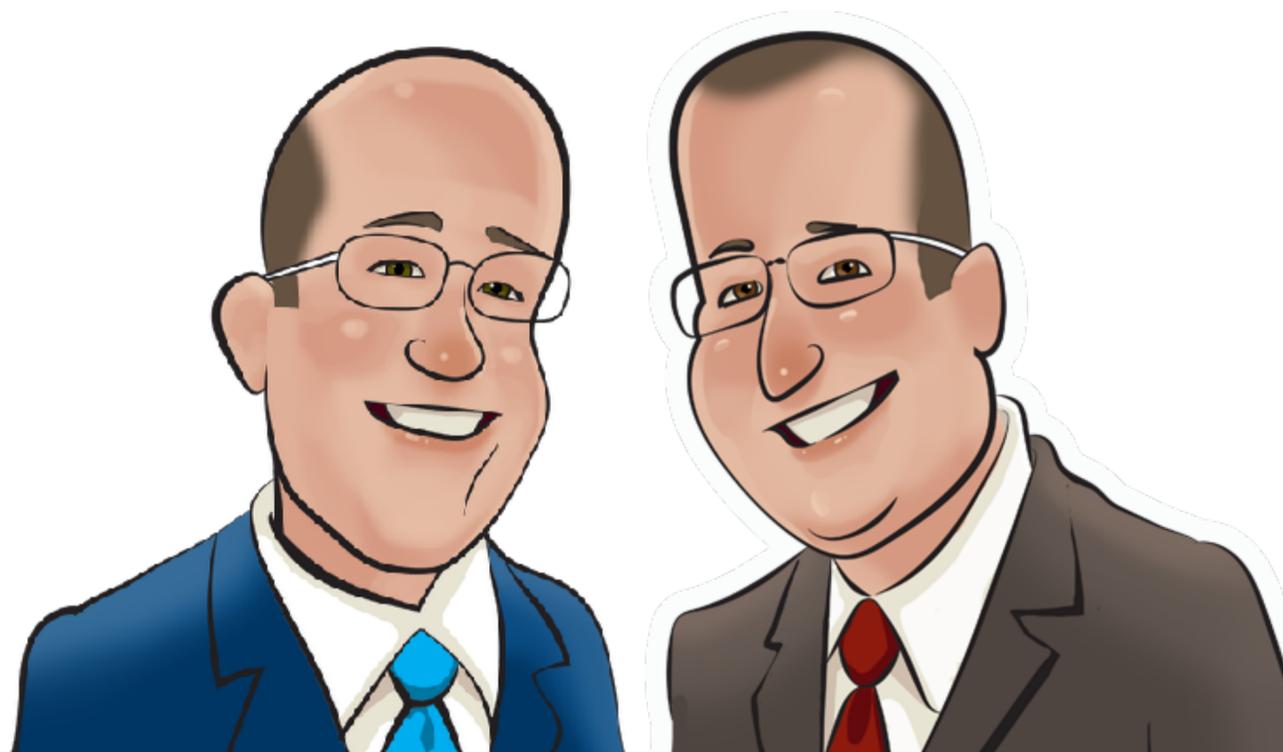


Come Follow Me 2021
D&C 20-22



S02E10



Scripture GEMS

1830

Mar Apr May June

1831

Printing of the Book of Mormon completed

April 6, The Church was organized by Joseph Smith in Fayette, New York.

June 9, 1830
The first Church conference was held in Fayette, New York.

Sec. 2, 19, 22

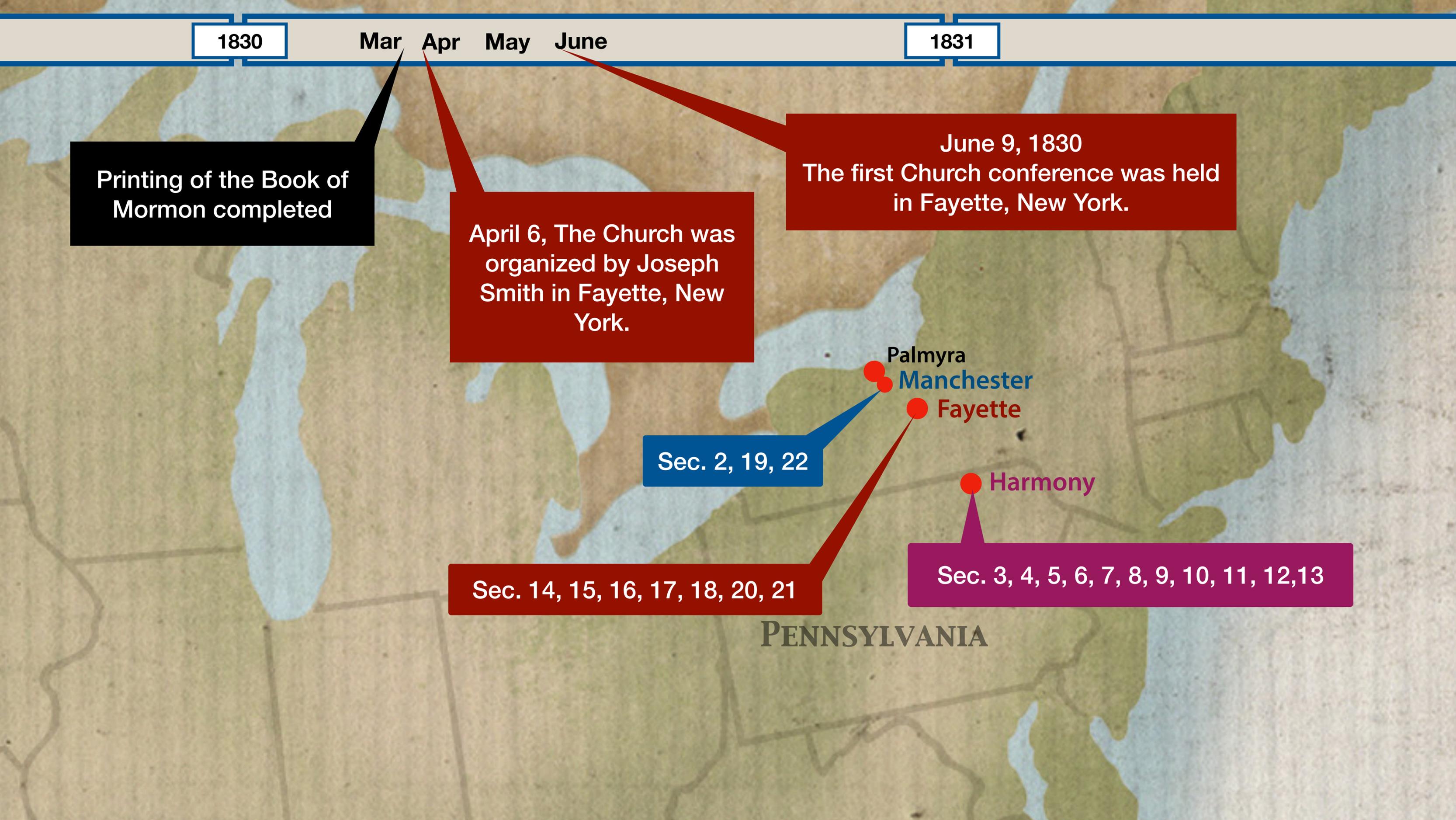
Sec. 14, 15, 16, 17, 18, 20, 21

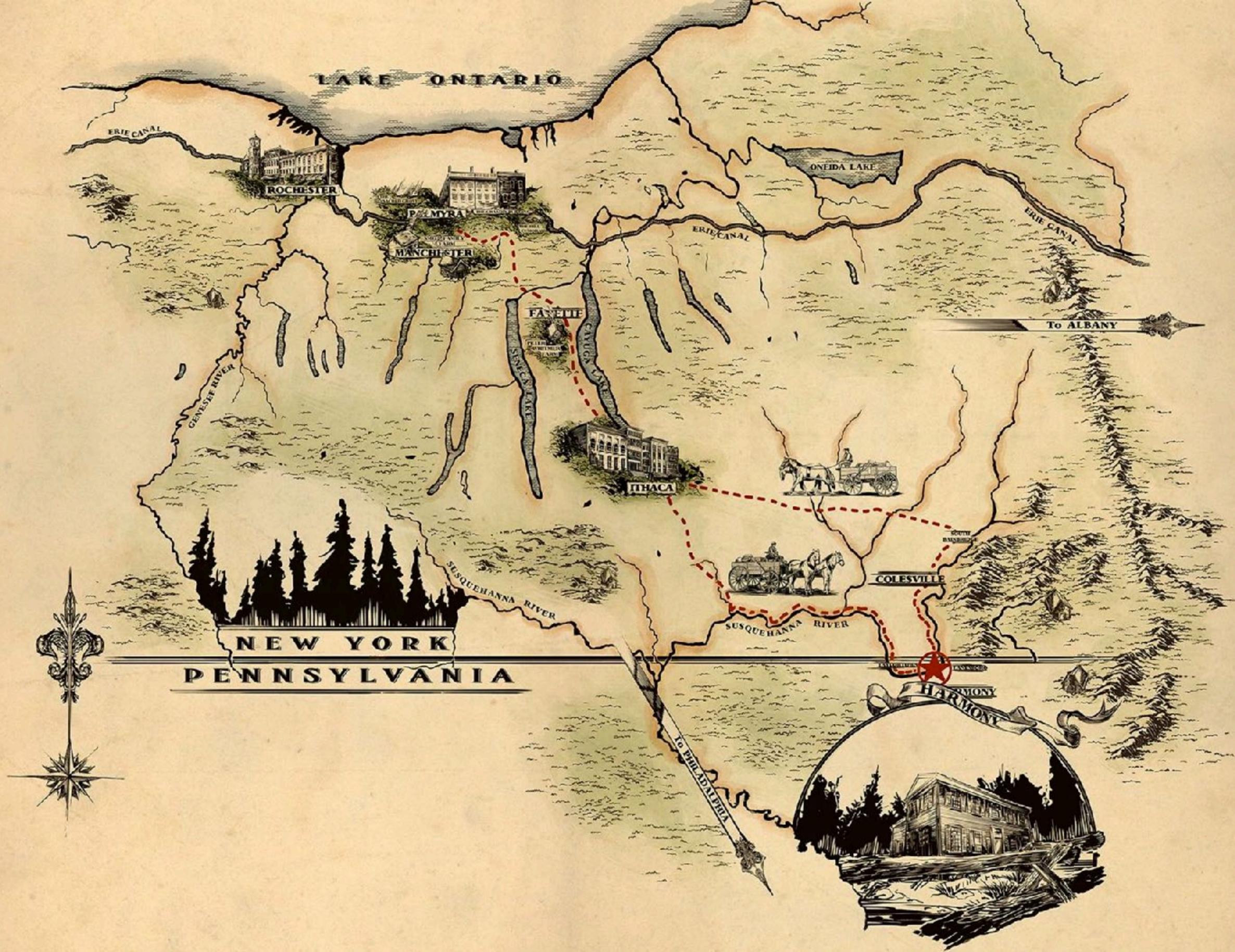
Sec. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13

PENNSYLVANIA

Palmyra
Manchester
Fayette

Harmony







Whitmer Home

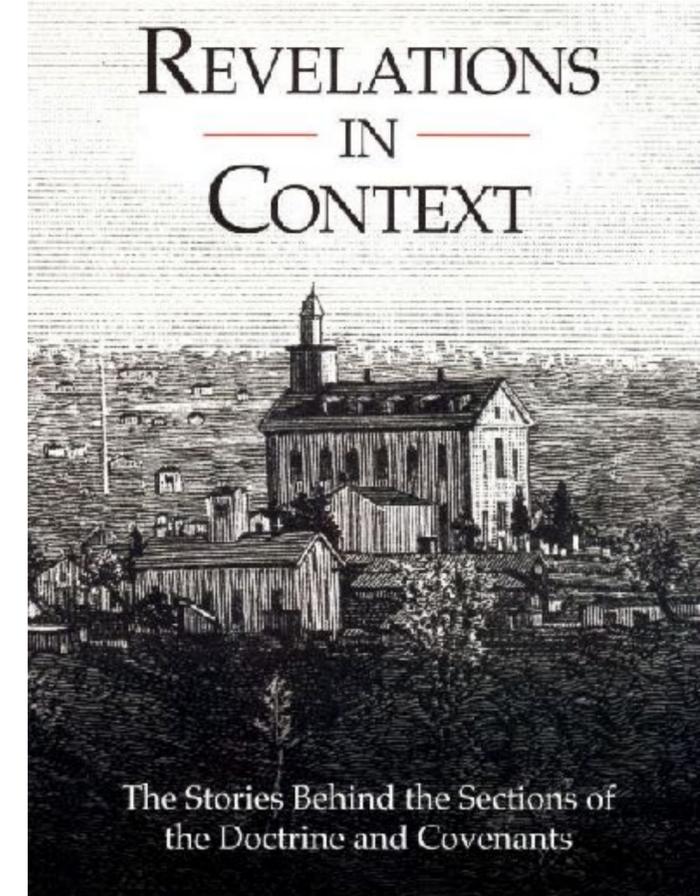


Joseph and Oliver



Preparations had been underway since at least June 1829. In that month, Joseph Smith dictated the revelation for Oliver Cowdery that would become Doctrine and Covenants 18. In it Oliver was instructed to “build up my church, and my gospel, and my rock.” In doing so, Cowdery was told to “rely upon the things which are written.” The Book of Mormon translation was nearly finished, and Cowdery indeed used the manuscript as he began to outline the polity of the new church.

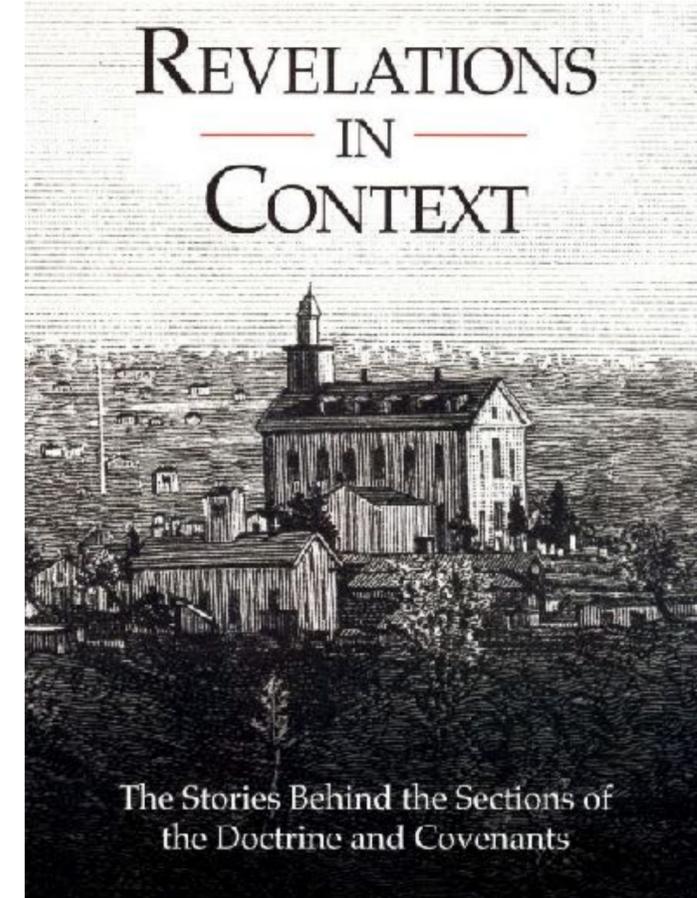
Cowdery produced a document he called “Articles of the Church of Christ” in preparation for the organization of the Church. Much of this document was either a direct quotation or a close paraphrase from the Book of Mormon manuscript. Like the Nephite church, this new church would have priests and teachers. It would also have disciples, or elders. The June 1829 revelation also appointed Cowdery, along with David Whitmer, to select



**Build up my
Church**

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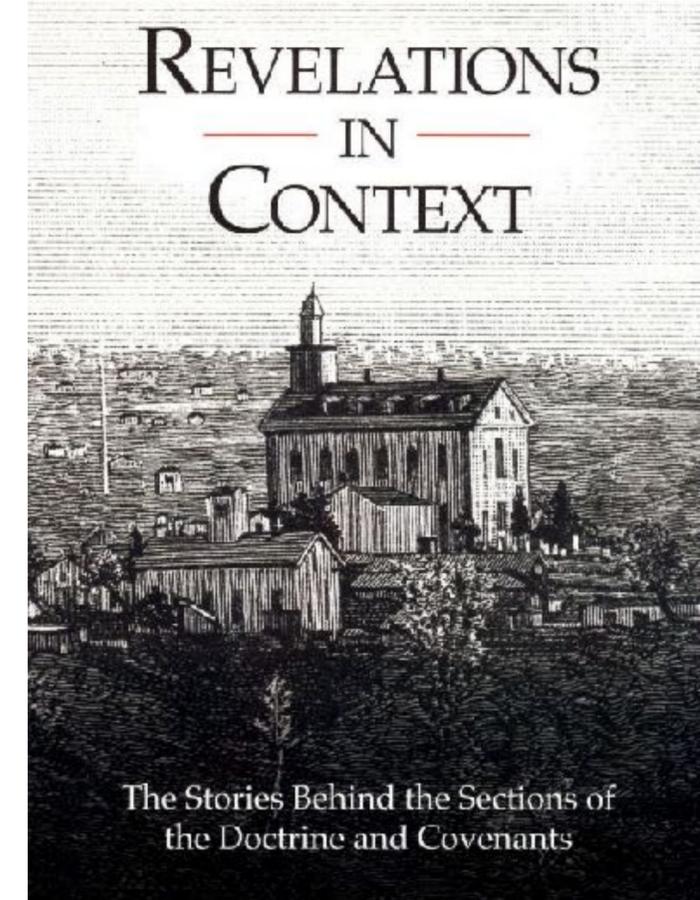
Many of those who accepted that message awaited the organization of a church. About this time, Joseph Smith announced a revelation specifying that the Church should be organized on April 6, 1830. On that day, forty or fifty men and women gathered in the small Fayette home of Peter Whitmer Sr. to observe the event. Six of them— Joseph Smith, Oliver Cowdery, and four others—served as the official organizers.



**Build up my
Church**

They “opened the meeting by solemn prayer.” Joseph and Oliver asked the other four official members if they would accept them as their spiritual teachers and whether they should proceed to organize the Church. Having the consent of the assembled believers, Joseph ordained Oliver Cowdery an elder in the Church, and Oliver did the same for Joseph. Joseph was 24 years old at the time; Oliver was 23.

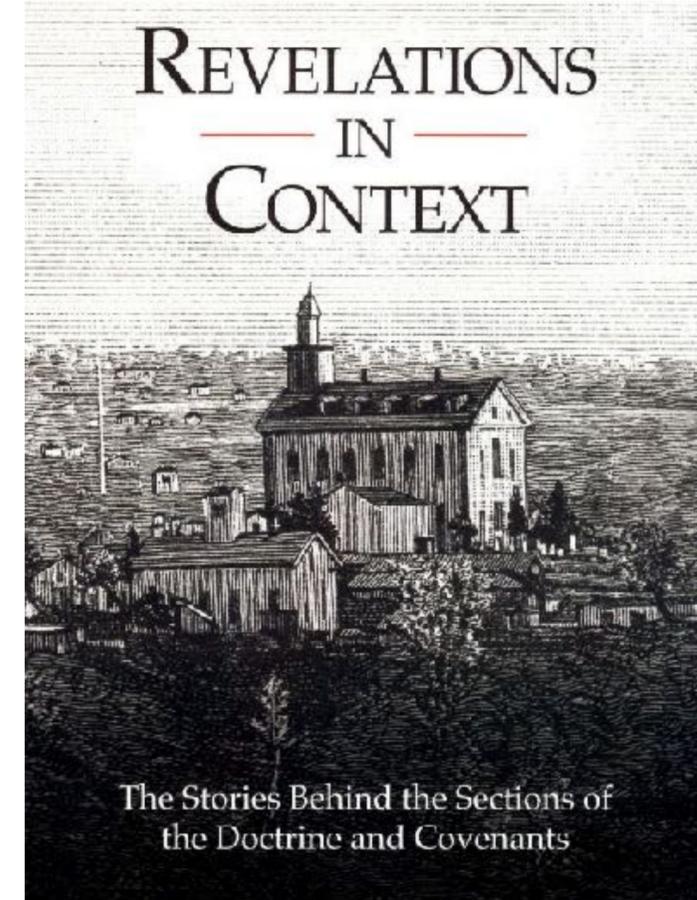
With authorized men called, sustained, and ordained, it was possible for the Church to celebrate the sacrament of the Lord’s supper. “We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them.” After the sacrament, Joseph Smith’s history records, “We then laid our hands on each individual member of the Church present that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out



**Build up my
Church**

member of the Church present that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly.”

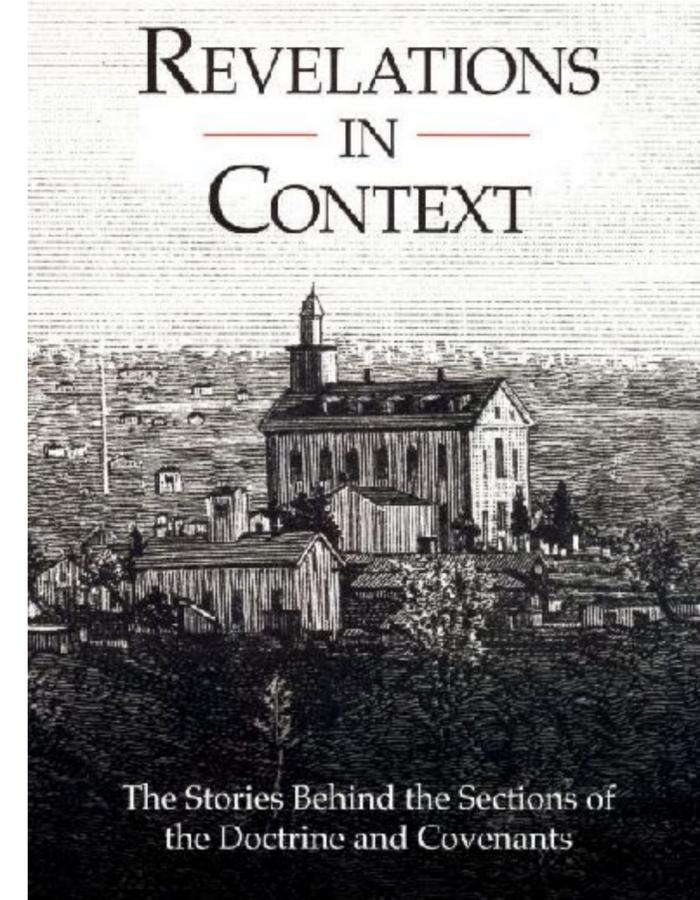
That same day, “Whilst yet together” for the organizational meeting, Joseph Smith received another revelation. Now known as Doctrine and Covenants 21, the revelation instructed the newly formed church that “there Shall a Record be kept among you” in which Joseph Smith would be known as a “seer & Translator & Prop[h]et an Apostle of Jesus Christ an Elder of the Church.” Oliver Cowdery, acting in his role as Apostle and elder, was to perform the ordination. Though Oliver was designated the Church’s Second Elder, the April 6 revelation also designated him the “first Preacher,” an office he filled by preaching the Church’s first public sermon on April 11.



**Build up my
Church**

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While Joseph and Oliver’s respective roles were clarified, the role Oliver’s “Articles of the Church of Christ” played in the organization is unclear. Some time after Oliver had completed the articles, Joseph told him there was more. Joseph’s superseding revelation, now part of Doctrine and Covenants 20, seems to have been completed after the organizational meeting in April but before the Church’s first conference, held in June. At the June conference, this revealed document was accepted as a statement of polity for the new church. Its importance was highlighted by the fact that it was the first revelatory text published in the Church’s newspaper, and it was later printed as section 2 of the 1835 edition of the Doctrine and Covenants, after the preface dictated as a revelation in 1835.



Build up my
Church

THE MORMON ORRERY.

[The following document was obtained from the hand of Martin Harris, one of the original proprietors of the "Gold Bible" speculation. We publish it as a one of the curiosities of the day. What use, or whether any, is made of it in this vicinity, we know not. It was probably prepared for the latitude of New-York, where creeds & confessionals were not quite so unpopular as in Ohio. We believe, therefore, it has been cautiously kept from the eyes of most of the followers of St. Jo. in this vicinity. In this business the commandments and revelations of Heaven, are very easily made to yield to circumstances.—Ed. Tel.]

The articles and covenants of the Church of Christ agreeable to the will and commandments of God. The rise of the Church of Christ in these last days, being 1830 years since the coming of our Lord Jesus Christ in the

baptism, behold whosoever humbleth himself before God and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the church that they truly repent of all their sins, and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the gift of Christ unto the remission of their sins, then shall they be received unto baptism into the church of Christ.

The duty of Elders, Priests, Teachers, and Deacons, and members of the church of Christ:—An apostle is an elder, and it is his calling to baptize and to ordain other elders, priests, teachers, and deacons, and to administer the flesh and blood of Christ according to the scriptures, and to teach, expound, and exhort, and to baptize and to watch over the church, and to confirm the church by the laying on of hands and the giving of the Holy Ghost, and to take the lead of all meetings, &c.

is laid down for you was shed for the wherefore, a cometh you that ye shall ther strong drink, fore ye shall part made new among Father's kingdom on the earth. Be me; wherefore, cometh that I will vine with you on those whom my of the world; who and rejoice, and be faithful until men."

DISEASES

We make the first volume entitled Diseases of the Dr. Benjamin I presume would ny cases which

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September

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2 Nephi 30:10
For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people...

10a Moro. 7:31 (29–32); D&C 5:11.	16a D&C 20:36 (35–36); 109:79.	TG Duty; Obedience.
b See “The Testimony”	17a 1 Sam. 17:46.	c Ps. 42:2; Dan. 6:26;

“the covenant which I have sent forth to recover my people, which are of the house of Israel” (D&C 39:11)

10 Which was given by inspiration, and is confirmed to ^aothers by the ministering of angels, and is ^bdeclared unto the world by them—

11 Proving to the world that the holy scriptures are ^atrue, and that God does ^binspire men and call them to his ^choly work in this age and generation, as well as in generations of old;

12 Thereby showing that he is the ^asame God yesterday, today, and ^bforever. Amen.

13 Therefore, having so great witnesses, by ^athem shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

14 And those who receive it in faith, and work ^arighteousness, shall receive a ^bcrown of eternal life;

15 But those who ^aharden their hearts in ^bunbelief, and ^creject it, it shall turn to their own ^acondemnation—

16 For the Lord God has spoken it; and we, the elders of the church, have heard and bear ^awitness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

17 By these things we ^aknow that there is a ^bGod in heaven, who is infinite and ^ceternal, from everlasting to everlasting the same ^aunchangeable God, the framer of heaven and earth, and all things which are in them;

18 And that he ^acreated man, male and female, after his own ^bimage and in his own likeness, created he them;

19 And gave unto them commandments that they should ^alove and ^bserve him, the only ^cliving and true ^aGod, and that he should be the only being whom they should worship.

20 But by the ^atransgression of these holy laws man became ^bsensual and ^cdevilish, and became ^afallen man.

21 Wherefore, the Almighty God gave his ^aOnly Begotten Son, as it is written in those scriptures which have been given of him.

22 He ^asuffered ^btemptations but gave no heed unto them.

23 He was ^acrucified, ^bdied, and ^crose again the third day;

24 And ^aascended into heaven, to sit down on the right hand of the

Doctrines of Creation, Fall, Atonement and Baptism

^bFather, to ^creign with almighty power according to the will of the Father;

25 That as many as would ^abelieve and be baptized in his holy name, and ^bendure in faith to the end, should be saved—

26 Not only those who believed after he came in the ^ameridian of time, in the ^bflesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who ^cspake as they were inspired by the ^agift of the Holy Ghost, who truly ^ctestified of him in all things, should have eternal life,

27 As well as those who should come after, who should believe in the ^agifts and callings of God by the Holy Ghost, which ^bbeareth record of the Father and of the Son;

28 Which Father, Son, and Holy Ghost are ^aone God, infinite and eternal, without end. Amen.

29 And we know that all men must ^arepent and ^bbelieve on the name of Jesus Christ, and worship the Father in his name, and ^cendure in ^afaith on his name to the end, or they cannot be ^csaved in the kingdom of God.

30 And we know that ^ajustification through the ^bgrace of our Lord and Savior Jesus Christ is just and true;

31 And we know also, that ^asanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who ^blove and serve God with all their ^cmights, minds, and strength.

32 But there is a possibility that man may ^afall from ^bgrace and depart from the living God;

33 Therefore let the church take heed and pray always, lest they fall into ^atemptation;

34 Yea, and even let those who are ^asanctified take heed also.

35 And we know that these things are true and according to the revelations of John, neither ^aadding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the ^bvoice of God, or the ministering of angels.

36 And the Lord God has ^aspoken it; and honor, power and glory be rendered to his holy ^bname, both now and ever. Amen.

37 *And again, by way of commandment to the church concerning the manner of baptism—*All those who ^ahumble themselves before God, and desire to be baptized, and come forth with broken hearts and ^bcontrite spirits, and witness before the church that

10a Moro. 7:31 (29–32); D&C 5:11.
 b See “The Testimony of Three Witnesses” and “The Testimony of Eight Witnesses” in the preliminary pages of the Book of Mormon.
 11a D&C 66:11.
 TG Scriptures. Value of

16a D&C 20:36 (35–36); 109:79.
 17a 1 Sam. 17:46; D&C 76:22 (22–23).
 b Josh. 2:11; 2 Ne. 10:14.
 c TG Eternity; God, Eternal Nature of; Immortality.
 d TG God. Perfection of

TG Duty; Obedience.
 c Ps. 42:2; Dan. 6:26; 1 Thes. 1:9; Alma 5:13; 7:6; D&C 14:9.
 d Deut. 6:14.
 TG Worship.
 20a TG Transgress.
 b TG Sensuality

24b TG God the Father, Elohim.
 c TG Jesus Christ, Authority of.
 25a D&C 35:2; 38:4;

b D&C 1:39; 42:17.
 28a John 17:20–22; Alma 11:44; 3 Ne. 11:27 (27–28, 36); 28:10;

D&C 20:5; 50:4.
 TG Apostasy of Individuals.
 b Rom. 6:1 (1–2).
 TG Grace.

^bFather, to ^creign with almighty power according to the will of the Father;

25 That as many as would ^abelieve and be baptized in his holy name, and ^bendure in faith to the end, should be saved—

26 Not only those who believed after he came in the ^ameridian of time, in the ^bflesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who ^cspake as they were inspired by the ^agift of the Holy Ghost, who truly ^etestified of him in all things, should have eternal life,

27 As well as those who should come after, who should believe in the ^agifts and callings of God by the Holy Ghost, which ^bbearth record of the Father and of the Son;

28 Which Father, Son, and Holy Ghost are ^aone God, infinite and eternal, without end. Amen.

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25a D&C 35:2; 38:4; 45:5 (5, 8); 68:9; 76:51.

b TG Baptism; Faith;

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c TG God, Eternal Nature

D&C 20:5; 50:4. TG Apostasy of Individuals.

b Rom. 6:1 (1–2). TG Grace.

33a Mark 14:38.

c TG Temptation

they have truly repented of all their sins, and are willing to take upon them the ^cname of Jesus Christ, having a ^ddetermination to serve him to the end, and truly manifest by their ^eworks that they have received of the ^fSpirit of Christ unto the ^gremission of their sins, shall be received by baptism into his church.

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41 And to ^aconfirm those who are baptized into the church, by the laying on of ^bhands for the baptism of fire and the Holy Ghost, according to the scriptures;

42 And to teach, expound, exhort, baptize, and watch over the church;

43 And to confirm the church by the laying on of the hands, and the giving of the Holy Ghost;

44 And to take the ^alead of all meetings.

45 The elders are to ^aconduct the ^bmeetings as they are ^cled by the Holy Ghost, according to the commandments and revelations of God.

46 The ^apriest's duty is to preach,

37c Mosiah 5:8 (2–14); 18:8 (8–10). TG Jesus Christ, Taking the Name of.

39a Moro. 3:4 (1–4); D&C 18:32; 107:58.

40a TG Sacrament. b TG Jesus Christ, Types

^bteach, expound, exhort, and baptize, and administer the sacrament,

47 And visit the house of each member, and exhort them to ^apray ^bvocally and in secret and attend to all ^cfamily duties.

48 And he may also ^aordain other priests, teachers, and deacons.

49 And he is to take the ^alead of meetings when there is no elder present;

50 But when there is an elder present, he is only to preach, teach, expound, exhort, and baptize,

51 And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties.

52 In all these duties the priest is to ^aassist the elder if occasion requires.

53 The ^ateacher's duty is to ^bwatch over the ^cchurch always, and be with and strengthen them;

54 And see that there is no iniquity in the church, neither ^ahardness with each other, neither lying, ^bbackbiting, nor ^cevil ^aspeaking;

55 And see that the church meet together often, and also see that all the members do their duty.

56 And he is to take the lead of meetings in the absence of the elder or priest—

57 And is to be assisted always, in all his duties in the church, by the ^adeacons, if occasion requires.

TG Teaching. 47a 1 Tim. 2:8. b D&C 19:28; 23:6. c TG Family;



“Because of [the grace of Jesus Christ’s Atonement], he removes our condemnation without removing the law. We are pardoned and placed in a condition of righteousness with Him. We become, like Him, without sin. We are sustained and protected by the law, by justice. We are, in a word, **justified...**

“To be **sanctified through the blood of Christ is to become clean, pure, and holy. If justification removes the punishment for past sin, then sanctification removes the stain or effects of sin.”**

(Elder D. Todd Christofferson, “Justification and Sanctification,” Ensign, June 2001, 20–22).

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“In the twentieth section of the Doctrine and Covenants, the Lord devotes several verses to summarizing the vital truths which the Book of Mormon teaches. (See vs. 17–36.) It speaks of God, the creation of man, the Fall, the Atonement, the ascension of Christ into heaven, prophets, faith, repentance, baptism, the Holy Ghost, endurance, prayer, justification and sanctification through grace, and loving and serving God.

“We must know these essential truths. Aaron and Ammon and their brethren in the Book of Mormon taught these same kinds of truths to the Lamanite people (see Alma 18:22–39), who were ‘in the darkest abyss’ (Alma 26:3). After accepting these eternal truths, the Book of Mormon states, those converted Lamanites never did fall away. (See Alma 23:6.)

“If our children and grandchildren are taught and heed these same truths, will they fall away? We best instruct them in the Book of Mormon at our dinner table, by our firesides, at their bedsides, and in our letters and phone calls—in all of our goings and comings”

(President Ezra Taft Benson, “A New Witness for Christ,” Oct 1984 GC, Ensign, Nov. 1984, 7).

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40a TG Sacrament.

b TG Jesus Christ, Types

TG Teaching.

47a 1 Tim. 2:8.

b D&C 19:28; 23:6.

c TG Family;



“The priesthood is not really so much a gift as it is a commission to serve, a privilege to lift, and an opportunity to bless the lives of others.

“The call of duty can come quietly as we who hold the priesthood respond to the assignments we receive. President George Albert Smith, that modest yet effective leader, declared, ‘It is your duty first of all to learn what the Lord wants and then by the power and strength of His holy Priesthood to magnify your calling in the presence of your fellows in such a way that the people will be glad to follow you’ [in Conference Report, Apr. 1942, 14]”

(President Thomas S. Monson, “Do Your Duty—That Is Best,” Oct 2005 GC, Ensign or Liahona, Nov. 2005, 59).

they have truly repented of all their sins, and are willing to take upon them the ^cname of Jesus Christ, having a ^ddetermination to serve him to the end, and truly manifest by their ^eworks that they have received of the ^fSpirit of Christ unto the ^gremission of their sins, shall be received by baptism into his church.

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39a Moro. 3:4 (1–4);
D&C 18:32; 107:58.
40a TG Sacrament.
b TG Jesus Christ, Types

TG Teaching.
47a 1 Tim. 2:8.
b D&C 19:28; 23:6.
c TG Family;

58 But neither teachers nor deacons have authority to baptize, administer the ^asacrament, or lay on ^bhands;

59 They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

60 Every ^aelder, ^bpriest, teacher, or deacon is to be ^cordained ^daccording to the gifts and callings of God unto him; and he is to be ^eordained by the power of the Holy Ghost, which is in the one who ordains him.

61 The several elders composing this church of Christ are to ^ameet in conference once in three months, or from time to time as said conferences shall direct or appoint;

62 And said conferences are to do whatever church business is necessary to be done at the time.

63 The elders are to receive their licenses from other elders, by ^avote of the church to which they belong, or from the conferences.

64 Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which ^acertificate, when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling, or he may receive it from a conference.

65 No person is to be ^aordained to any office in this church, where there is a regularly organized branch of the same, without the ^bvote of that church;

66 But the presiding elders, traveling bishops, high councilors, high

priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called.

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69 And the members shall manifest before the church, and also before the elders, by a ^agodly walk and conversation, that they are worthy of it, that there may be works and ^bfaith agreeable to the holy scriptures—walking in ^choliness before the Lord.

70 Every member of the church of Christ having ^achildren is to bring them unto the elders before the church, who are to lay their ^bhands upon them in the name of Jesus Christ, and bless them in his name.

71 No one can be received into the church of Christ unless he has arrived unto the years of ^aaccountability before God, and is capable of ^brepentance.

58a TG Sacrament.
b TG Hands, Laying on of.

65a TG Priesthood,
Ordination.

f TG Order.
69a TG Godliness.

“Your authority comes through your ordination; your power comes through obedience and worthiness. ...

“Power in the priesthood comes from doing your duty in ordinary things: attending meetings, accepting assignments, reading the scriptures, keeping the Word of Wisdom”

(President Boyd K. Packer, “The Aaronic Priesthood,” Oct 1981 GC, Ensign, Nov. 1981, 32–33).





“I come now to the subject of priesthood authority. I begin with the three principles just discussed: (1) priesthood is the power of God delegated to man to act for the salvation of the human family, (2) priesthood authority is governed by priesthood holders who hold priesthood keys, and (3) since the scriptures state that “all other authorities [and] offices in the church are appendages to this [Melchizedek] priesthood” (D&C 107:5), all that is done under the direction of those priesthood keys is done with priesthood authority.

How does this apply to women? In an address to the Relief Society, President Joseph Fielding Smith, then President of the Quorum of the Twelve Apostles, said this: “While the sisters have not been given the Priesthood, it has not been conferred upon them, that does not mean that the Lord has not given unto them authority. ... A person may have authority given to him, or a sister to her, to do certain things in the Church that are binding and



that the Lord has not given unto them authority. ... A person may have authority given to him, or a sister to her, to do certain things in the Church that are binding and absolutely necessary for our salvation, such as the work that our sisters do in the House of the Lord. They have authority given unto them to do some great and wonderful things, sacred unto the Lord, and binding just as thoroughly as are the blessings that are given by the men who hold the Priesthood.”

In that notable address, President Smith said again and again that women have been given authority. To the women he said, “You can speak with authority, because the Lord has placed authority upon you.” He also said that the Relief Society “[has] been given power and authority to do a great many things. The work which they do is done by divine authority.” And, of course, the Church work done by women or men, whether in the temple or in the wards or branches, is done under the direction of those who hold priesthood keys. Thus, speaking of the Relief Society,



by divine authority.” And, of course, the Church work done by women or men, whether in the temple or in the wards or branches, is done under the direction of those who hold priesthood keys. Thus, speaking of the Relief Society, President Smith explained, “[The Lord] has given to them this great organization where they have authority to serve under the directions of the bishops of the wards ... , looking after the interest of our people both spiritually and temporally.”

Thus, it is truly said that Relief Society is not just a class for women but something they belong to—a divinely established appendage to the priesthood.

We are not accustomed to speaking of women having the authority of the priesthood in their Church callings, but what other authority can it be? When a woman—young or old—is set apart to preach the gospel as a full-time missionary, she is given priesthood authority to perform a priesthood function. The same is true when a woman is



We are not accustomed to speaking of women having the authority of the priesthood in their Church callings, but what other authority can it be? When a woman—young or old—is set apart to preach the gospel as a full-time missionary, she is given priesthood authority to perform a priesthood function. The same is true when a woman is set apart to function as an officer or teacher in a Church organization under the direction of one who holds the keys of the priesthood. Whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties.

Whoever exercises priesthood authority should forget about their rights and concentrate on their responsibilities. That is a principle needed in society at large.”

(Elder Dallin H. Oaks, Apr 2014 GC)

58 But neither teachers nor deacons have authority to baptize, administer the ^asacrament, or lay on ^bhands;

59 They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

60 Every ^aelder, ^bpriest, teacher, or deacon is to be ^cordained ^aaccording to the gifts and callings of God unto him; and he is to be ^eordained by the power of the Holy Ghost, which is in the one who ordains him.

61 The several elders composing this church of Christ are to ^ameet in conference once in three months, or from time to time as said conferences shall direct or appoint;

62 And said conferences are to do whatever church business is necessary to be done at the time.

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64 Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which ^acertificate, when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling, or he may receive it from a conference.

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72 ^aBaptism is to be administered in the following manner unto all those who repent—

73 The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented himself or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

74 Then shall he ^aimmerse him or her in the water, and come forth again out of the water.

75 It is expedient that the church ^ameet together often to ^bpartake of ^cbread and wine in the ^aremembrance of the Lord Jesus;

76 And the elder or priest shall administer it; and after this ^amanner shall he administer it—he shall kneel with the church and call upon the Father in solemn prayer, saying:

77 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this ^abread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and ^bwitness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his ^ccommandments which he has given them; that they may always have his ^aSpirit to be with them. Amen.

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“The ordinance of the sacrament makes the sacrament meeting the most sacred and important meeting in the Church. It is the only Sabbath meeting the entire family can attend together. Its content in addition to the sacrament should always be planned and presented to focus our attention on the Atonement and teachings of the Lord Jesus Christ”

(President Dallin H. Oaks, “Sacrament Meeting and the Sacrament,” October 2008 General Conference).

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“It is significant that when we partake of the sacrament we do not witness that we take upon us the name of Jesus Christ. We witness that we are willing to do so. (See D&C 20:77.) The fact that we only witness to our willingness suggests that something else must happen before we actually take that sacred name upon us in the most important sense. ...

“Willingness to take upon us the name of Jesus Christ can ... be understood as willingness to take upon us the authority of Jesus Christ. According to this meaning, by partaking of the sacrament we witness our willingness to participate in the sacred ordinances of the temple and to receive the highest blessings available through the name and by the authority of the Savior when he chooses to confer them upon us. ...

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“... When we witness our willingness to take upon us the name of Jesus Christ, we are signifying our commitment to do all that we can to achieve eternal life in the kingdom of our Father. We are expressing our candidacy—our determination to strive for—exaltation in the celestial kingdom”

(Elder Dallin H. Oaks, “Taking upon Us the Name of Jesus Christ,” Apr 1985 GC, Ensign, May 1985, 80–82).

“The sacramental prayers confirm that one of the central purposes of the sacrament as instituted by the Lord Jesus Christ is that we might ‘always remember him’ (D&C 20:77, 79). Remembering the Savior obviously includes remembering His Atonement, which is symbolically represented by the bread and water as emblems of His suffering and death. We must never forget what He did for us, for without His Atonement and Resurrection, life would have no meaning. With His Atonement and Resurrection, however, our lives have eternal, divine possibilities”

(Elder D. Todd Christofferson, “To Always Remember Him,” Ensign, Apr. 2011, 49).



Casey Paul Griffiths (LDS Scholar with Doctrine and Covenants Central)

Though Doctrine and Covenants 20 speaks of using wine as an emblem in the sacrament, a later revelation clarified, “For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins” (D&C 27:2). The presiding officers of the Church, holding priesthood keys, have the right to change the wording of essential ordinances as directed by the Lord, and in Sunday services the word “water” has been substituted for “wine” since the early twentieth century, when President Joseph F. Smith began institutional reforms to bring the Saints into greater alignment with the principles in the Word of Wisdom (D&C 89). The change was first implemented on July 5, 1906, when the First Presidency and the Twelve began using water instead of wine in their meetings in the temple, and local congregations soon began the same practice (Thomas G. Alexander, “The Word of Wisdom: From Principle to Requirement,” *Dialogue*, 14, no. 3, 79).

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SECTION 21

Revelation given to Joseph Smith the Prophet, at Fayette, New York, April 6, 1830. This revelation was given at the organization of the Church, on the date named, in the home of Peter Whitmer Sr. Six men, who had previously been baptized, participated. By unanimous vote these persons expressed their desire and determination to organize, according to the commandment of God (see section 20). They also voted to accept and sustain Joseph Smith Jr. and Oliver Cowdery as the presiding officers of the Church. With the laying on of hands, Joseph then ordained Oliver an elder of the Church, and Oliver similarly ordained Joseph. After administration of the sacrament, Joseph and Oliver laid hands upon the participants individually for the bestowal of the Holy Ghost and for the confirmation of each as a member of the Church.

1-3, Joseph Smith is called to be a seer, translator, prophet, apostle, and elder; 4-8, His word will guide the cause of Zion; 9-12, The Saints will believe his words as he speaks by the Comforter.

BEHOLD, there shall be a^a record kept among you; and in it thou shalt be called a^b seer, a translator, a prophet, an^c apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ,

2 Being^a inspired of the Holy Ghost to lay the foundation thereof, and to^b build it up unto the most holy faith.

3 Which^a church was^b organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.

4 Wherefore, meaning the church,

thou shalt give^a heed unto all his words and^b commandments which he shall give unto you as he receiveth them, walking in all^c holiness before me;

5 For his^a word ye shall receive, as if from mine own mouth, in all patience and faith.

6 For by doing these things the^a gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of^b darkness from before you, and cause the heavens to^c shake for your^d good, and his name's^e glory.

7 For thus saith the Lord God: Him have I inspired to move the cause of^a Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

8 Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the^a remission of his sins, and the

manifestations of my blessings upon his works.

9 For, behold, I will^a bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the^b Comforter, which^c manifesteth that Jesus was^d crucified by^e sinful men for the sins of the^f world, yea, for the remission of sins unto the^g contrite heart.

10 Wherefore it behooveth me

that he should be^a ordained by you, Oliver Cowdery mine apostle;

11 This being an ordinance unto you, that you are an elder under his hand, he being the^a first unto you, that you might be an elder unto this church of Christ, bearing my name—

12 And the first^a preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the^b Jews also. Amen.

SECTION 22

Revelation given through Joseph Smith the Prophet, at Manchester, New York, April 16, 1830. This revelation was given to the Church in consequence of some who had previously been baptized desiring to unite with the Church without rebaptism.

1, Baptism is a new and everlasting covenant; 2-4, Authoritative baptism is required.

BEHOLD, I say unto you that all^a old covenants have I caused to be done away in this thing; and this is a^b new and an everlasting^c covenant, even that which was from the beginning.

2 Wherefore, although a man should be baptized an hundred

times it availeth him nothing, for you cannot enter in at the strait gate by the^a law of Moses, neither by your^b dead works.

3 For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old.

4 Wherefore, enter ye in at the^a gate, as I have commanded, and^b seek not to counsel your God. Amen.

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“The history of the Church of Jesus Christ and its people deserves our remembrance. The scriptures give the Church’s history high priority. In fact, much of scripture is Church history. On the very day the Church was organized, God commanded Joseph Smith, ‘Behold, there shall be a record kept among you’ [D&C 21:1]. Joseph acted on this command by appointing Oliver Cowdery, the second elder in the Church and his chief assistant, as the first Church historian. We keep records to help us remember, and a record of the Church’s rise and progress has been kept from Oliver Cowdery’s time to the present day. This extraordinary historical record reminds us that God has again opened the heavens and revealed truths that call our generation to action”

(Elder Marlin K. Jensen, “Remember and Perish Not,” Apr 2007 GC, Ensign or Liahona, May 2007, 37).

SECTION 21

Revelation given to Joseph Smith the Prophet, at Fayette, New York, April 6, 1830. This revelation was given at the organization of the Church, on the date named, in the home of Peter Whitmer Sr. Six men, who had previously been baptized, participated. By unanimous vote these persons expressed their desire and determination to organize, according to the commandment of God (see section 20). They also voted to accept and sustain Joseph Smith Jr. and Oliver Cowdery as the presiding officers of the Church. With the laying on of hands, Joseph then ordained Oliver an elder of the Church, and Oliver similarly ordained Joseph. After administration of the sacrament, Joseph and Oliver laid hands upon the participants individually for the bestowal of the Holy Ghost and for the confirmation of each as a member of the Church.

1–3, Joseph Smith is called to be a seer, translator, prophet, apostle, and elder; 4–8, His word will guide the cause of Zion; 9–12, The Saints will believe his words as he speaks by the Comforter.

BEHOLD, there shall be a^a record kept among you; and in it thou shalt be called a^b seer, a translator, a prophet, an^c apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ,

2 Being^a inspired of the Holy Ghost to lay the foundation thereof, and to^b build it up unto the most holy faith.

3 Which^a church was^b organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.

4 Wherefore, meaning the church,

thou shalt give^a heed unto all his words and^b commandments which he shall give unto you as he receiveth them, walking in all^c holiness before me;

5 For his^a word ye shall receive, as if from mine own mouth, in all patience and faith.

6 For by doing these things the^a gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of^b darkness from before you, and cause the heavens to^c shake for your^d good, and his name's^e glory.

7 For thus saith the Lord God: Him have I inspired to move the cause of^a Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

8 Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the^a remission of his sins, and the

21 1a D&C 47:1; 69:3 (3–8);

TG Priesthood, Magnifying Calling

c Joel 3:16; Hag. 2:7

manifestations of my blessings upon his works.

9 For, behold, I will^a bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the^b Comforter, which^c manifesteth that Jesus was^d crucified by^e sinful men for the sins of the^f world, yea, for the remission of sins unto the^g contrite heart.

10 Wherefore it behooveth me

that he should be^a ordained by you, Oliver Cowdery mine apostle;

11 This being an ordinance unto you, that you are an elder under his hand, he being the^a first unto you, that you might be an elder unto this church of Christ, bearing my name—

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1, Baptism is a new and everlasting covenant; 2–4, Authoritative baptism is required.

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times it availeth him nothing, for you cannot enter in at the strait gate by the^a law of Moses, neither by your^b dead works.

3 For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old.

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9a 1 Ne. 13:37;

11a D&C 20:2 (2, 5).

2a Gal. 2:16.

“The only safety we have as members of this church is to do exactly what the Lord said to the Church in that day when the Church was organized. We must learn to give heed to the words and commandments that the Lord shall give through His prophet, ‘as he receiveth them, walking in all holiness before me; ... as if from mine own mouth, in all patience and faith’ (D&C 21:4–5). There will be some things that take patience and faith. You may not like what comes from the authority of the Church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. But if you listen to these things, as if from the mouth of the Lord Himself, with patience and faith, the promise is that ‘the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory’ (D&C 21:6)”

(Teachings of Presidents of the Church: Harold B. Lee [2000], 84–85, Oct 1970 GC).

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21 1a D&C 47:1; 69:3 (3-8); 95:1

TG Priesthood, Magnifying Calling

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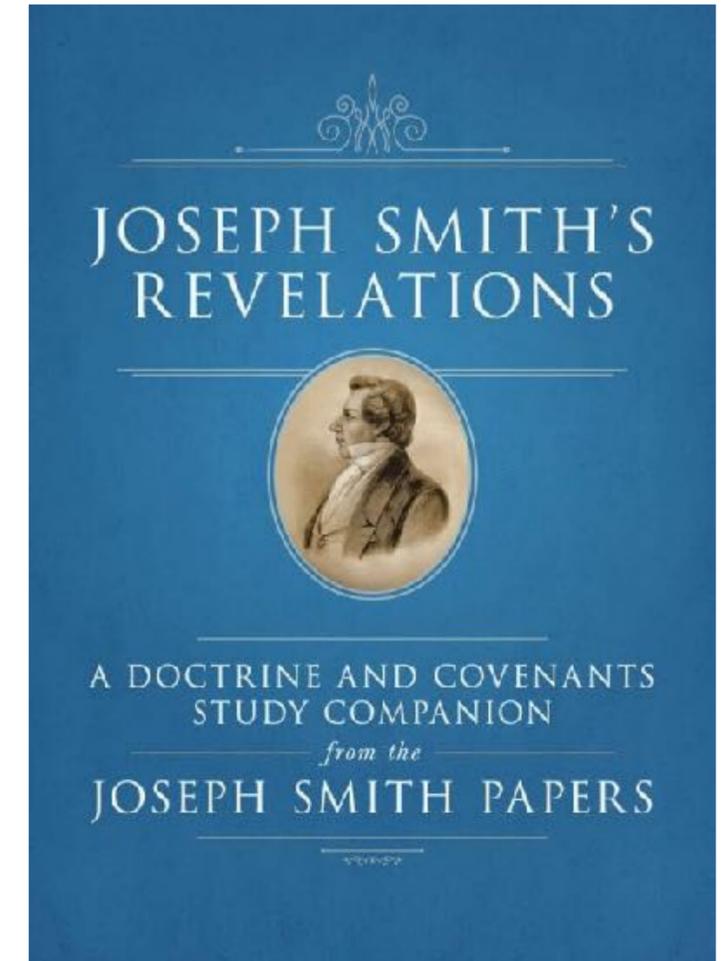
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9a 1 Ne. 13:37;

11a D&C 20:2 (2, 5).

2a Gal. 2:16.

Although several passages in the Book of Mormon emphasized the necessity of baptism by proper authority, no revelation prior to 16 April 1830 explicitly addressed the question of rebaptism for those who had been baptized in other faiths. Oliver Cowdery's June 1829 "Articles of the Church of Christ" prescribed the method of baptism and the wording of the baptismal prayer, declaring that "whosoever repenteth & humbleth himself before me & desireth to be baptized in my name shall ye baptize them," but it did not address the question of rebaptism. The revelatory document on church government known as "Articles and Covenants," which superseded Cowdery's earlier document, clarified that baptism was necessary for entry into the church but did not explicitly address rebaptism either.



Shortly after the Church's organization, some who desired to join the newly established Church of Christ struggled with the requirement that they must be baptized again. President Joseph Fielding Smith explained: "The question of divine authority ... was not firmly fixed in their minds. When they desired to come into the Church, having received the testimony that Joseph Smith had told a true story, they wondered why it was necessary for them to be baptized again when they had complied with an ordinance of baptism by immersion" (Church History and Modern Revelation [1953], 1:109).

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9 For, behold, I will ^abless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the ^bComforter, which ^cmanifesteth that Jesus was ^dcrucified by ^esinful men for the sins of the ^fworld, yea, for the remission of sins unto the ^gcontrite heart.

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“The new and everlasting covenant is the fulness of the gospel. It is composed of ‘All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations’ that are sealed upon members of the Church by the Holy Spirit of promise, or the Holy Ghost, by the authority of the President of the Church who holds the keys. ...

“Marriage for eternity is a new and everlasting covenant. Baptism is also a new and everlasting covenant, and likewise ordination to the priesthood, and every other covenant is everlasting and a part of the new and everlasting covenant which embraces all things”

(President Joseph Fielding Smith, “Answers to Gospel Questions,” comp. Joseph Fielding Smith Jr. [1966], 1:65).