

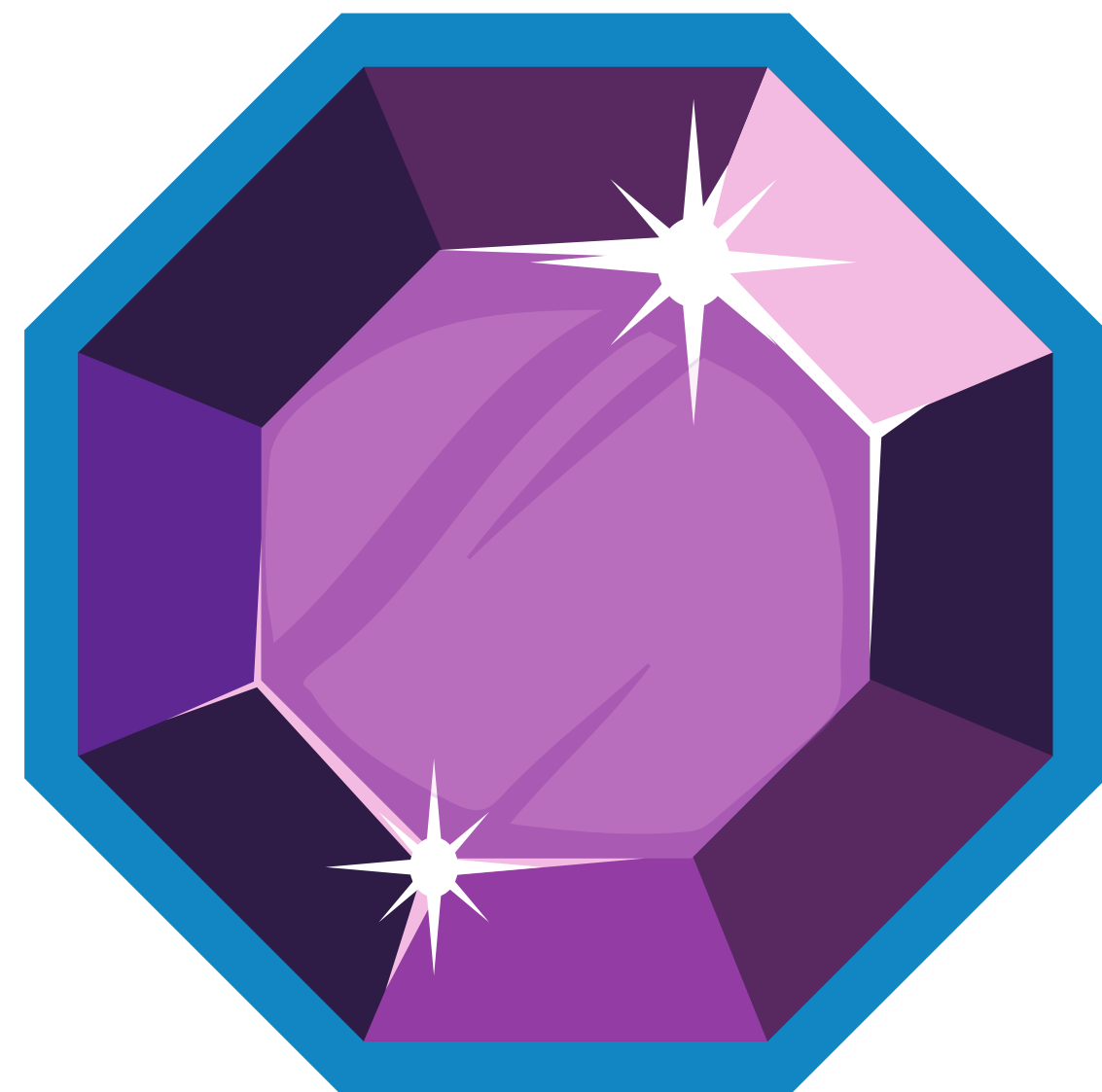
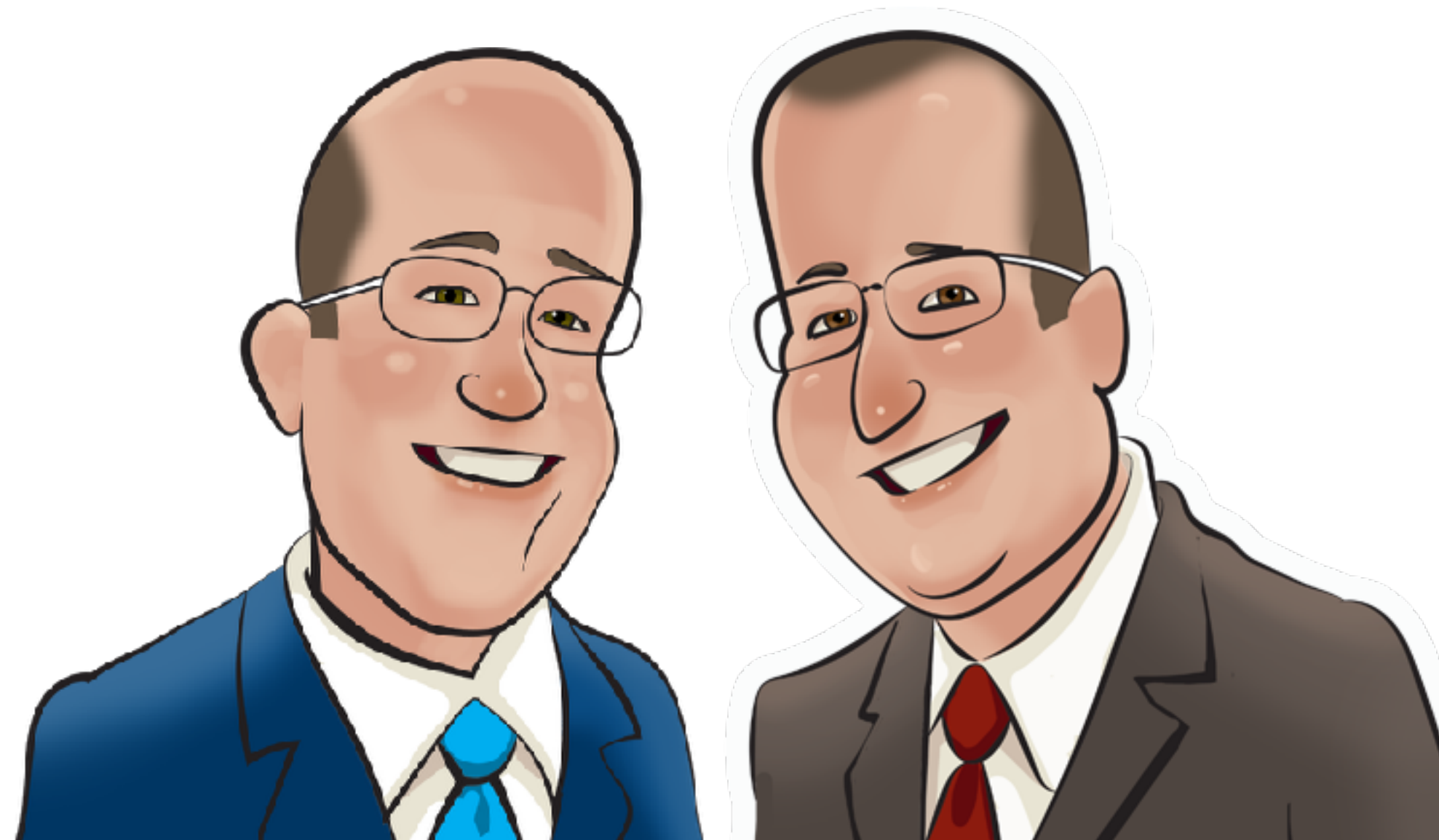
SCHOOL IN ZION

ON AUGUST 2, 1831,
THE PROPHET JOSEPH SMITH WAS ASSISTED
BY THE MEMBERS OF THE COLESVILLE BRANCH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY
SAINTS AND OTHERS IN LAYING THE LOG FOR THE
FIRST HOUSE AS A FOUNDATION OF ZION IN KAM TOWNSHIP

Come Follow Me 2021
D&C 58-59



S02E21



Scripture GEMS

1831

May June July Aug

1832

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

NEW YORK

Sec 58, 59

Sec. 2, 19, 22, 23

Sec. 14, 15, 16, 17, 18, 20, 21, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40

Sec. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 54, 55, 56

Sec. 57

Palmyra
Manchester
Fayette

Harmony

Kirtland
Thompson

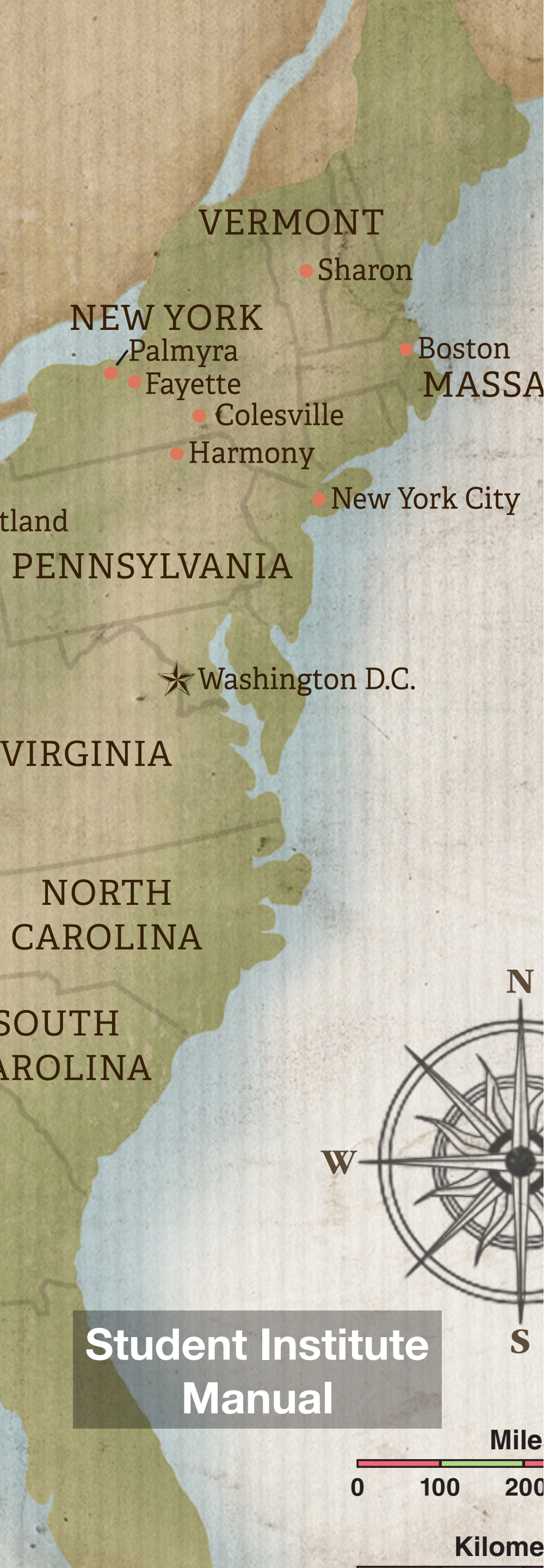
PENNSYLVANIA

Sec. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 24, 25, 26, 27

Sec. 57, 58, 59

Jackson County, MO

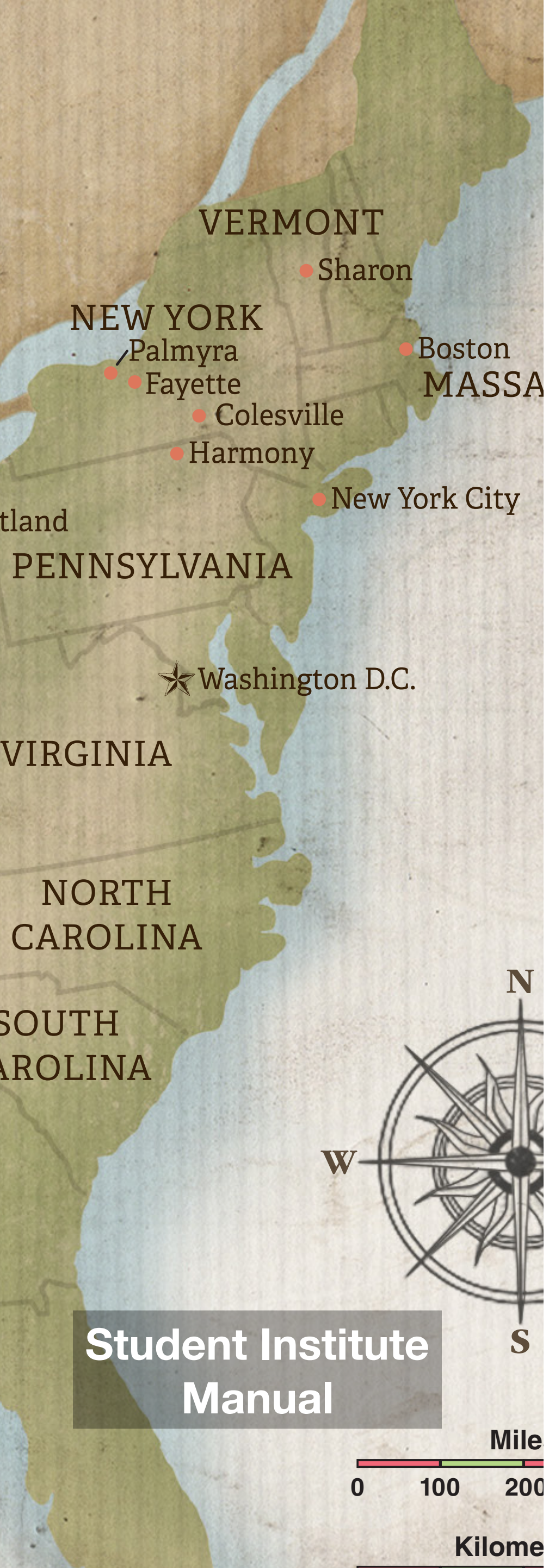
Places Where the Sections of the Doctrine and Covenants Were Revealed



In the later part of July 1831, some of the elders who had been preaching the gospel while traveling to Missouri, along with the members of the Colesville Branch, began arriving in western Missouri. Some of the new arrivals had expected to find a thriving community of new converts, but they were disappointed by what they found. Oliver Cowdery, Ziba Peterson, Peter Whitmer Jr., and Frederick G. Williams had arrived at the edge of the Missouri frontier in January 1831 and began to have success among the American Indians, but because they had not obtained the proper permits to be in Indian Territory and because of opposition from local Indian agents and ministers, the missionaries were forced to leave. After being expelled from Indian Territory in February 1831, the missionaries preached to the white settlers in Jackson County. Though the missionaries had been working hard, fewer than 10 converts had joined the Church by the time the Prophet Joseph Smith and the elders began arriving in Missouri in July 1831. Rather than finding an organized settlement large enough to accommodate the migrating Saints, the new arrivals found a small frontier community where the land was largely undeveloped (see *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 12).

[Steven C Harper, Doctrine and Covenants Contexts, BMC]

The Lord had said in section 57 that Independence was the site for New Jerusalem, but culturally speaking it was far from the promised land. The Lord had given Bishop Partridge the job of turning the place into Zion and the Bishop despaired. It would require unconquerable optimism in the face of discouraging circumstances.



During this same time, the Prophet Joseph Smith and Bishop Edward Partridge had a disagreement regarding the land that was to be purchased for the Saints. Bishop Partridge felt that other parcels of land should be purchased instead of the ones designated by the Prophet (see *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833, 12–13*). In these circumstances, and faced with the prospect of building Zion, the Prophet received the revelation contained in *Doctrine and Covenants 58*.

[Steven C Harper, Doctrine and Covenants Contexts, BMC]

Section 58 functions like a map that shows how to get from where we are to Zion.

SECTION 58

Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 1, 1831. Earlier, on the first Sabbath after the arrival of the Prophet and his party in Jackson County, Missouri, a religious service had been held, and two members had been received by baptism. During that week, some of the Colesville Saints from the Thompson Branch and others arrived (see section 54). Many were eager to learn the will of the Lord concerning them in the new place of gathering.

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HEARKEN, O ye elders of my church, and give ^aear to my word, and learn of me what I will concerning you, and also concerning ^bthis land unto which I have sent you.

2 For verily I say unto you, blessed is he that ^akeepeth my commandments, whether in life or in ^bdeath; and he that is ^cfaithful in ^atribulation, the ^ereward of the same is greater in the kingdom of heaven.

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7 And also that you might be honored in laying the foundation, and in bearing record of the land upon which the ^aZion of God shall stand;

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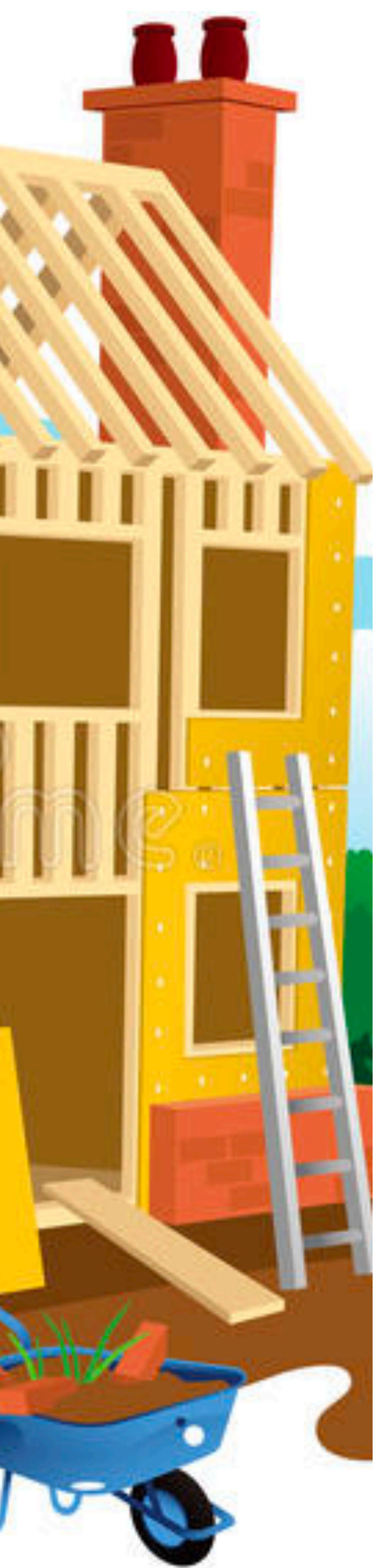
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“At all events, what occurred must have been foreseen. Divine prescience [foreknowledge] extends to all things connected with the Lord’s work. When He commanded his people to build the New Jerusalem, he knew how much, or how little, they were capable of accomplishing in that direction—knew it just as well before as he did after. Such a thing as surprise or disappointment on his part is inconceivable. An all-wise, all-powerful Being who has created, peopled, redeemed and glorified ‘millions of earths like this’ [Moses 7:30], is not one to be astounded by anything that happens on our little planet.

“... The All-knowing One knew in advance what those Zion-builders would do, or leave undone, and he shaped his plans accordingly. Evidently the time was not ripe for Zion’s redemption. The Saints were not ready to build the New Jerusalem”

(Elder Orson F. Whitney, “Saturday Night Thoughts: A Series of Dissertations on Spiritual, Historical, and Philosophic Themes” [1921], 187).



“C. S. Lewis, in his book *Mere Christianity*, describes our relationship with God in a special way that can help us to appreciate how submitting ourselves to his will is the only way that spiritual growth can occur:

“‘Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of—throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace. ...’ (New York: The Macmillan Company, 1952, p. 160.)”

(Elder Neal A. Maxwell, “The Value of Home Life,” Ensign, Feb. 1972, 5).

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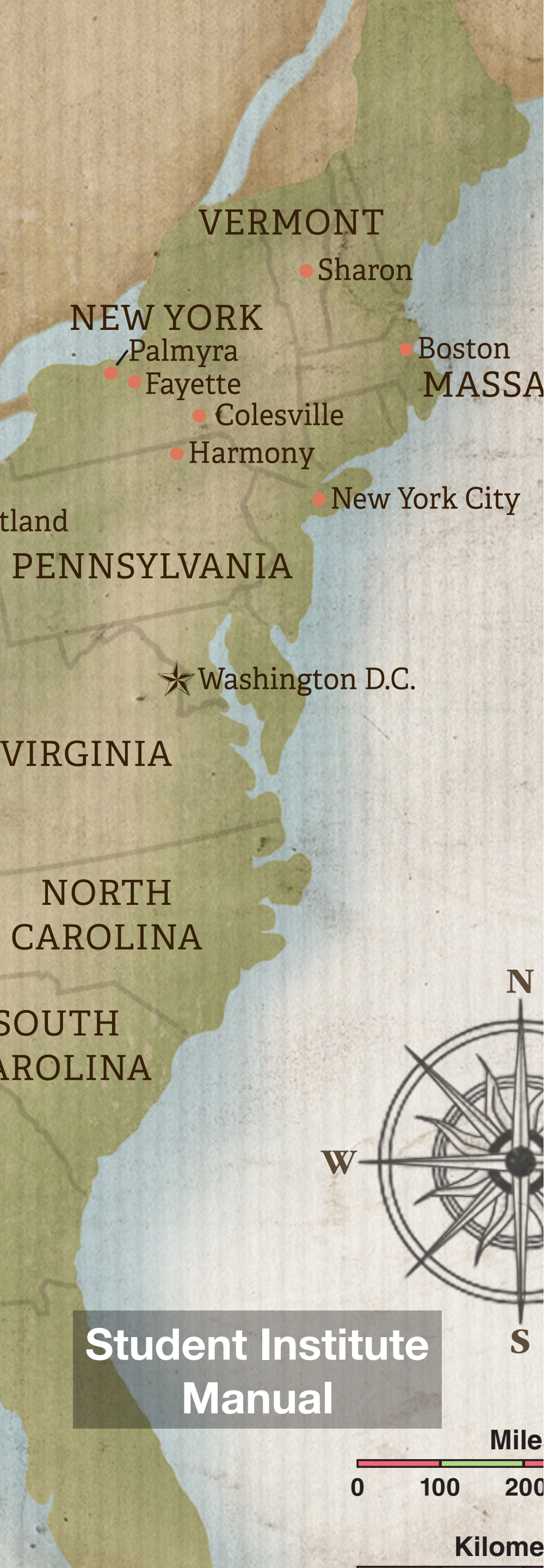
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In a letter to his wife, Lydia, a few days after this revelation was received, Bishop Partridge illustrated his humility: “You know I stand in an important station, ... [and] as I am occasionally chastened I sometimes feel as though I must fall, not to give up the cause, but I fear my station is above what I can perform to the acceptance of my heavenly father. ... Pray for me that I may not fall” (quoted in Farnes, “A Bishop unto the Church,” 81, history.lds.org).

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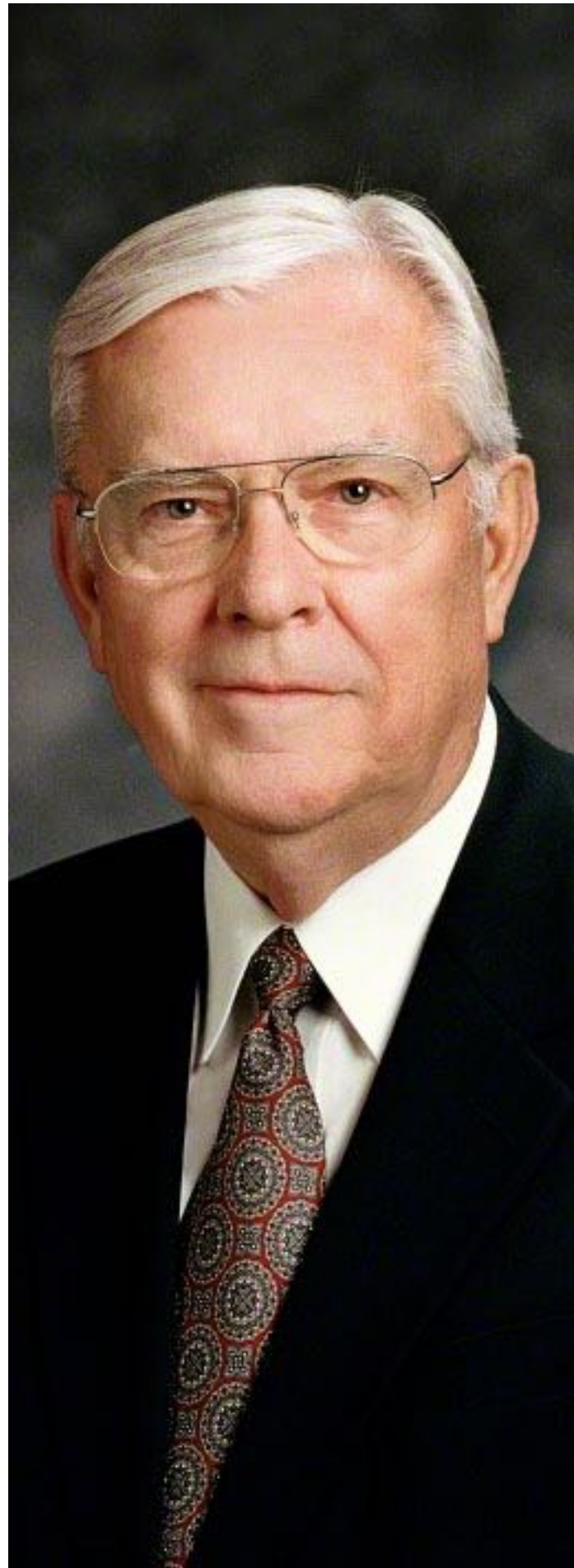
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Elder M. Russell Ballard of the Quorum of the Twelve Apostles taught that “great spiritual power and inspired direction” can come from properly counseling together. He also promised that “there is no problem in the family, ward, or stake that cannot be solved if we look for solutions in the Lord’s way by counseling—really counseling—with one another” (Counseling with Our Councils [1997], 2, 4).

[Steven C Harper, Doctrine and Covenants Contexts, BMC]

The remarkable fact is that the intelligent, capable, prosperous Edward Partridge was willingly reoriented by section 58. He followed it precisely. He wrote home to Lydia that his great desire to return home was surpassed by his calling... Edward prepared Lydia for what she could expect when she joined him in Missouri. "We have to suffer and shall for some time, many privations here which you and I have not been much used to for years." He knew very well that his devotion to Zion would mean an eternal farewell to his extended family and friends "unless they should be willing to forsake all for the sake of Christ, and be gathered with the saints of the most high God."

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24 And now, as I spake concerning my servant Edward Partridge, this land is the land of his ^aresidence, and those whom he has appointed for his counselors; and also the land of the residence of him whom I have appointed to keep my ^bstorehouse;

25 Wherefore, let them bring their families to this land, as they shall ^acounsel between themselves and me.

26 For behold, it is not meet that I should command in all things; for he that is ^acompelled in all things, the same is a ^bslothful and not a wise servant; wherefore he receiveth no reward.

27 Verily I say, men should be ^aanxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

28 For the power is in them, wherein they are ^aagents unto themselves. And inasmuch as men do good they shall in nowise lose their ^breward.

11 b Matt. 22:2 (1–14); Rev. 19:9; D&C 65:3.
c Luke 14:16 (16–24).
13 a Micah 4:2.
TG Testimony.
14 a D&C 57:7; 60:10.

18 a TG Counselor.
b TG Prophets, Mission of.
20 a TG Unrighteous Dominion.
b TG God, Will of.
21 a Matt. 17:24 (24–27);

TG Jesus Christ, Messiah; Jesus Christ, Millennial Reign.
23 a D&C 42:2 (2–28).
24 a D&C 41:9; 72:6.
b D&C 51:13; 70:7 (7–11).



“Usually the Lord gives us the overall objectives to be accomplished and some guidelines to follow, but he expects us to work out most of the details and methods. The methods and procedures are usually developed through study and prayer and by living so that we can obtain and follow the promptings of the Spirit. Less spiritually advanced people, such as those in the days of Moses, had to be commanded in many things. Today those spiritually alert look at the objectives, check the guidelines laid down by the Lord and his prophets, and then prayerfully act—without having to be commanded ‘in all things.’ This attitude prepares men for godhood. ...

“Sometimes the Lord hopefully waits on his children to act on their own, and when they do not, they lose the greater prize, and the Lord will either drop the entire matter and let them suffer the consequences or else he will have to spell it out in greater detail. Usually, I fear, the more he has to spell it out, the smaller is our reward”

(President Ezra Taft Benson in Conference Report, Apr. 1965, 121–22).

‘Some may think we shouldn’t expect daily guidance from the Spirit because “it is not meet that [God] should command in all things,” lest we become slothful servants. This scripture, however, was given to some early missionaries who asked Joseph Smith to obtain revelation they should have received for themselves. In a preceding verse, the Lord told them to come to the mission field “as they shall counsel between themselves and me.”

These missionaries wanted a specific revelation about their travel plans. They hadn’t yet learned to seek their own direction in personal matters. The Lord called this attitude what it is: slothful. Early Church members may have been so happy to have a true prophet that they were in danger of failing to learn how to receive revelation themselves. Being spiritually self-reliant is hearing the Lord’s voice through His Spirit for one’s own life.

Alma advised his son to “counsel with the Lord in all thy doings.” To live in this way—what we often call “living by the Spirit”—is a high privilege. It brings a sense of calm and certainty as well as fruits of the Spirit such as love, joy, and peace.’

(Elder Larry Y. Wilson of the Seventy, General Conference April 2018)

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41 And also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me.

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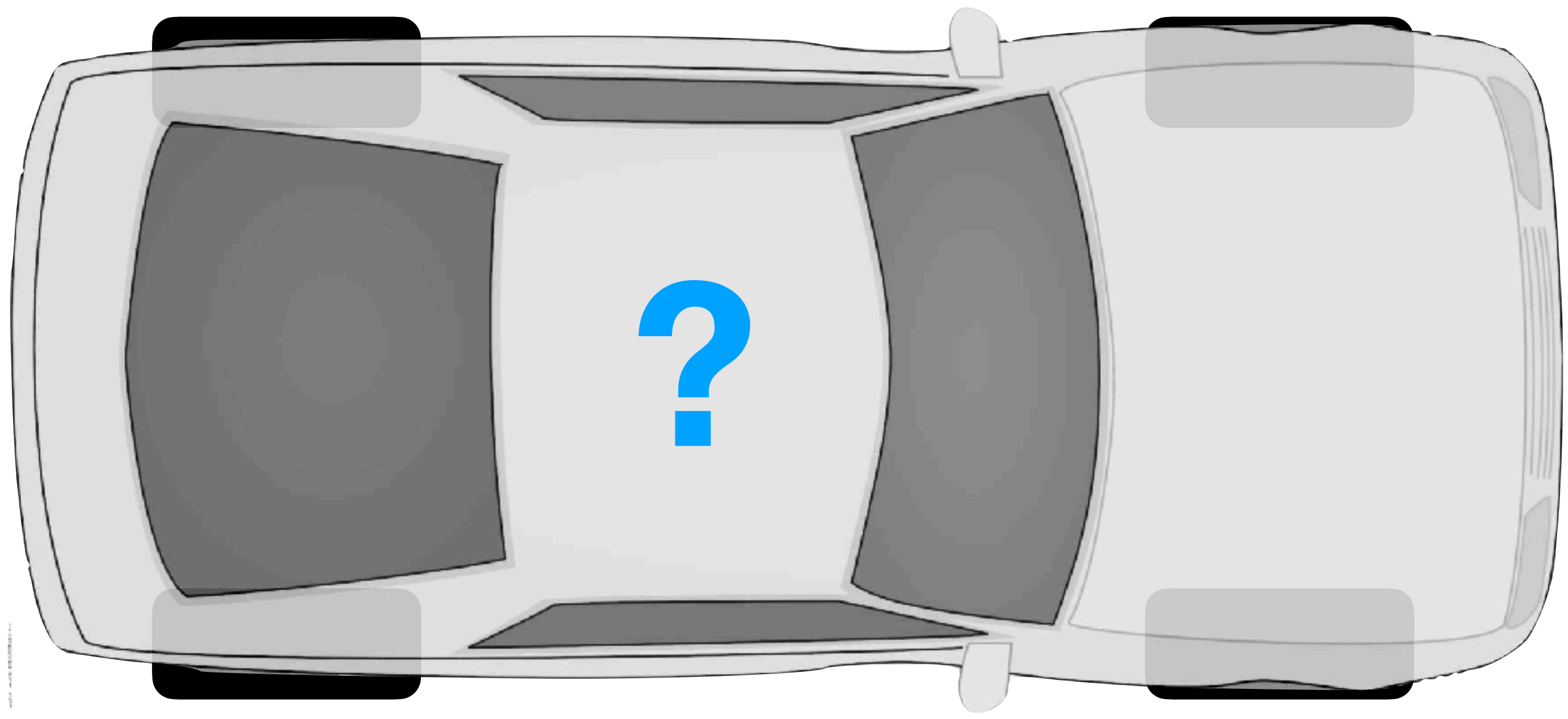
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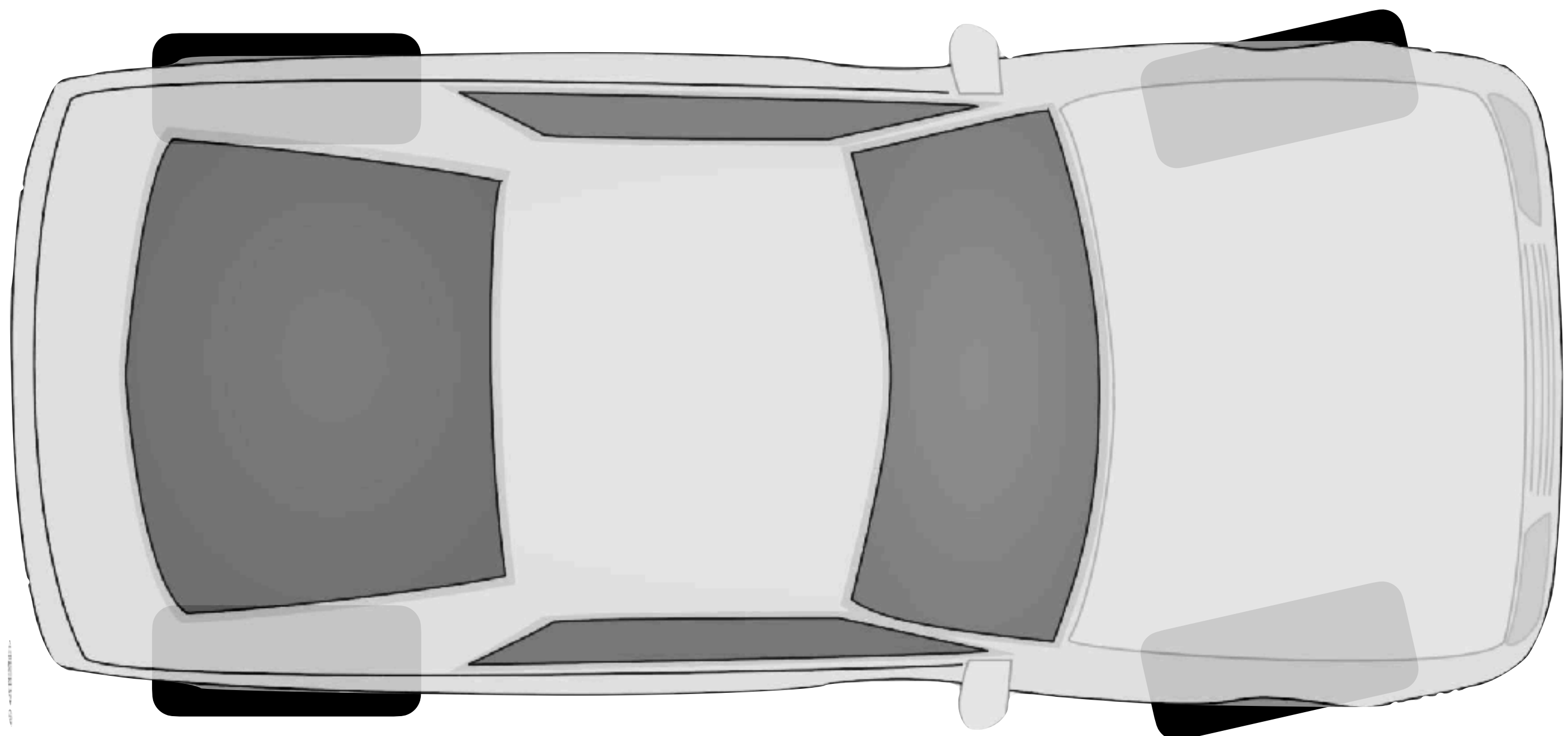
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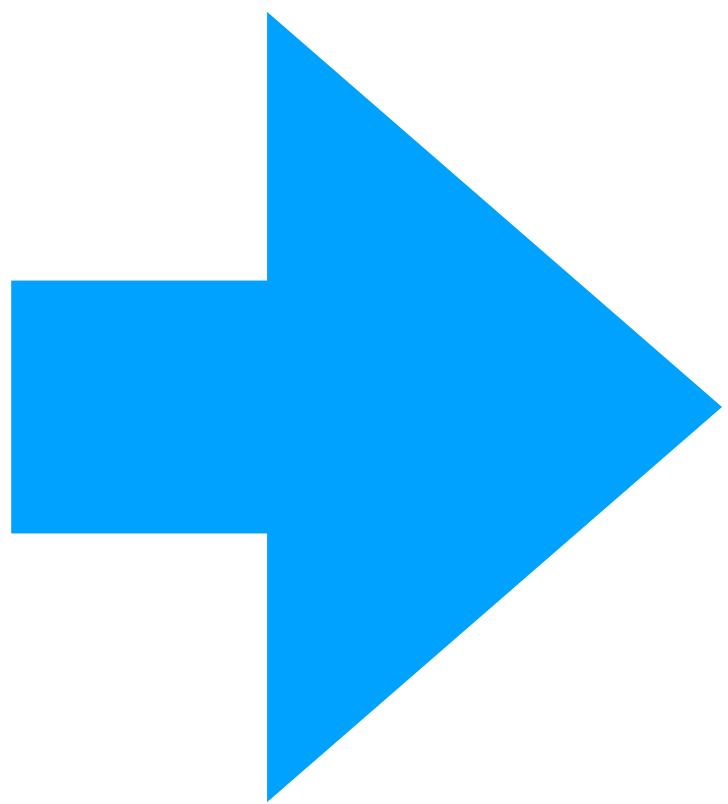
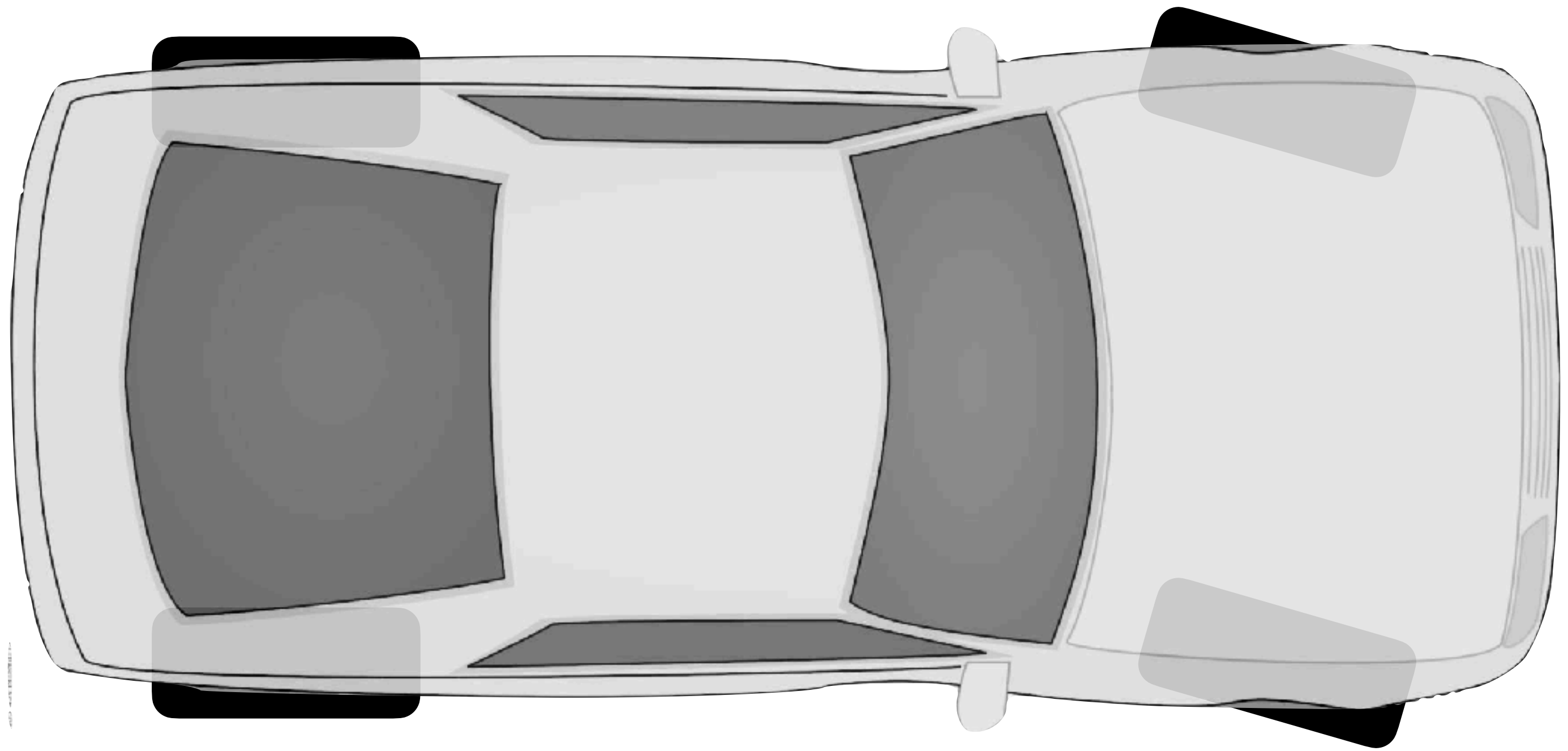
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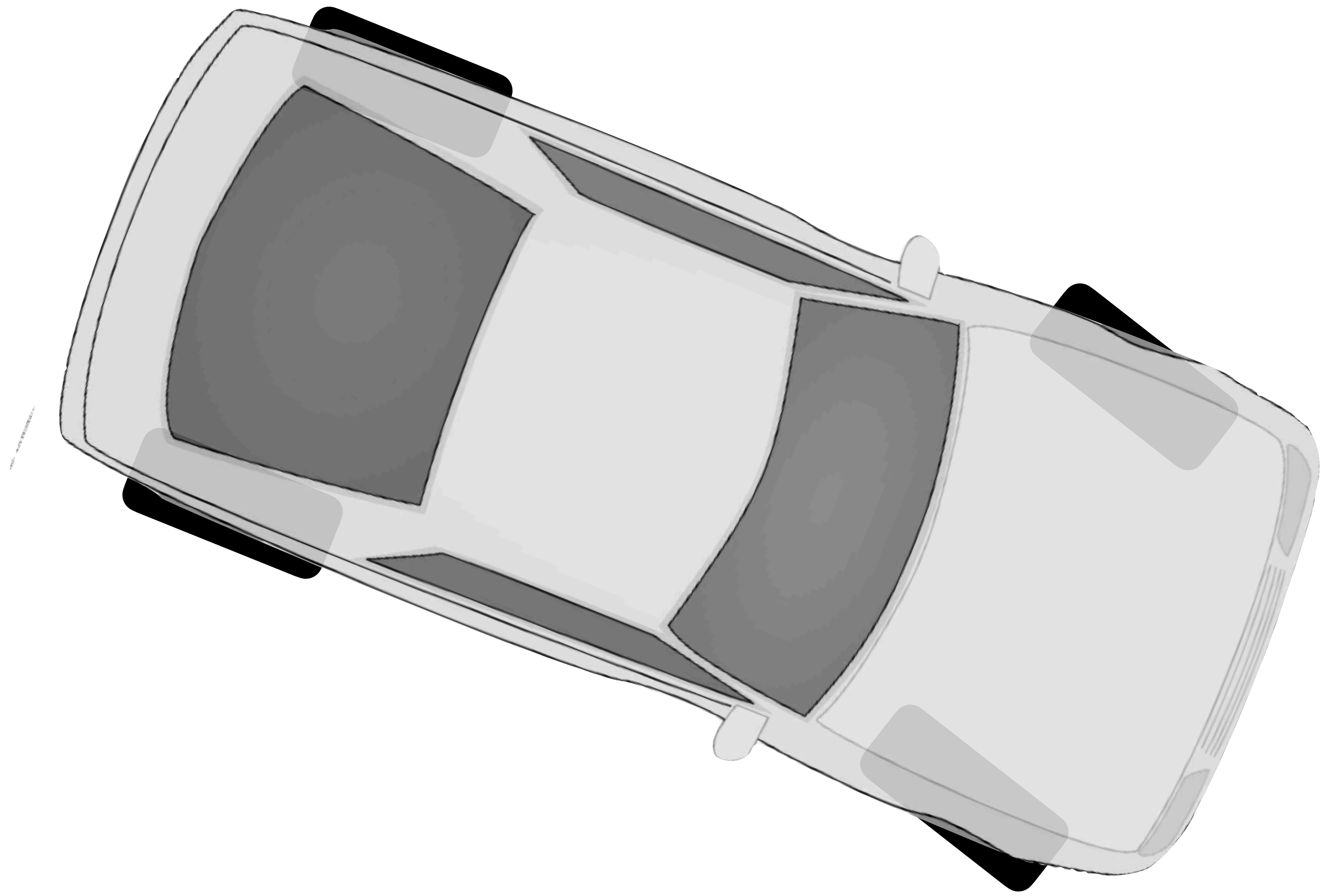


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“Satan will try to make us believe that our sins are not forgiven because we can remember them. Satan is a liar; he tries to blur our vision and lead us away from the path of repentance and forgiveness. God did not promise that we would not remember our sins. Remembering will help us avoid making the same mistakes again. But if we stay true and faithful, the memory of our sins will be softened over time. This will be part of the needed healing and sanctification process”

(President Dieter F. Uchtdorf, “Point of Safe Return,” April 2007 GC, Ensign or Liahona, May 2007, 101).



(Elder Uchtdorf again in April 2021 GC, footnote 6)

“The words of Doctrine and Covenants 58:42 are some of the most inspiring and encouraging in scripture: “He who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.” What joy this gives me to know that if I continue to repent, in that future day when I shall fall on my knees before my Savior and Redeemer, He will lift me up and embrace me. My sins will not only be forgiven; they will not even be remembered.”

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“The Church of Jesus Christ always has been and always will be a missionary church. The individual members of the Savior’s Church have accepted the solemn obligation to assist in fulfilling the divine commission given by the Lord to His Apostles, as recorded in the New Testament. ...

“Latter-day Saints take seriously this responsibility to teach all people in all nations about the Lord Jesus Christ and His restored gospel. We believe the same Church founded by the Savior anciently has been reestablished on the earth by Him in the latter days. The doctrine, principles, priesthood authority, ordinances, and covenants of His gospel are found today in His Church. ...

“Indeed, we feel a solemn responsibility to carry this message to every nation, kindred, tongue, and people”

(Elder David A. Bednar, “Come and See,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 107).

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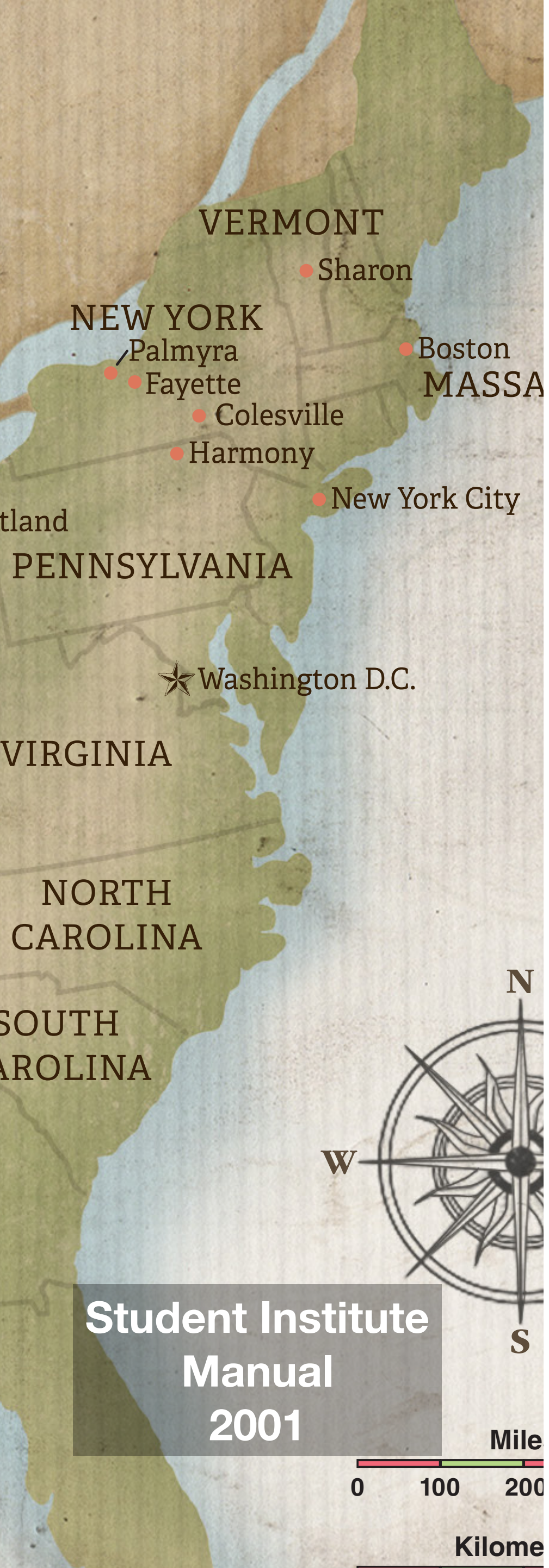
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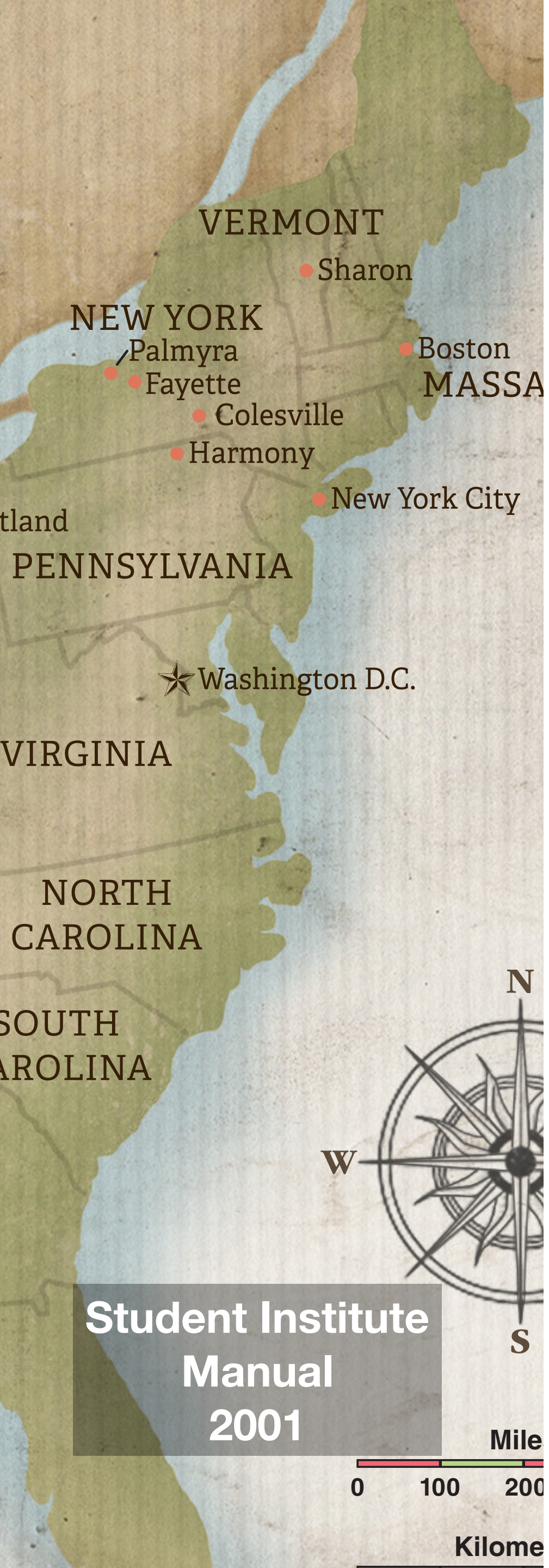
43a Num. 5:7 (6–10);

D&C 19:20; 64:7.



The following description of Zion was included in the History of the Church, although whether it is a version of Sidney Rigdon's description or whether it was written by someone else is not clear: "The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairie than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in part of plums, grapes, crab apple, and persimmons.

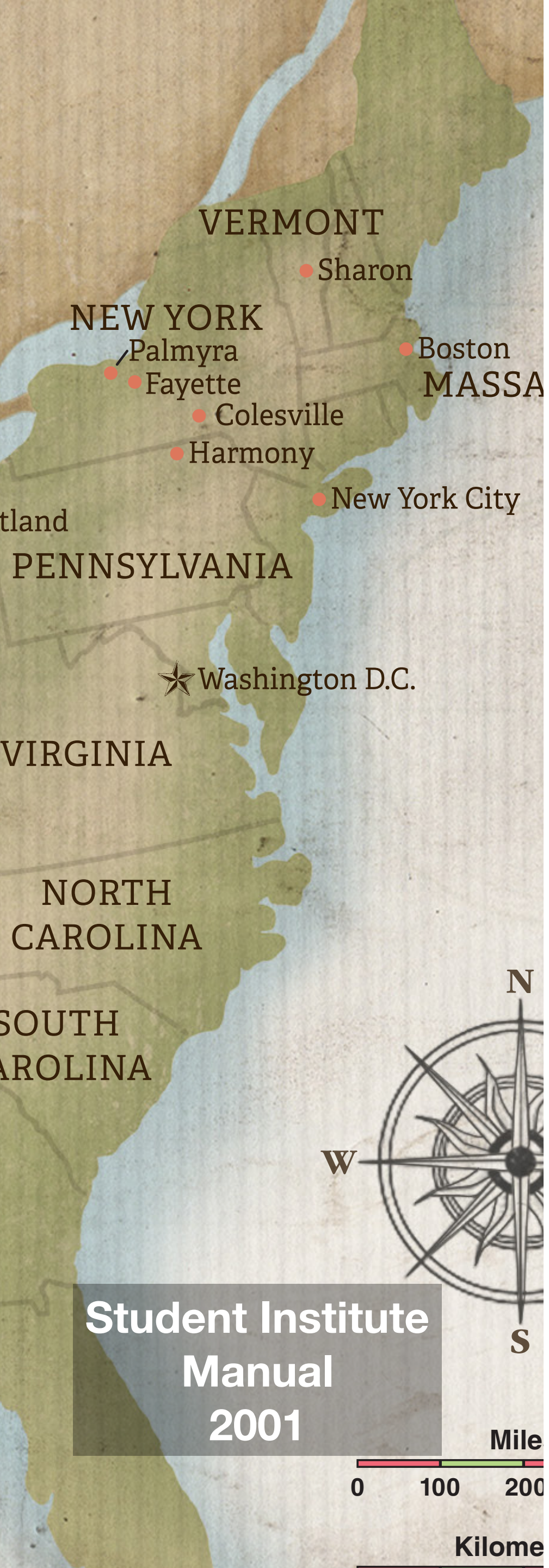
"The soil is rich and fertile; from three to ten feet deep, and



plums, grapes, crab apple, and persimmons.

“The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It yields in abundance, wheat, corn, sweet potatoes, cotton and many other common agricultural products. Horses, cattle and hogs, though of an inferior breed, are tolerably plentiful and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver and many smaller animals here roam at pleasure. Turkeys, geese, swans, ducks, yea a variety of the feathered tribe, are among the rich abundance that grace the delightful regions of this goodly land—the heritage of the children of God.

“The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains in the thirty-ninth degree of



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“The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude, it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than the Atlantic states of the same parallel of latitude, and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundredfold.” (History of the Church, 1:197–98.)

29 But he that ^adoeth not anything until he is commanded, and receiveth a commandment with ^bdoubtful heart, and keepeth it with slothfulness, the same is ^cdamned.

30 Who am I that ^amade man, saith the Lord, that will hold him ^bguiltless that obeys not my commandments?

31 Who am I, saith the Lord, that have ^apromised and have not fulfilled?

32 I command and men ^aobey not; I ^brevoke and they receive not the blessing.

33 Then they ^asay in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their ^breward lurketh ^cbeneath, and not from above.

34 And now I give unto you further directions concerning this land.

35 It is wisdom in me that my servant Martin Harris should be an example unto the church, in ^alaying his moneys before the bishop of the church.

36 And also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his moneys according as the law directs.

37 And it is wisdom also that there should be lands purchased in Independence, for the place of the storehouse, and also for the house of the ^aprinting.

38 And other directions concerning my servant Martin Harris shall be given him of the Spirit, that he may receive his inheritance as seemeth him good;

39 And let him repent of his sins, for he seeketh the ^apraise of the world.

40 And also let my servant ^aWilliam W. Phelps stand in the office to which I have appointed him, and receive his inheritance in the land;

41 And also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me.

42 Behold, he who has ^arepented of his ^bsins, the same is ^cforgiven, and I, the Lord, remember them no more.

43 By this ye may know if a man repenteth of his sins—behold, he will ^aconfess them and ^bforsake them.

44 And now, verily, I say concerning the residue of the elders of my ^achurch, the time has not yet come, for many years, for them to receive their ^binheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord.

45 For, behold, they shall ^apush the people together from the ^bends of the earth.

46 Wherefore, assemble yourselves together; and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that let them return to their homes.

47 Let them preach by the way, and ^abear testimony of the truth in all places, and call upon the rich, the high and the low, and the poor to repent.

48 And let them build up ^achurches, inasmuch as the inhabitants of the earth will repent.

49 And let there be an agent

appointed by the voice of the church, unto the church in Ohio, to receive moneys to ^apurchase lands in ^bZion.

50 And I give unto my servant Sidney Rigdon a commandment, that he shall ^awrite a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him;

51 And an epistle and subscription, to be presented unto all the churches to obtain moneys, to be put into the hands of the bishop, of himself or the agent, as seemeth him good or as he shall direct, to ^apurchase lands for an ^binheritance for the children of God.

52 For, behold, verily I say unto you, the Lord willeth that the disciples and the children of men should open their hearts, even to purchase this whole region of country, as soon as time will permit.

53 Behold, here is wisdom. Let them do this lest they ^areceive none inheritance, save it be by the shedding of blood.

54 And again, inasmuch as there is land obtained, let there be workmen sent forth of all kinds unto this land, to labor for the saints of God.

55 Let all these things be done in ^aorder; and let the privileges of the lands be made known from time to time, by the bishop or the agent of the church.

56 And let the work of the ^agathering be not in ^bhaste, nor by flight; but let it be done as it shall be ^ccounseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

57 And let my servant Sidney Rigdon ^aconsecrate and ^bdedicate

this land, and the spot for the ^ctemple, unto the Lord.

58 And let a conference meeting be called; and after that let my servants Sidney Rigdon and Joseph Smith, Jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ^aruled by the conferences.

59 And let no man return from this land except he bear ^arecord by the way, of that which he knows and most assuredly believes.

60 Let that which has been bestowed upon ^aZiba Peterson be taken from him; and let him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently ^bchastened for all his sins; for he confesseth them not, and he thinketh to hide them.

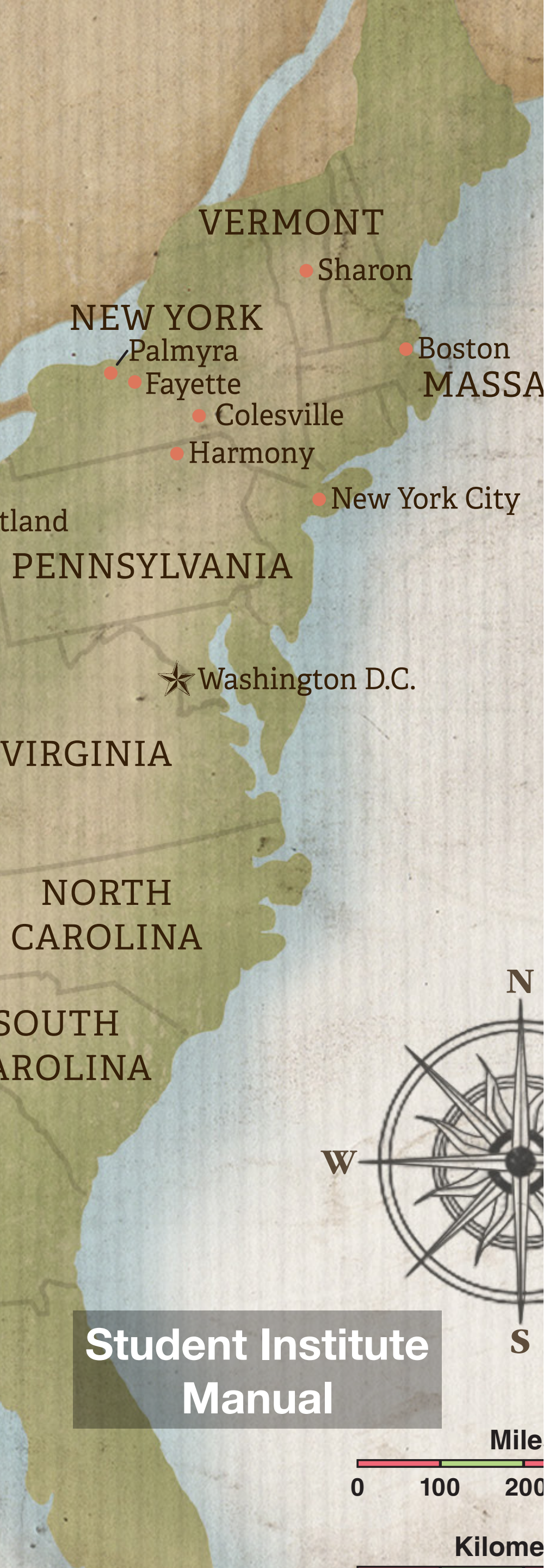
61 Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a ^aconference upon this land.

62 And let my servant Edward Partridge direct the conference which shall be held by them.

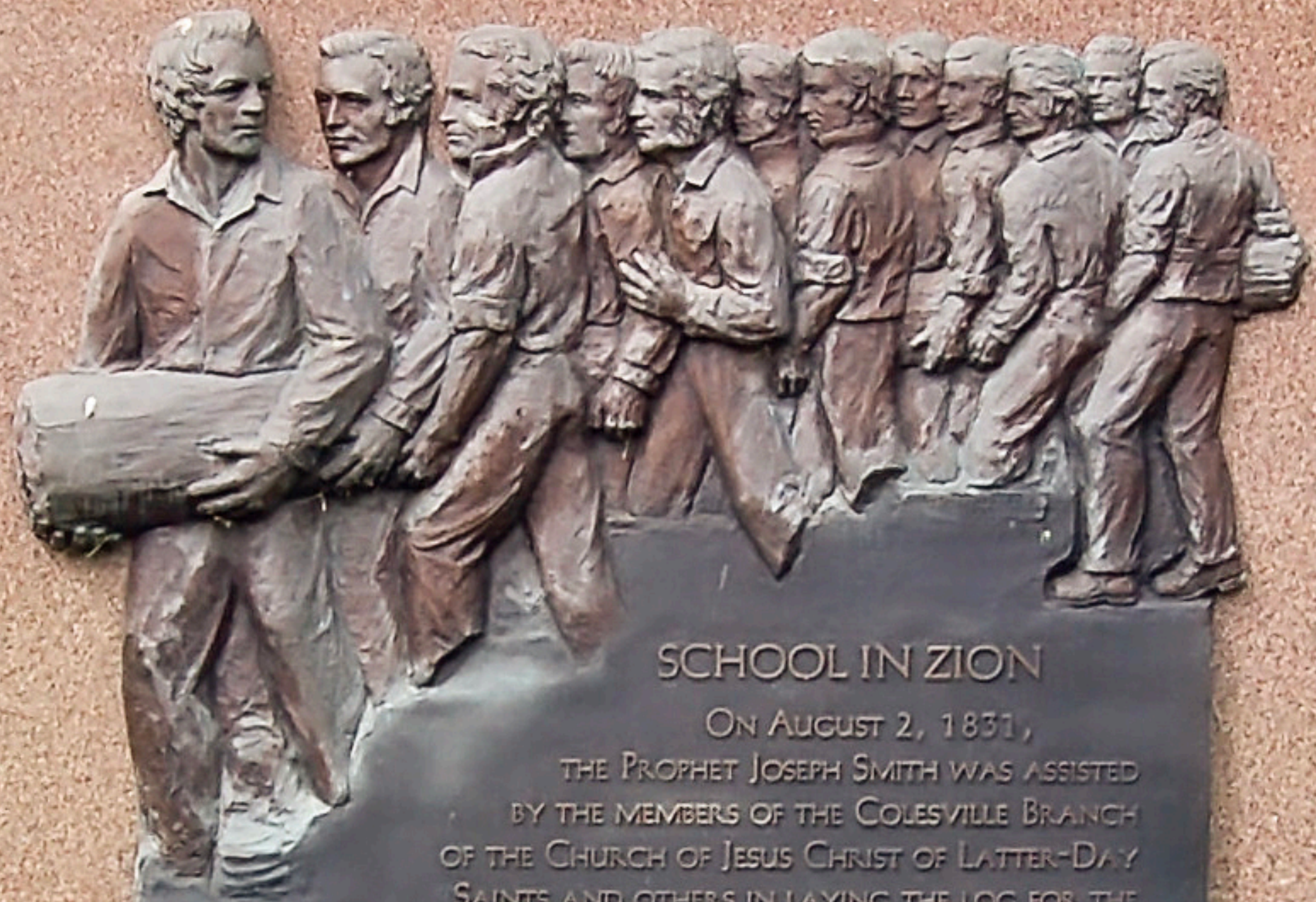
63 And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them.

64 For, verily, the sound must go forth from this place into all the world, and unto the uttermost parts of the earth—the gospel must be ^apreached unto every creature, with ^bsigns following them that believe.

65 And behold the Son of Man ^acometh. Amen.



The Prophet Joseph Smith's history describes the events of the dedication that took place after this revelation was received: "On the [second] day of August, I assisted the Colesville branch of the Church to lay the first log for a house as a foundation of Zion, in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated by Elder [Sidney] Rigdon; and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful" (in Manuscript History of the Church, vol. A-1, page 137, josephsmithpapers.org). The next day, August 3, 1831, the Prophet Joseph Smith dedicated the spot for the temple (see Manuscript History of the Church, vol. A-1," page 139).



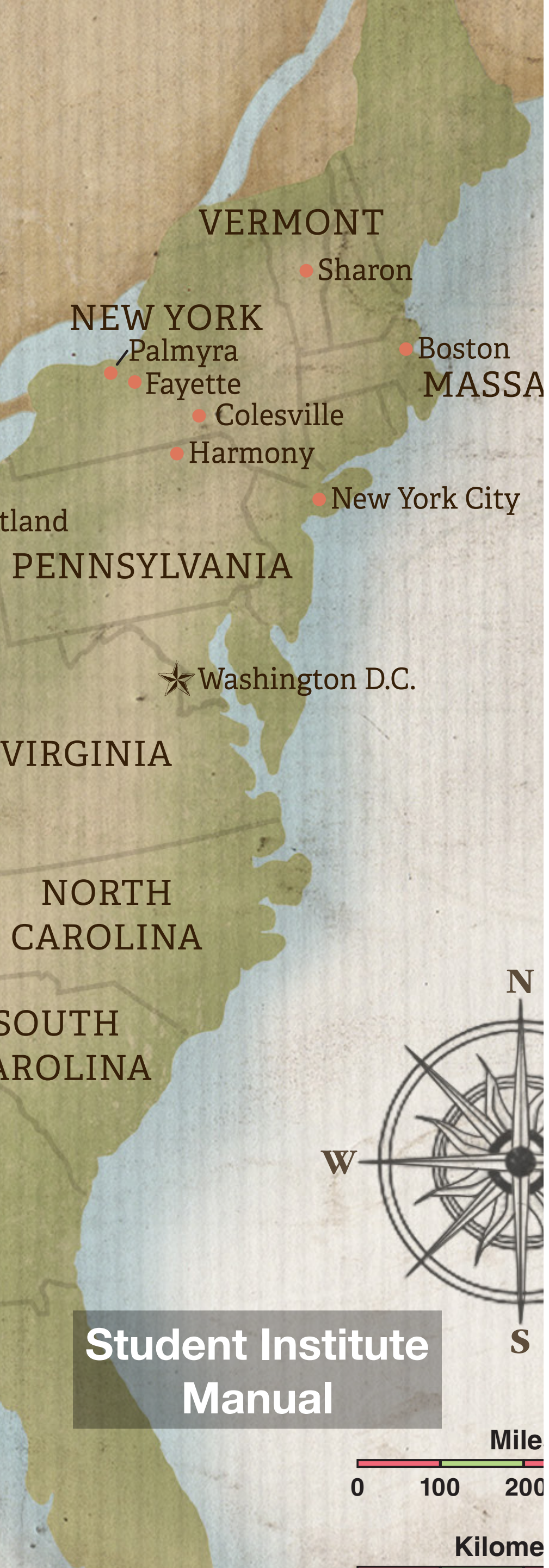
SCHOOL IN ZION

ON AUGUST 2, 1831,
THE PROPHET JOSEPH SMITH WAS ASSISTED
BY THE MEMBERS OF THE COLESVILLE BRANCH
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SAINTS AND OTHERS IN LAYING THE LOG FOR THE
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THIS LOG WAS CARRIED AND PLACED BY TWELVE MEN
REPRESENTING THE TWELVE TRIBES OF ISRAEL.

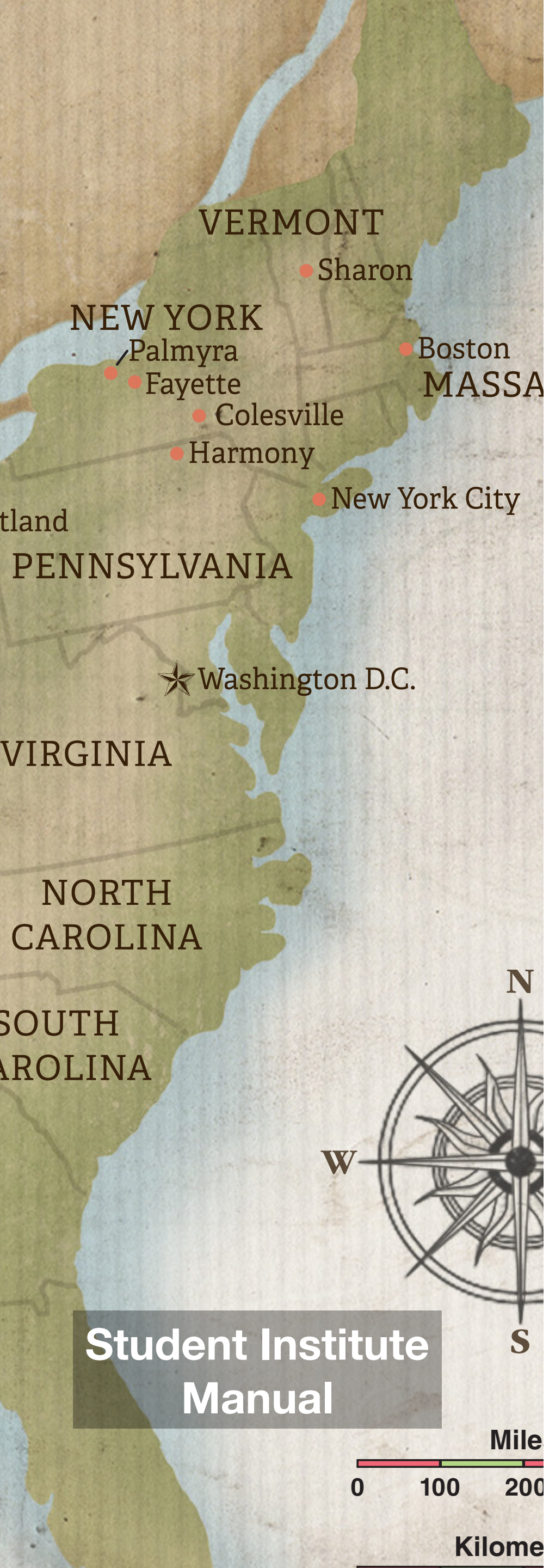
THIS HOUSE, A PLACE OF WORSHIP, WAS ALSO USED AS A SCHOOL
AND WAS THE FIRST SCHOOL ERECTED WITHIN THE BOUNDARIES
OF KANSAS CITY, MISSOURI, AS THEY EXISTED IN 1831.

UNDEVELOPED IN 1831
SEPTEMBER 1831
BY THE PROPHET JOSEPH SMITH
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS



On Sunday, August 7, 1831, the Prophet Joseph Smith attended the funeral service for Polly Knight, the wife of Joseph Knight Sr. and the first Church member to die in Zion. Polly was a member of the Colesville Branch and had left Ohio determined to see the land of Zion. Despite her failing health, “she would not consent to stop traveling,” her son Newel recalled. “Her only, or her greatest desire, was to set her feet upon the land of Zion, and to have her body interred in that land. ... The Lord gave her the desire of her heart, and she lived to stand upon that land” (“Newel Knight’s Journal,” in *Scraps of Biography: Tenth Book of the Faith Promoting Series* [1883], 70; see also *History of the Church*, 1:199, footnote). On the same day as Polly Knight’s funeral, Joseph Smith received the revelation recorded in Doctrine and Covenants 59, which promises eternal blessings for the faithful Saints in Zion.

During the summer of 1831, as Church members settled in Jackson County, Missouri, they encountered a frontier community whose conduct sharply contrasted with the laws and standards of the gospel. Gambling, drinking, and violence were prevalent among the residents, some of whom had come to the Missouri frontier to avoid the justice of the law. These residents also had a blatant disregard for the Sabbath day that



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SECTION 59

Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 7, 1831. Preceding this revelation, the land was consecrated, as the Lord had directed, and the site for the future temple was dedicated. On the day this revelation was received, Polly Knight, the wife of Joseph Knight Sr., died, the first Church member to die in Zion. Early members characterized this revelation as “instructing the Saints how to keep the sabbath and how to fast and pray.”

1–4, The faithful Saints in Zion will be blessed; 5–8, They are to love and serve the Lord and keep His commandments; 9–19, By keeping the Lord’s day holy, the Saints are blessed temporally and spiritually; 20–24, The righteous are promised peace in this world and eternal life in the world to come.

BEHOLD, blessed, saith the Lord, are they who have come up unto this land with an ^aeye single to my glory, according to my commandments.

2 For those that live shall ^ainherit the earth, and those that ^bdie shall rest from all their labors, and their works shall follow them; and they shall receive a ^ccrown in the ^dmansions of my Father, which I have prepared for them.

3 Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the

good things of the earth, and it shall bring forth in its ^astrength.

4 And they shall also be crowned with blessings from above, yea, and with ^acommandments not a few, and with ^brevelations in their time—they that are ^cfaithful and ^ddiligent before me.

5 Wherefore, I give unto them a commandment, saying thus: Thou shalt ^alove the Lord thy God with all thy ^bheart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt ^cserve him.

6 Thou shalt ^alove thy ^bneighbor as thyself. Thou shalt not ^csteal; neither commit ^dadultery, nor ^ekill, nor do anything ^flike unto it.

7 Thou shalt ^athank the Lord thy God in all things.

8 Thou shalt offer a ^asacrifice unto the Lord thy God in ^brighteousness, even that of a broken heart and a ^ccontrite spirit.

9 And that thou mayest more fully keep thyself ^aunspotted from the

59 1a Matt. 6:22 (22–24).

2a Matt. 5:5;

D&C 57:5;

TG Revelation.

c TG Steadfastness;

Worthiness.

f Ex. 22:19;

Lev. 18:22;

1 Cor. 6:9;

world, thou shalt go to the house of ^bprayer and offer up thy ^csacraments upon my ^dholy day;

10 For verily this is a ^aday appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

11 Nevertheless thy ^avows shall be offered up in righteousness on all days and at all times;

12 But remember that on this, the ^aLord’s day, thou shalt offer thine ^boblations and thy sacraments unto the Most High, ^cconfessing thy sins unto thy brethren, and before the Lord.

13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy ^afasting may be perfect, or, in other words, that thy ^bjoy may be full.

14 Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

15 And inasmuch as ye do these things with ^athanksgiving, with ^bcheerful ^chearts and countenances, not with ^dmuch ^elaughter, for this is sin, but with a glad heart and a cheerful countenance—

16 Verily I say, that inasmuch as ye do this, the ^afulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbth upon the trees and walketh upon the earth;

17 Yea, and the herb, and the ^agood things which come of the earth, whether for food or for ^braiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18 Yea, all things which come of the earth, in the season thereof, are made for the ^abenefit and the ^buse of man, both to please the eye and to ^cgladden the heart;

19 Yea, for ^afood and for raiment, for taste and for smell, to ^bstrengthen the body and to enliven the soul.

20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to ^aexcess, neither by extortion.

21 And in nothing doth man ^aoffend God, or against none is his ^bwrath ^ckindled, save those who ^dconfess not his hand in all things, and ^eobey not his commandments.

22 Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.

23 But learn that he who doeth the works of ^arighteousness shall receive his ^breward, even ^cpeace in this world, and ^deternal life in the world to come.

24 I, the Lord, have spoken it, and the Spirit beareth record. Amen.

9b TG Assembly for
Worship; Prayer.

c D&C 62:4.

TG Sacrament.

thirsting after
righteousness; see
Matt. 5:6; 3 Ne. 12:6.

TG Fast, Fasting.

c TG Happiness.

19a TG Food.

b TG Health.

20a TG Temperance.

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59 1a Matt. 6:22 (22–24).

TG Revelation.

f Ex. 22:19;

9b TG Assembly for Worship; Prayer.



“Commandments are a blessing ... because our Father in heaven has given them to us in order to help us grow and develop the qualities we must have if we are to obtain eternal life and dwell with him. By keeping his commandments, we qualify for his blessings. ...

“We should rejoice in the commandments of God and recognize them as valuable gifts from a loving Father to his children”

(Elder Dallin H. Oaks, “The Blessings of Commandments,” [Brigham Young University devotional, Sept. 10, 1974], 2, 4, speeches.byu.edu).

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9b TG Assembly for Worship; Prayer.

“To love God with all your heart, soul, mind, and strength is all-consuming and all-encompassing. It is no lukewarm endeavor. It is total commitment of our very being—physically, mentally, emotionally, and spiritually—to a love of the Lord.

“The breadth, depth, and height of this love of God extend into every facet of one’s life. Our desires, be they spiritual or temporal, should be rooted in a love of the Lord. Our thoughts and affections should be centered on the Lord. ...

“We must put God in the forefront of everything else in our lives. He must come first, just as He declares in the first of His Ten Commandments: ‘Thou shalt have no other gods before me’ (Exodus 20:3).

“When we put God first, all other things fall into their proper place or drop out of our lives. Our love of the Lord will govern the claims for our affection, the demands on our time, the interests we pursue, and the order of our priorities”

(President Ezra Taft Benson, “The Great Commandment—Love the Lord,” Apr 1988 GC, Ensign, May 1988, 4).

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24).

TG Revelation.
c TG Steadfastness;

f Ex. 22:19;
Lev. 18:22;



“You can offer the Lord the gift of your broken, or repentant, heart and your contrite, or obedient, spirit. In reality, it is the gift of yourself—what you are and what you are becoming.

“Is there something in you or in your life that is impure or unworthy? When you get rid of it, that is a gift to the Savior. Is there a good habit or quality that is lacking in your life? When you adopt it and make it part of your character, you are giving a gift to the Lord”

(Elder D. Todd Christofferson, “When Thou Art Converted,” Apr 2004 GC, Ensign or Liahona, May 2004, 12).

world, thou shalt go to the house of ^bprayer and offer up thy ^csacraments upon my ^dholy day:

10 For verily this is a ^aday appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

11 Nevertheless thy ^avows shall be offered up in righteousness on all days and at all times;

12 But remember that on this, the ^aLord's day, thou shalt offer thine ^boblations and thy sacraments unto the Most High, ^cconfessing thy sins unto thy brethren, and before the Lord.

13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy ^afasting may be perfect, or, in other words, that thy ^bjoy may be full.

14 Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

15 And inasmuch as ye do these things with ^athanksgiving, with ^bcheerful ^chearts and countenances, not with ^dmuch ^elaughter, for this is sin, but with a glad heart and a

17 Yea, and the herb, and the ^agood things which come of the earth, whether for food or for ^braiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18 Yea, all things which come of the earth, in the season thereof, are made for the ^abenefit and the ^buse of man, both to please the eye and to ^cgladden the heart;

19 Yea, for ^afood and for raiment, for taste and for smell, to ^bstrengthen the body and to enliven the soul.

20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to ^aexcess, neither by extortion.

21 And in nothing doth man ^aoffend God, or against none is his ^bwrath ^ckindled, save those who ^aconfess not his hand in all things, and ^eobey not his commandments.

22 Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.



“Honoring the Sabbath is a form of righteousness that will bless and strengthen families, connect us with our Creator, and increase happiness. The Sabbath can help separate us from that which is frivolous, inappropriate, or immoral. It allows us to be in the world but not of the world”

(Elder Quentin L. Cook, “Shipshape and Bristol Fashion: Be Temple Worthy—in Good Times and Bad Times,” Oct 2015 GC, Ensign or Liahona, Nov. 2015, 41–42).

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footnote: IE offerings, whether of time, talents, or means, in service of God and fellowman.



“Over a lifetime of observation, it is clear to me that the farmer who observes the Sabbath day seems to get more done on his farm than he would if he worked seven days. The mechanic will be able to turn out more and better products in six days than in seven. The doctor, the lawyer, the dentist, the scientist will accomplish more by trying to rest on the Sabbath than if he tries to utilize every day of the week for his professional work. I would counsel all students, if they can, to arrange their schedules so that they do not study on the Sabbath. If students and other seekers after truth will do this, their minds will be quickened and the infinite Spirit will lead them to the verities they wish to learn. This is because God has hallowed his day and blessed it as a perpetual covenant of faithfulness. (See Ex. 31:16.)”

(President James E. Faust, “The Lord’s Day,” Oct 1991 GC, Ensign, Nov. 1991, 34).

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16 Verily I say, that inasmuch as ye do this, the ^afulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

for vineyards;

18 Yea, all things which come of the earth, in the season thereof, are made for the ^abenefit and the ^buse of man, both to please the eye and to ^cgladden the heart;

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23 But learn that he who doeth the works of ^arighteousness shall receive his ^breward, even ^cpeace in this world, and ^deternal life in the world to come.

24 I, the Lord, have spoken it, and the Spirit beareth record. Amen.



“How do we hallow the Sabbath day? In my much younger years, I studied the work of others who had compiled lists of things to do and things not to do on the Sabbath. It wasn’t until later that I learned from the scriptures that my conduct and my attitude on the Sabbath constituted a sign between me and my Heavenly Father. With that understanding, I no longer needed lists of dos and don’ts. When I had to make a decision whether or not an activity was appropriate for the Sabbath, I simply asked myself, ‘What sign do I want to give to God?’ That question made my choices about the Sabbath day crystal clear.

...

“How can you ensure that your behavior on the Sabbath will lead to joy and rejoicing? In addition to your going to church, partaking of the sacrament, and being diligent in your specific call to serve, what other activities would help to make the Sabbath a delight for you? What sign will you give to the Lord to show your love for Him?”

(President Russell M. Nelson, “The Sabbath Is a Delight,” Apr 2015 GC, Ensign or Liahona, May 2015, 130).

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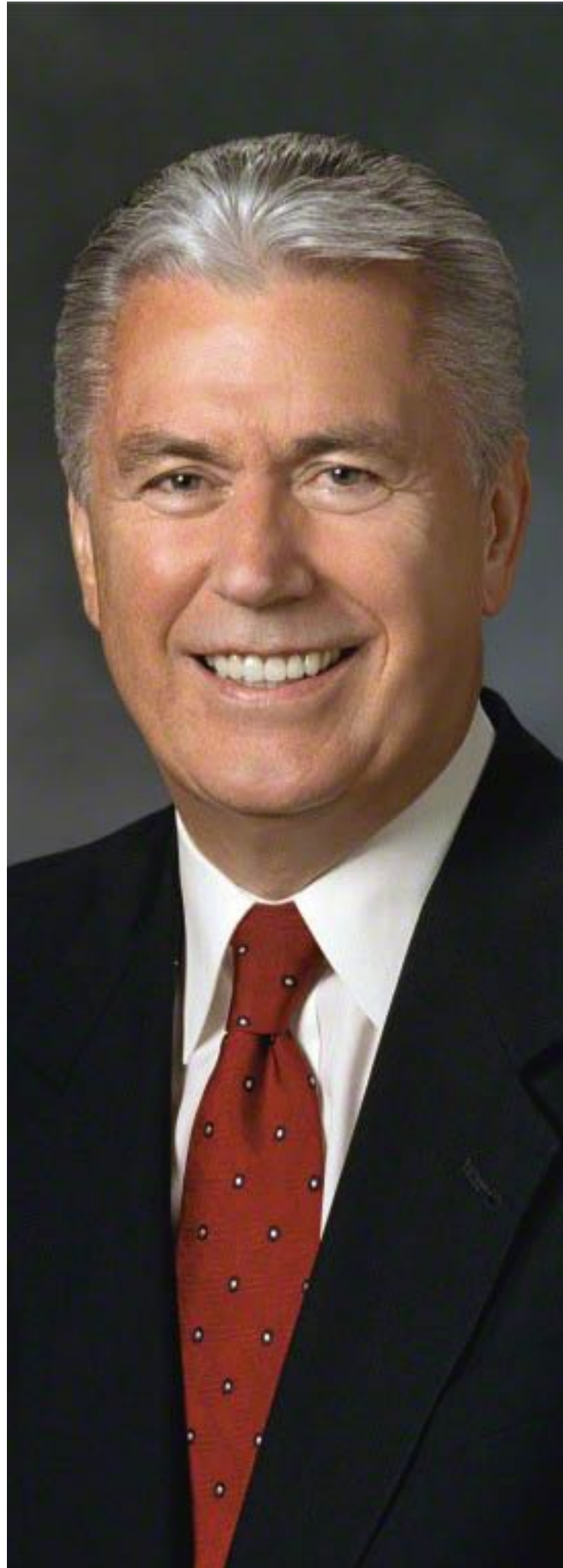
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“Have we not reason to be filled with gratitude, regardless of the circumstances in which we find ourselves? ...

“How blessed we are if we recognize God’s handiwork in the marvelous tapestry of life. Gratitude to our Father in Heaven broadens our perception and clears our vision. It inspires humility and fosters empathy toward our fellowmen and all of God’s creation. Gratitude is a catalyst to all Christlike attributes! A thankful heart is the parent of all virtues”

(President Dieter F. Uchtdorf, “Grateful in Any Circumstances,” Apr 2014 GC, Ensign or Liahona, May 2014, 77).

unto thy brethren, and before the Lord.

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9b TG Assembly for
Worship: Prayer.

thirsting after
righteousness: see

c TG Happiness.
19a TG Food.



“We earnestly hope and pray for universal peace, but it is as individuals and families that we achieve the kind of peace that is the promised reward of righteousness. This peace is a promised gift of the Savior’s mission and atoning sacrifice. ...

“The peace to which I am referring is not just a temporary tranquility. It is an abiding deep happiness and spiritual contentment.

“President Heber J. Grant described the Savior’s peace this way: ‘His peace will ease our suffering, bind up our broken hearts, blot out our hates, engender in our breasts a love of fellow men that will suffuse our souls with calm and happiness’ [Teachings of Presidents of the Church: Heber J. Grant (2002), 226]”

(Elder Quentin L. Cook, “Personal Peace: The Reward of Righteousness,” Apr 2013 GC, Ensign or Liahona, May 2013, 33).