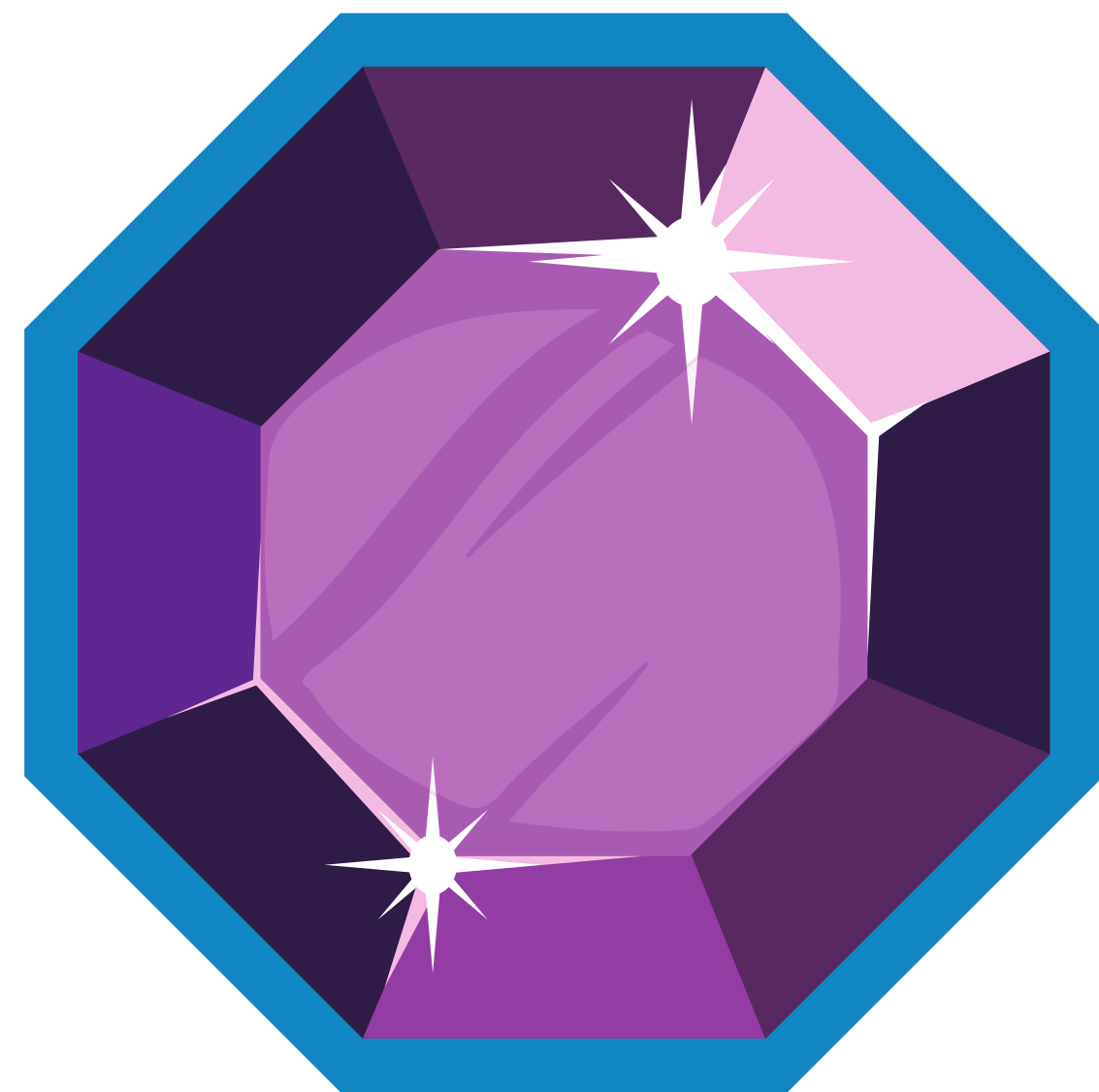
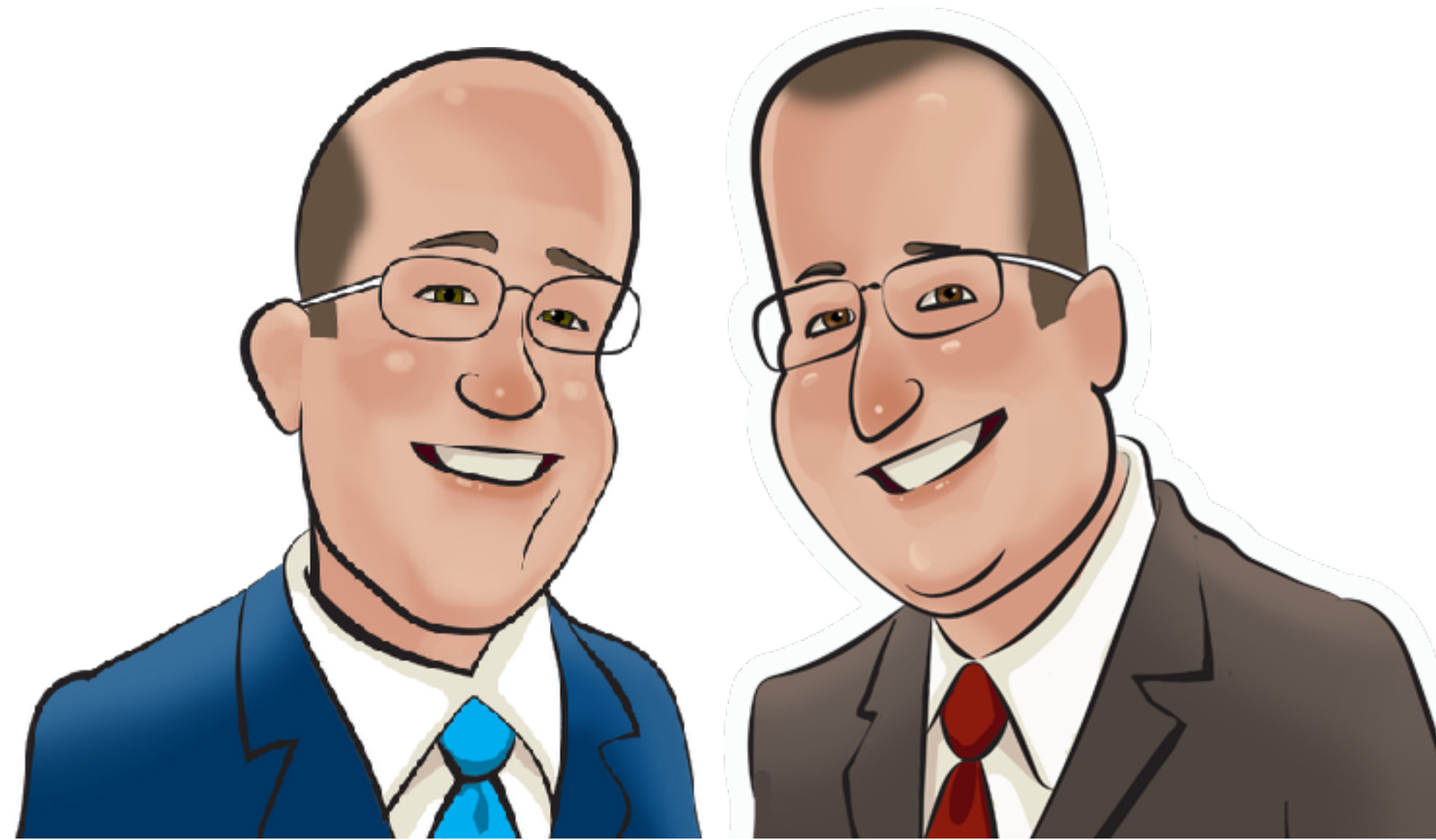




**Come Follow Me 2021**  
**D&C 64-66**



S02E24



# Scripture GEMS

1831

Aug Sep Oct

1832

NEW YORK

Sections Received:

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

Sec 64

Sec 65, 66

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

Sec. 2, 19, 22, 23

Palmyra  
Manchester  
Fayette

Sec. 41, 42, 43,  
44, 45, 46, 47, 48.  
49, 50, 52, 53, 54,  
55, 56, 63, 64

Sec. 57

Harmony

Kirtland

Thompson

Hiram

PENNSYLVANIA

Sec. 1, 65, 66

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

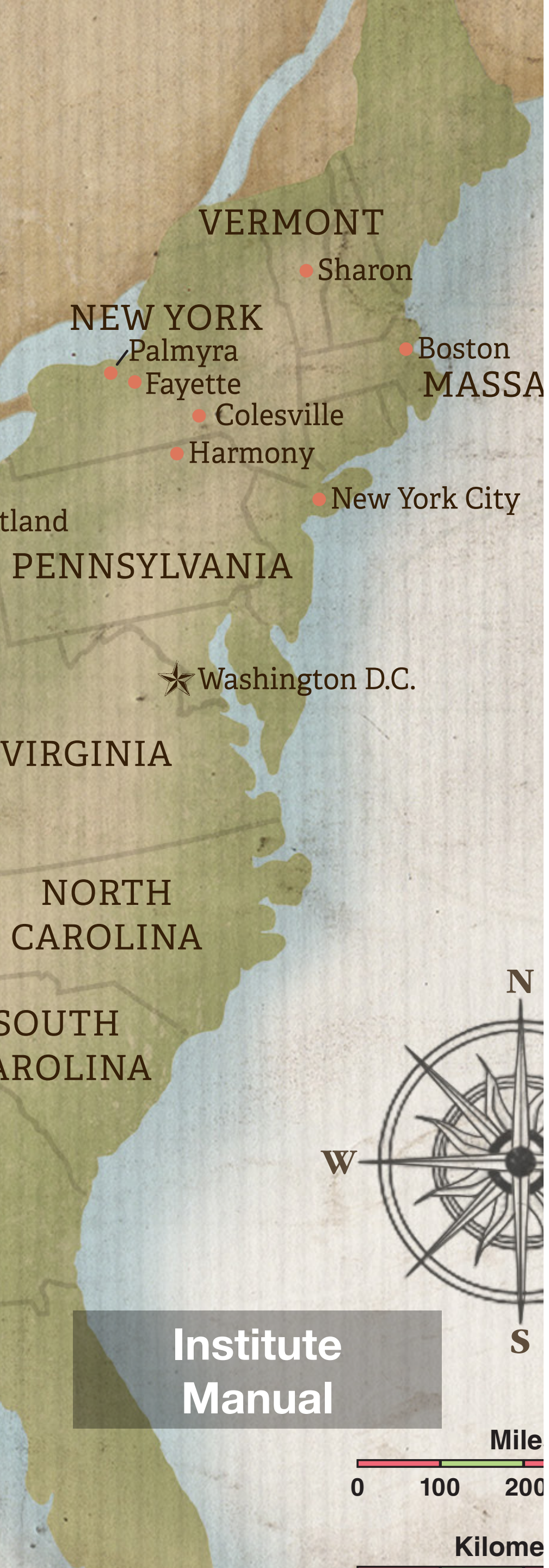
Sec. 57, 58, 59, 60

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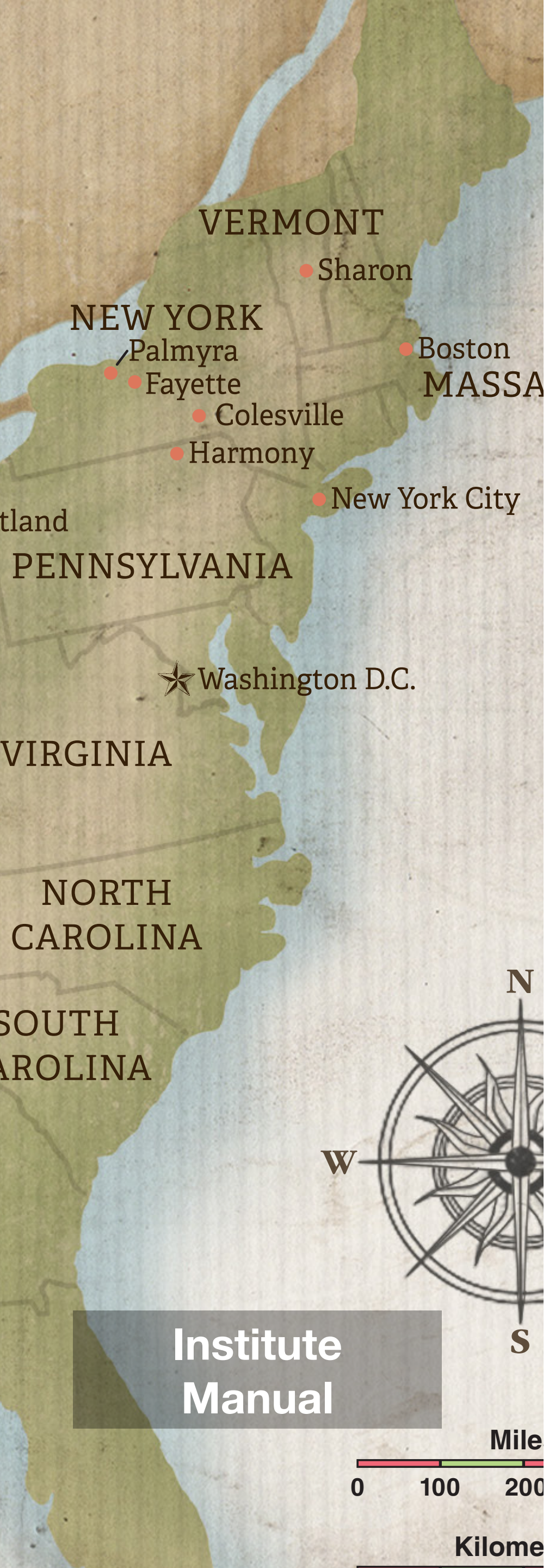
62

Jackson County, MO

Places Where the Sections of the Doctrine and Covenants Were Revealed



Ezra Booth had been a Methodist preacher before he joined the Church in 1831. When the Lord commanded Church leaders and others to go to Missouri in the summer of 1831, Ezra Booth and Isaac Morley, his missionary companion, were among those elders who were called by the Lord to walk to Missouri “preaching the word by the way” (D&C 52:23). Ezra considered this to be unfair when he learned that the Prophet Joseph Smith and other Church leaders were traveling to Missouri by boat and stagecoach. Upon arriving in Missouri, several of the elders, including Ezra Booth, were disappointed with the appearance of the land and with the lack of converts in the frontier town of Independence. Ezra also felt that Joseph Smith did not behave as a prophet because he had a “spirit of lightness and levity, a temper of mind easily irritated, and an habitual proneness to jesting and joking” (in *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 60, note 332). Contrary to revelation that had been given the elders (see D&C 60:8), Ezra Booth and Isaac Morley returned quickly to Ohio by boat and stagecoach rather



temper of mind easily irritated, and an habitual proneness to jesting and joking” (in *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 60, note 332). Contrary to revelation that had been given the elders (see D&C 60:8), Ezra Booth and Isaac Morley returned quickly to Ohio by boat and stagecoach rather than preaching the gospel along the way.

After arriving in Ohio, Ezra Booth came out in opposition to the Prophet Joseph Smith and the Church. Church leaders took action against Ezra Booth on September 6, 1831, and revoked his authority to preach the gospel. Shortly thereafter, Ezra began writing a series of letters critical of the Prophet and the Church that were published in the *Ohio Star* newspaper. Also during this time, in response to the Lord’s command, several brethren in Ohio were preparing to move to Missouri. On September 11, 1831, Joseph Smith received the revelation recorded in *Doctrine and Covenants* 64. The next day the Prophet and his family moved from Kirtland to Hiram, Ohio.

## SECTION 64

*Revelation given through Joseph Smith the Prophet to the elders of the Church, at Kirtland, Ohio, September 11, 1831. The Prophet was preparing to move to Hiram, Ohio, to renew his work on the translation of the Bible, which had been laid aside while he had been in Missouri. A company of brethren who had been commanded to journey to Zion (Missouri) was earnestly engaged in making preparations to leave in October. At this busy time, the revelation was received.*

1-11, The Saints are commanded to forgive one another, lest there remain in them the greater sin; 12-22, The unrepentant are to be brought before the Church; 23-25, He that is tithed will not be burned at the Lord's coming; 26-32, The Saints are warned against debt; 33-36, The rebellious will be cut off out of Zion; 37-40, The Church will judge the nations; 41-43, Zion will flourish.

BEHOLD, thus saith the Lord your God unto you, O ye elders of my <sup>a</sup>church, hearken ye and hear, and receive my will concerning you.

2 For verily I say unto you, I will that ye should <sup>a</sup>overcome the world; wherefore I will have <sup>b</sup>compassion upon you.

3 There are those among you who have sinned; but verily I say, for this once, for mine own <sup>a</sup>glory, and for the salvation of souls, I have <sup>b</sup>forgiven you your sins.

4 I will be merciful unto you, for I have given unto you the <sup>a</sup>kingdom.

5 And the <sup>a</sup>keys of the mysteries of the kingdom shall not be taken

from my servant Joseph Smith, Jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine <sup>b</sup>ordinances.

6 There are those who have sought occasion against him without cause;

7 Nevertheless, he has sinned; but verily I say unto you, I, the Lord, <sup>a</sup>forgive sins unto those who <sup>b</sup>confess their sins before me and ask forgiveness, who have not <sup>c</sup>sinned unto <sup>d</sup>death.

8 My disciples, in days of old, sought <sup>a</sup>occasion against one another and forgave not one another in their hearts; and for this <sup>b</sup>evil they were <sup>c</sup>afflicted and sorely <sup>d</sup>chastened.

9 Wherefore, I say unto you, that ye ought to <sup>a</sup>forgive one another; for he that <sup>b</sup>forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

10 I, the Lord, will <sup>a</sup>forgive whom I will forgive, but of you it is required to <sup>b</sup>forgive all men.

11 And ye ought to say in your hearts—let God <sup>a</sup>judge between me

and thee, and <sup>b</sup>reward thee according to thy <sup>c</sup>deeds.

12 And him that <sup>a</sup>repenteth not of his sins, and <sup>b</sup>confesseth them not, ye shall bring before the <sup>c</sup>church, and do with him as the <sup>a</sup>scripture saith unto you, either by commandment or by revelation.

13 And this ye shall do that God may be glorified—not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not <sup>a</sup>offend him who is your lawgiver—

14 Verily I say, for this cause ye shall do these things.

15 Behold, I, the Lord, was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley, for they <sup>a</sup>kept not the law, neither the commandment;

16 They sought <sup>a</sup>evil in their hearts, and I, the Lord, <sup>b</sup>withheld my Spirit. They <sup>c</sup>condemned for evil that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley.

17 And also my servant <sup>a</sup>Edward Partridge, behold, he hath sinned, and <sup>b</sup>Satan seeketh to destroy his soul; but when these things are made known unto them, and they repent of the evil, they shall be forgiven.

18 And now, verily I say that it is expedient in me that my servant Sidney Gilbert, after a few weeks, shall return upon his business, and to his <sup>a</sup>agency in the land of Zion;

19 And that which he hath seen

and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things.

20 And again, I say unto you, that my servant Isaac Morley may not be <sup>a</sup>tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold.

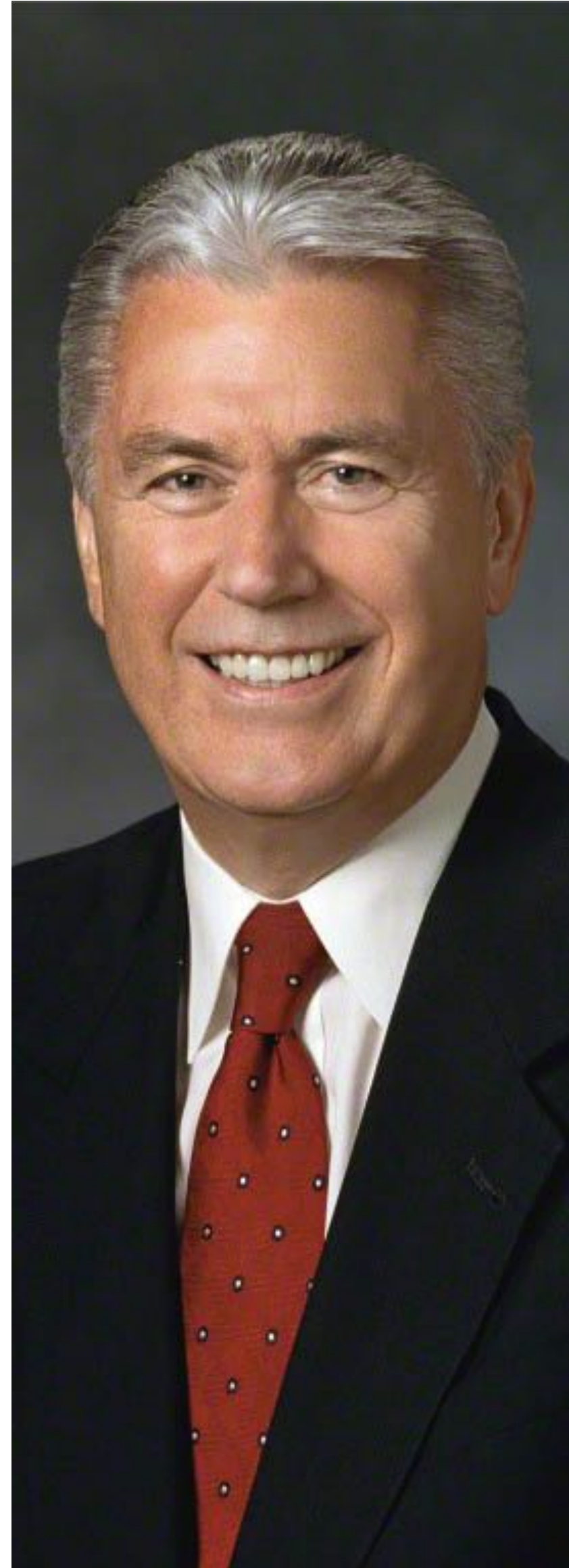
21 I will not that my servant Frederick G. Williams should sell his farm, for I, the Lord, will to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some.

22 And after that day, I, the Lord, will not hold any <sup>a</sup>guilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the <sup>b</sup>hearts of the children of men.

23 Behold, now it is called <sup>a</sup>today until the <sup>b</sup>coming of the Son of Man, and verily it is a day of <sup>c</sup>sacrifice, and a day for the tithing of my people; for he that is <sup>a</sup>tithed shall not be <sup>e</sup>burned at his coming.

24 For after today cometh the <sup>a</sup>burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the <sup>b</sup>proud and they that do wickedly shall be as <sup>c</sup>stubble; and I will burn them up, for I am the Lord of Hosts; and I will not <sup>a</sup>spare any that remain in <sup>e</sup>Babylon.

25 Wherefore, if ye believe me, ye will labor while it is called <sup>a</sup>today.



**“Extending forgiveness is a precondition to receiving forgiveness.**

**“For our own good, we need the moral courage to forgive and to ask for forgiveness. Never is the soul nobler and more courageous than when we forgive. This includes forgiving ourselves.**

**“Each of us is under a divinely spoken obligation to reach out with pardon and mercy and to forgive one another. There is a great need for this Christlike attribute in our families, in our marriages, in our wards and stakes, in our communities, and in our nations.**

**“We will receive the joy of forgiveness in our own lives when we are willing to extend that joy freely to others. Lip service is not enough. We need to purge our hearts and minds of feelings and thoughts of bitterness and let the light and the love of Christ enter in. As a result, the Spirit of the Lord will fill our souls with the joy accompanying divine peace of conscience (see Mosiah 4:2–3)”**

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

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unto my disciples, that they perish not. And for this cause have I spoken these things.

20 And again, I say unto you, that my servant Isaac Morley may not be <sup>a</sup>tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold.

21 I will not that my servant Frederick G. Williams should sell his farm, for I, the Lord, will to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some.

22 And after that day, I, the Lord, will not hold any <sup>a</sup>guilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the <sup>b</sup>hearts of the children of men.

23 Behold, now it is called <sup>a</sup>today until the <sup>b</sup>coming of the Son of Man, and verily it is a day of <sup>c</sup>sacrifice, and a day for the tithing of my people; for he that is <sup>d</sup>tithed shall not be <sup>e</sup>burned at his coming.

24 For after today cometh the <sup>a</sup>burning—this is speaking after the manner of the Lord—for verily I say,



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25 Wherefore, if ye believe me, ye will labor while it is called <sup>a</sup>today.

ing to my accas.

12 And him that <sup>a</sup>repenteth not of his sins, and <sup>b</sup>confesseth them not, ye shall bring before the <sup>c</sup>church, and do with him as the <sup>d</sup>scripture saith unto you, either by commandment or by revelation.

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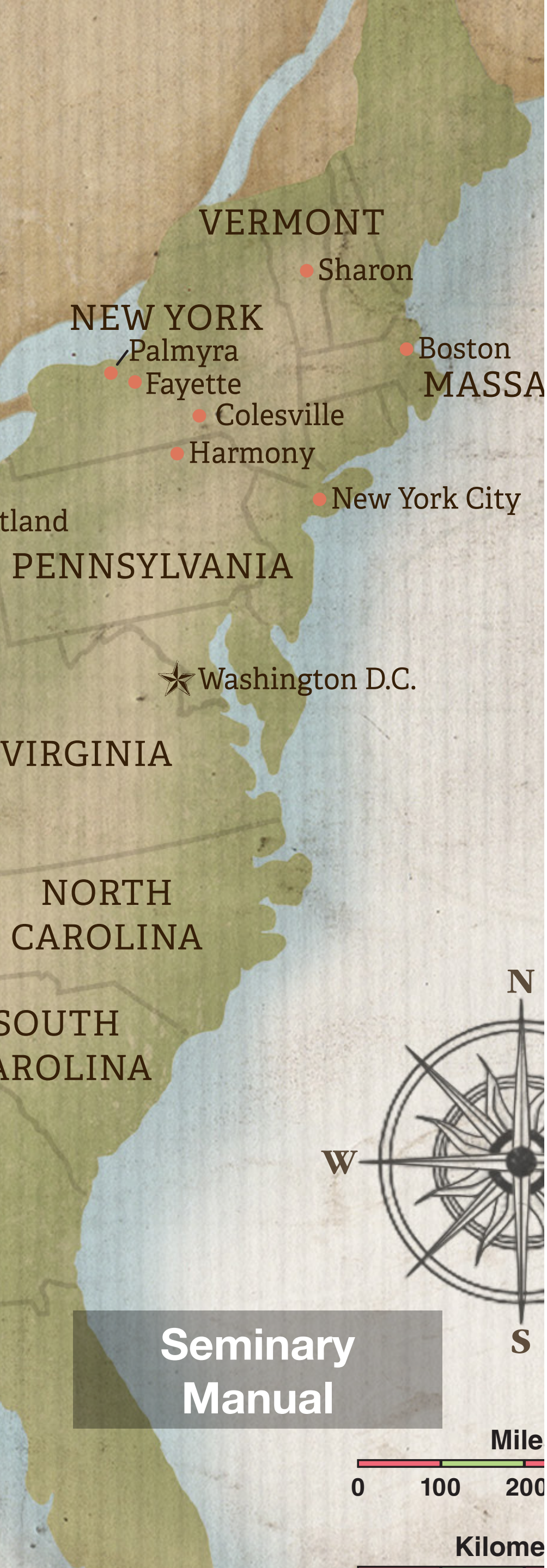
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**Isaac Morley followed the Lord’s commandment to sell his farm. He was one of the first Saints to settle in Independence, Missouri, where he sought to establish Zion. He served the Lord faithfully throughout his life.**

**Although Frederick G. Williams was not asked to sell his farm, he still demonstrated a willingness to sacrifice. He told Joseph Smith that his farm could be used to house and feed Church members in need. Later, Frederick consecrated his entire farm to the Church without receiving any payment in return. Through the sacrifices of Frederick G. Williams and other faithful Saints in Ohio, the Lord retained “a strong hold in the land of Kirtland, for the space of five years” (D&C 64:21). During these years, the Saints built the Kirtland Temple, which was a source of great blessings to the Saints, including Brother Williams.**

ing to my accas.

12 And him that <sup>a</sup>repenteth not of his sins, and <sup>b</sup>confesseth them not, ye shall bring before the <sup>c</sup>church, and do with him as the <sup>d</sup>scripture saith unto you, either by commandment or by revelation.

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25 Wherefore, if ye believe me, ye will labor while it is called <sup>a</sup>today.



“The scriptures make the danger of delay clear. It is that we may discover that we have run out of time. The God who gives us each day as a treasure will require an accounting. We will weep, and He will weep, if we have intended to repent and to serve Him in tomorrows which never came or have dreamt of yesterdays where the opportunity to act was past. This day is a precious gift of God. The thought ‘Someday I will’ can be a thief of the opportunities of time and the blessings of eternity.

...

“It is hard to know when we have done enough for the Atonement to change our natures and so qualify us for eternal life. And we don’t know how many days we will have to give the service necessary for that mighty change to come. But we know that we will have days enough if only we don’t waste them. ...

“For those who are discouraged by their circumstances and are therefore tempted to feel they cannot serve the Lord this



“It is hard to know when we have done enough for the Atonement to change our natures and so qualify us for eternal life. And we don’t know how many days we will have to give the service necessary for that mighty change to come. But we know that we will have days enough if only we don’t waste them. ...

“For those who are discouraged by their circumstances and are therefore tempted to feel they cannot serve the Lord this day, I make you two promises. Hard as things seem today, they will be better in the next day if you choose to serve the Lord this day with your whole heart. ...

“The other promise I make to you is that by choosing to serve Him this day, you will feel His love and grow to love Him more”

*(President Henry B. Eyring, “This Day,” Apr 2007 GC, Ensign or Liahona, May 2007, 89–91).*

26 And it is not meet that my servants, <sup>a</sup>Newel K. Whitney and Sidney Gilbert, should sell their <sup>b</sup>store and their possessions here; for this is not wisdom until the residue of the church, which remaineth in this place, shall go up unto the land of Zion.

27 Behold, it is said in my laws, or forbidden, to get in <sup>a</sup>debt to thine enemies;

28 But behold, it is not said at any time that the Lord should not take when he please, and pay as seemeth him good.

29 Wherefore, as ye are agents, ye are on the Lord's errand; and whatever ye do according to the will of the Lord is the Lord's business.

30 And he hath set you to provide for his saints in these last days, that they may obtain an <sup>a</sup>inheritance in the land of Zion.

31 And behold, I, the Lord, declare unto you, and my <sup>a</sup>words are sure and shall not <sup>b</sup>fail, that they shall obtain it.

32 But all things must come to pass in their time.

33 Wherefore, be not <sup>a</sup>weary in <sup>b</sup>well-doing, for ye are laying the foundation of a great work. And out of <sup>c</sup>small things proceedeth that which is great.

34 Behold, the Lord <sup>a</sup>requireth the

<sup>b</sup>heart and a <sup>c</sup>willing mind; and the willing and <sup>d</sup>obedient shall <sup>e</sup>eat the good of the land of Zion in these last days.

35 And the <sup>a</sup>rebellious shall be <sup>b</sup>cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.

36 For, verily I say that the rebellious are not of the blood of <sup>a</sup>Ephraim, wherefore they shall be plucked out.

37 Behold, I, the Lord, have made my church in these last days like unto a <sup>a</sup>judge sitting on a hill, or in a high place, to <sup>b</sup>judge the nations.

38 For it shall come to pass that the inhabitants of Zion shall <sup>a</sup>judge all things pertaining to Zion.

39 And <sup>a</sup>liars and hypocrites shall be proved by them, and they who are <sup>b</sup>not <sup>c</sup>apostles and prophets shall be <sup>d</sup>known.

40 And even the <sup>a</sup>bishop, who is a <sup>b</sup>judge, and his counselors, if they are not faithful in their <sup>c</sup>stewardships shall be condemned, and <sup>d</sup>others shall be planted in their <sup>e</sup>stead.

41 For, behold, I say unto you that <sup>a</sup>Zion shall flourish, and the <sup>b</sup>glory of the Lord shall be upon her;

42 And she shall be an <sup>a</sup>ensign unto the people, and there shall come

unto her out of every <sup>b</sup>nation under heaven.

43 And the day shall come when the nations of the earth shall <sup>a</sup>trem-

ble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.

## SECTION 65

*Revelation on prayer given through Joseph Smith the Prophet, at Hiram, Ohio, October 30, 1831.*

*1–2, The keys of the kingdom of God are committed to man on earth, and the gospel cause will triumph; 3–6, The millennial kingdom of heaven will come and join the kingdom of God on earth.*

HEARKEN, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—<sup>a</sup>Prepare ye the way of the Lord, make his paths straight.

2 The <sup>a</sup>keys of the <sup>b</sup>kingdom of God are committed unto man on the earth, and from thence shall the <sup>c</sup>gospel roll forth unto the ends of the earth, as the <sup>d</sup>stone which is cut out of the mountain without hands shall roll forth, until it has <sup>e</sup>filled the whole earth.

3 Yea, a voice crying—<sup>a</sup>Prepare ye

the way of the Lord, prepare ye the <sup>b</sup>supper of the Lamb, make ready for the <sup>c</sup>Bridegroom.

4 Pray unto the Lord, <sup>a</sup>call upon his holy name, make known his wonderful <sup>b</sup>works among the people.

5 Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall <sup>a</sup>come down in heaven, <sup>b</sup>clothed in the brightness of his <sup>c</sup>glory, to meet the <sup>d</sup>kingdom of God which is set up on the earth.

6 Wherefore, may the <sup>a</sup>kingdom of God go forth, that the <sup>b</sup>kingdom of heaven may come, that thou, O God, mayest be <sup>c</sup>glorified in heaven so on earth, that thine <sup>d</sup>enemies may be subdued; for <sup>e</sup>thine is the honor, power and glory, forever and ever. Amen.

## SECTION 66

*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, October 29, 1831. William E. McLellan had petitioned the Lord in secret*

26a D&C 63:42.

b D&C 57:8.

27a TG Debt.

30a D&C 63:48 (29, 31, 48); 85:7 (1–3, 7, 9).

31a Ps. 19:4;

Mark 13:31;

2 Ne. 31:15.

TG Heart.

c Isa. 1:19;

2 Cor. 8:12;

Moro. 7:8;

D&C 64:22; 97:8.

d TG Loyalty; Obedience.

e D&C 101:101.

TG Abundant Life.

Joel 3:16;

D&C 133:21.

39a TG Honesty; Lying.

b TG False Prophets.

c Rev. 2:2.

TG Apostles.

d Deut. 18:21 (21–22).

40a TG Bishop.

42b 1 Kgs. 8:41;

Isa. 60:9.

b Micah 4:7;

Luke 17:21 (20–21).

TG God, Works of.

5a Matt. 16:27–24:30.



26 And it is not meet that my servants, <sup>a</sup>Newel K. Whitney and Sidney Gilbert, should sell their <sup>b</sup>store and their possessions here; for this is not wisdom until the residue of the church, which remaineth in this place, shall go up unto the land of Zion.

27 Behold, it is said in my laws, or forbidden, to get in <sup>a</sup>debt to thine enemies;

28 But behold, it is not said at any time that the Lord should not take when he please, and pay as seemeth him good.

29 Wherefore, as ye are agents, ye are on the Lord's errand; and whatever ye do according to the will of the Lord is the Lord's business.

30 And he hath set you to provide for his saints in these last days, that they may obtain an <sup>a</sup>inheritance in the land of Zion.

31 And behold, I, the Lord, declare unto you, and my <sup>a</sup>words are sure and shall not <sup>b</sup>fail, that they shall obtain it.

32 But all things must come to pass in their time

33 Wherefore, be not <sup>a</sup>weary in <sup>b</sup>well-doing, for ye are laying the foundation of a great work. And out of <sup>c</sup>small things proceedeth that which is great.

34 Behold, the Lord <sup>a</sup>requireth the

<sup>b</sup>heart and a <sup>c</sup>willing mind; and the willing and <sup>d</sup>obedient shall <sup>e</sup>eat the good of the land of Zion in these last days.

35 And the <sup>a</sup>rebellious shall be <sup>c</sup>cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.

36 For, verily I say that the rebellious are not of the blood of <sup>a</sup>Ephraim, wherefore they shall be plucked out.

37 Behold, I, the Lord, have made my church in these last days like unto a <sup>a</sup>judge sitting on a hill, or in a high place, to <sup>b</sup>judge the nations.

38 For it shall come to pass that the inhabitants of Zion shall <sup>a</sup>judge all things pertaining to Zion.

39 And <sup>a</sup>liars and hypocrites shall be proved by them, and they who are <sup>b</sup>not <sup>c</sup>apostles and prophets shall be <sup>a</sup>known.

40 And even the <sup>a</sup>bishop, who is a <sup>b</sup>judge, and his counselors, if they are not faithful in their <sup>c</sup>stewardships shall be condemned, and <sup>d</sup>others shall be planted in their <sup>e</sup>stead.

41 For, behold, I say unto you that <sup>a</sup>Zion shall flourish, and the <sup>b</sup>glory of the Lord shall be upon her;

42 And she shall be an <sup>a</sup>ensign unto the people, and there shall come

unto her out of every <sup>b</sup>nation under heaven.

43 And the day shall come when the nations of the earth shall <sup>a</sup>trem-

## SECTION

*Revelation on prayer given through J. Ohio, October 30, 1831.*

*1-2, The keys of the kingdom of God are committed to man on earth, and the gospel cause will triumph; 3-6, The millennial kingdom of heaven will come and join the kingdom of God on earth.*

HEARKEN, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—<sup>a</sup>Prepare ye the way of the Lord, make his paths straight.

2 The <sup>a</sup>keys of the <sup>b</sup>kingdom of God are committed unto man on the earth, and from thence shall the <sup>c</sup>gospel roll forth unto the ends of the earth, as the <sup>d</sup>stone which is cut out of the mountain without hands shall roll forth, until it has <sup>e</sup>filled the whole earth.

3 Yea, a voice crying—<sup>a</sup>Prepare ye

Elder Donald L. Hallstrom of the Presidency of the Seventy explained the importance of serving God with “the heart and a willing mind”:

“If we love the Lord with all our heart, we are willing to give Him everything we possess. Elder Neal A. Maxwell (1926–2004) said: ‘The submission of one’s will is really the only uniquely personal thing we have to place on God’s altar. ... The many other things we give to God ... are actually things He has already given us, and He has loaned them to us. But when we begin to submit ourselves by letting our wills be swallowed up in God’s will, then we are really giving something to Him’ [‘Sharing Insights from My Life,’ in Brigham Young University 1998–99 Speeches (1999), 4]. ...

“Having ‘a willing mind’ [D&C 64:34] connotes giving our best effort and finest thinking and seeking God’s wisdom. It suggests that our most devoted lifetime study should be of things that are eternal in nature. It means that there must be an inextricable relationship between hearing the word of God and obeying it.

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“Having ‘a willing mind’ [D&C 64:34] connotes giving our best effort and finest thinking and seeking God's wisdom. It suggests that our most devoted lifetime study should be of things that are eternal in nature. It means that there must be an inextricable relationship between hearing the word of God and obeying it.

“The Apostle James said, ‘Be ye doers of the word, and not hearers only’ (James 1:22).

“Some of us ‘hear’ selectively and ‘do’ when it is convenient. But for those who give their heart and mind to the Lord, whether the burden is light or heavy makes no difference. We demonstrate a consecrated heart and mind by consistently following God's commandments no matter how difficult the circumstances” (“The Heart and a Willing Mind,” Ensign, June 2011, 31–32).

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42 And she shall be an <sup>a</sup>ensign unto  
the people, and there shall come

unto her out of every <sup>b</sup>nation un-  
der heaven.

43 And the day shall come when  
the nations of the earth shall <sup>a</sup>trem-

ble because of her, and shall fear  
because of her terrible ones. The  
Lord hath spoken it. Amen.

## SECTION 65

*Revelation on prayer given through Joseph Smith the Prophet, at Hiram,  
Ohio, October 30, 1831.*

*1–2, The keys of the kingdom of God  
are committed to man on earth, and  
the gospel cause will triumph; 3–6,  
The millennial kingdom of heaven  
will come and join the kingdom of  
God on earth.*

HEARKEN, and lo, a voice as of one  
sent down from on high, who is  
mighty and powerful, whose going  
forth is unto the ends of the earth,  
yea, whose voice is unto men—<sup>a</sup>Pre-  
pare ye the way of the Lord, make  
his paths straight.

2 The <sup>a</sup>keys of the <sup>b</sup>kingdom of  
God are committed unto man on  
the earth, and from thence shall the  
<sup>c</sup>gospel roll forth unto the ends of  
the earth, as the <sup>a</sup>stone which is cut  
out of the mountain without hands  
shall roll forth, until it has <sup>e</sup>filled  
the whole earth.

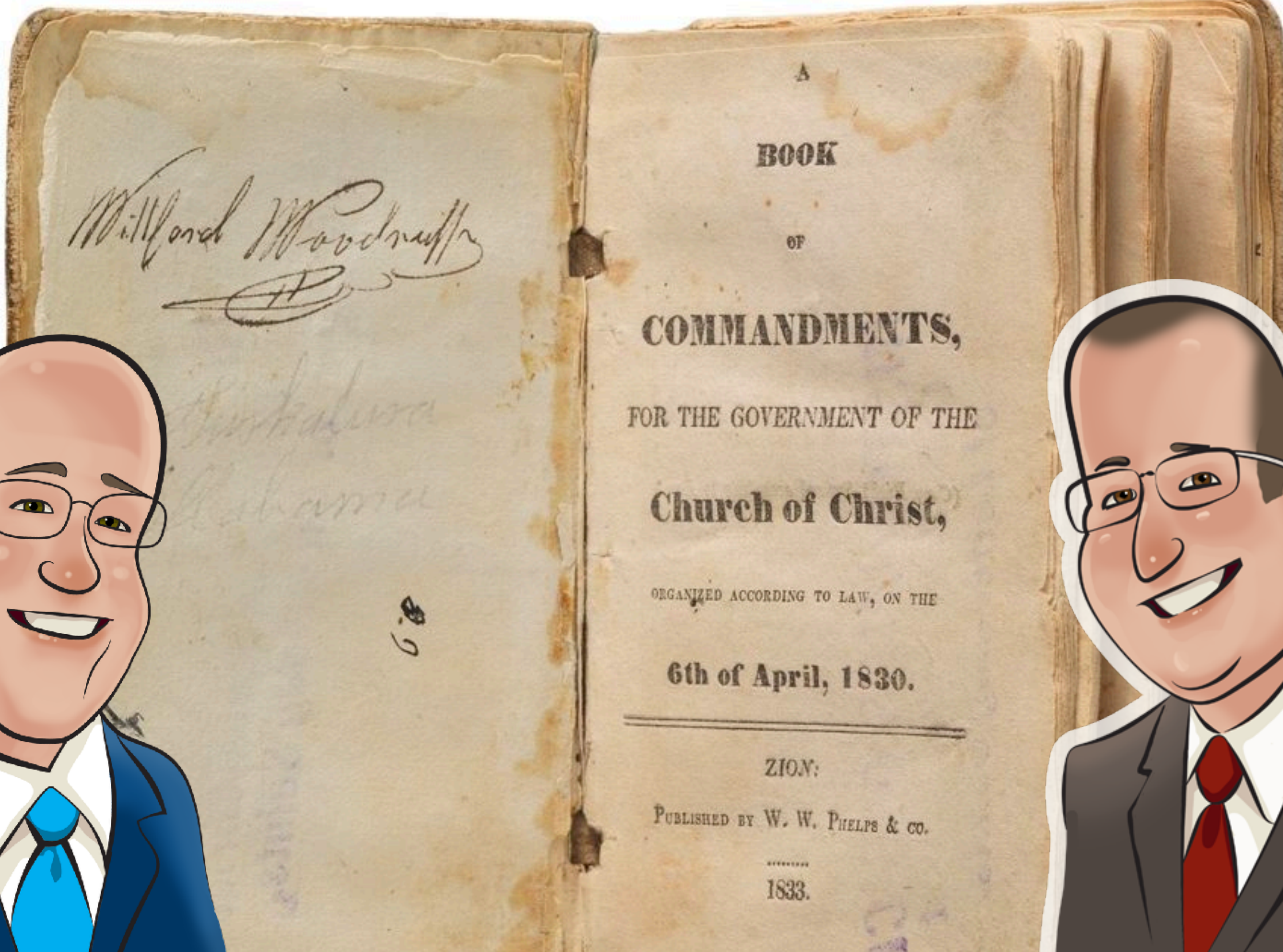
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<sup>b</sup>supper of the Lamb, make ready  
for the <sup>c</sup>Bridegroom.

4 Pray unto the Lord, <sup>a</sup>call upon  
his holy name, make known his  
wonderful <sup>b</sup>works among the people.

5 Call upon the Lord, that his  
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heaven, <sup>b</sup>clothed in the brightness  
of his <sup>c</sup>glory, to meet the <sup>a</sup>kingdom  
of God which is set up on the earth.

6 Wherefore, may the <sup>a</sup>kingdom of  
God go forth, that the <sup>b</sup>kingdom of  
heaven may come, that thou, O God,  
mayest be <sup>c</sup>glorified in heaven so  
on earth, that thine <sup>a</sup>enemies may  
be subdued; for <sup>e</sup>thine is the honor,  
power and glory, forever and ever.  
Amen.



*Willford Woodruff*  
*P.*

A

BOOK

OF

COMMANDMENTS,

FOR THE GOVERNMENT OF THE

Church of Christ,

ORGANIZED ACCORDING TO LAW, ON THE

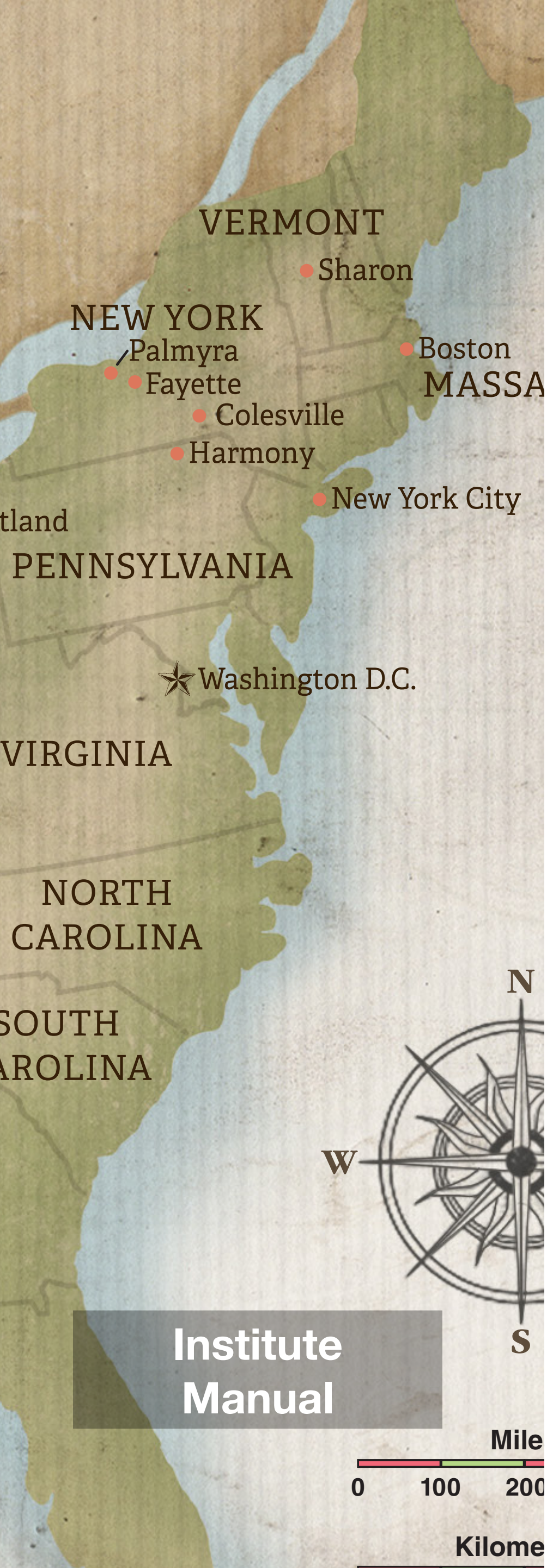
6th of April, 1830.

ZION:

PUBLISHED BY W. W. PHELPS & CO.

1833.





Joseph and Emma Smith were living on Isaac Morley's property when the Lord commanded Isaac to sell his farm (see D&C 63:65; 64:20). On September 12, 1831, the Prophet Joseph Smith moved his family to Hiram, Ohio, where many new Church members lived, to live with John and Alice (Elsa) Johnson and their family. A church service was held at the Johnson home on Sunday, October 30, 1831. On that same day, the Prophet received the revelation that is recorded in Doctrine and Covenants 65.

The Prophet Joseph Smith had completed his inspired translation of the early chapters of Matthew more than six months before this revelation was received. William E. McLellin wrote, however, that this revelation referred in theme to Matthew 6:10, where the Lord prays, "Thy kingdom come" (see *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, 92).

## SECTION 65

*Revelation on prayer given through Joseph Smith the Prophet, at Hiram, Ohio, October 30, 1831.*

*1–2, The keys of the kingdom of God are committed to man on earth, and the gospel cause will triumph; 3–6, The millennial kingdom of heaven will come and join the kingdom of God on earth.*

HEARKEN, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—<sup>a</sup>Prepare ye the way of the Lord, make his paths straight.

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4 Pray unto the Lord, <sup>a</sup>call upon his holy name, make known his wonderful <sup>b</sup>works among the people.

5 Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall <sup>a</sup>come down in heaven, <sup>b</sup>clothed in the brightness of his <sup>c</sup>glory, to meet the <sup>d</sup>kingdom of God which is set up on the earth.

6 Wherefore, may the <sup>a</sup>kingdom of God go forth, that the <sup>b</sup>kingdom of heaven may come, that thou, O God, mayest be <sup>c</sup>glorified in heaven so on earth, that thine <sup>d</sup>enemies may be subdued; for <sup>e</sup>thine is the honor, power and glory, forever and ever. Amen.

# Daniel 2:46-49





## SECTION 65

*Revelation on prayer given through Joseph Smith the Prophet, at Hiram, Ohio, October 30, 1831.*

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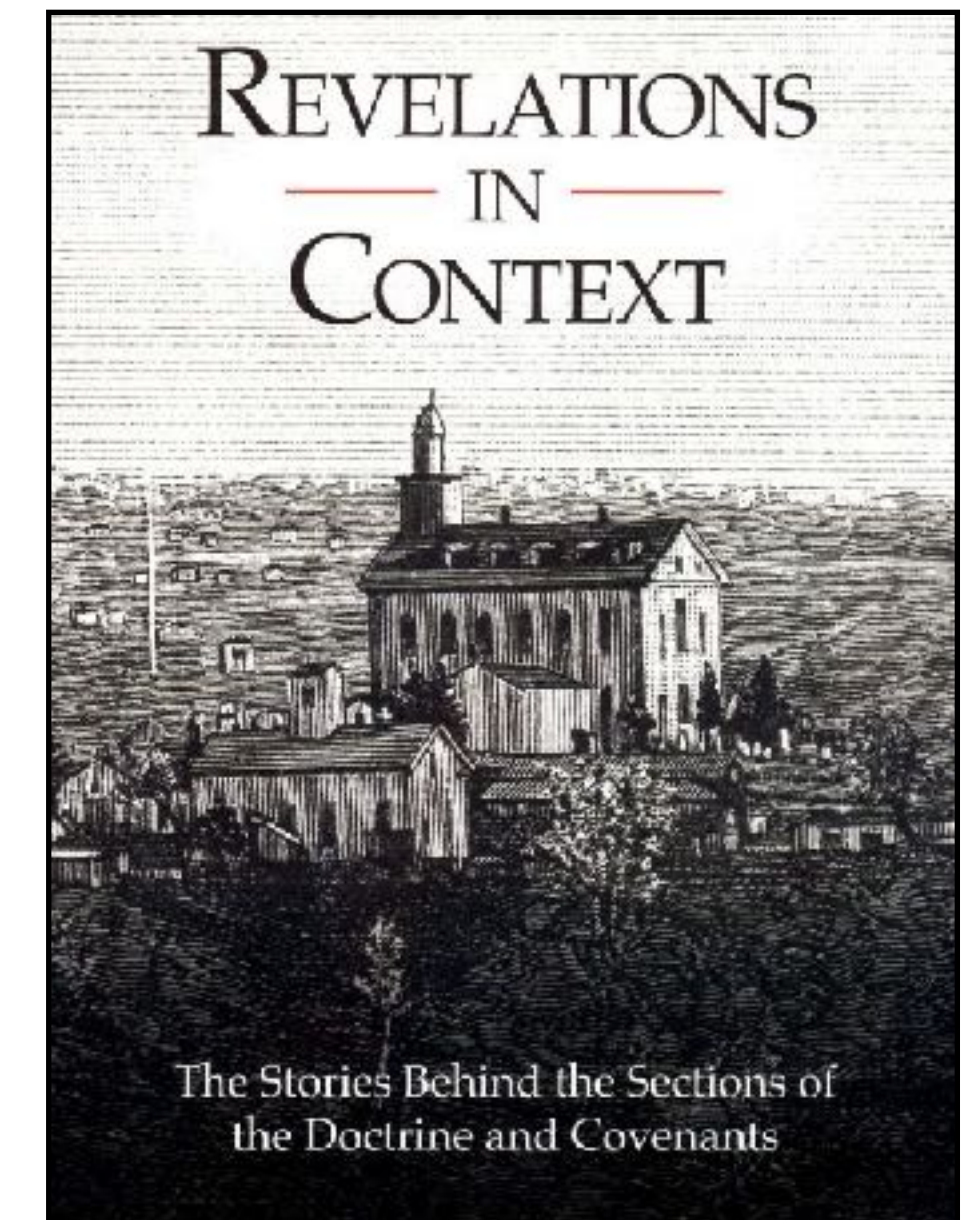
**“The Kingdom of God is the Church established by divine authority upon the earth; this institution asserts no claim to temporal rule over nations; its sceptre of power is that of the Holy Priesthood, to be used in the preaching of the gospel and in administering its ordinances for the salvation of mankind living and dead. The Kingdom of Heaven is the divinely ordained system of government and dominion in all matters, temporal and spiritual; this will be established on earth only when its rightful Head, the King of kings, Jesus the Christ, comes to reign. ...**

**“The Kingdom of God has been established among men to prepare them for the Kingdom of Heaven which shall come; and in the blessed reign of Christ the King shall the two be made one”**

*(Elder James E. Talmage, “Jesus the Christ,” [1916], 788–89).*

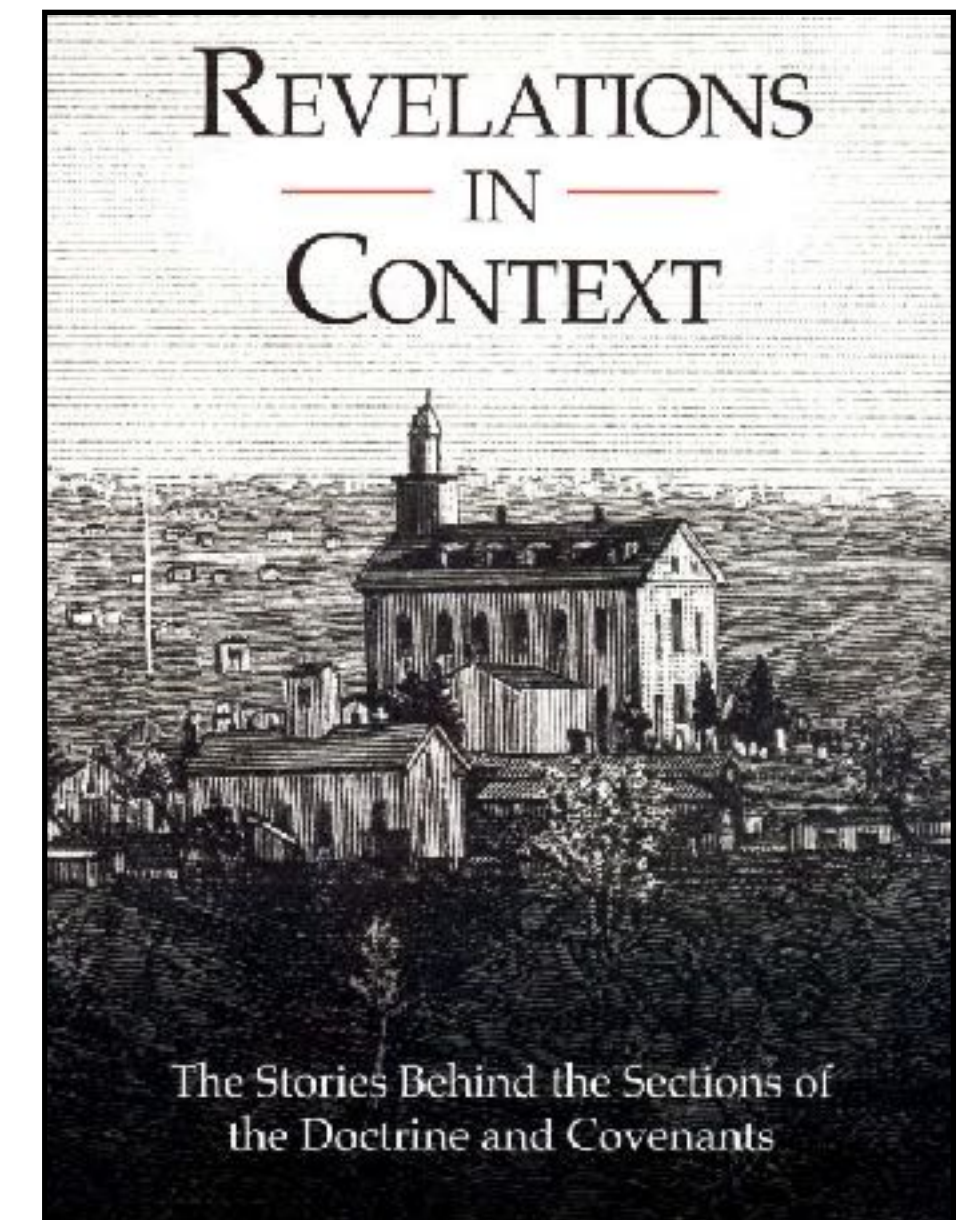
**Within two months of his baptism on August 20, 1831, William E. McLellin, a former schoolteacher, became deeply involved in the restoration story. Following his conversion, McLellin was ordained an elder and preached the gospel with Hyrum Smith for a few weeks before traveling to Orange, Ohio, in late October for a general conference of the Church. McLellin noted in his journal that it was at this conference that he “first saw brother Joseph the Seer, also brothers Oliver [Cowdery], John [Whitmer] & Sidney [Rigdon] and a great many other Elders.” At the conference, McLellin was ordained a high priest and heard Joseph teach about the powers and duties of that office. “This conference was attended by me with much spiritual edification & comfort to my heart,” he declared.**

**After the conference, McLellin traveled to Kirtland and, in the course of his journey, “stepped off of a large log and strained my ankle very badly” –so much so that he petitioned Joseph to heal him. “He laid his hands on” the ankle, McLellin wrote**



**William McLellin's  
Five Questions**

**After the conference, McLellin traveled to Kirtland and, in the course of his journey, “stepped off of a large log and strained my ankle very badly”—so much so that he petitioned Joseph to heal him. “He laid his hands on” the ankle, McLellin wrote in his journal, “and it was healed although it was swelled much and had pained me severely.” Just a few days later, McLellin decided to test Joseph Smith’s calling. After going to Joseph’s home in Hiram, Ohio, on October 29, McLellin “went before the Lord in secret, and on my knees asked him to reveal the answer to five questions through his Prophet.” Without letting Joseph know what these five questions were, McLellin asked Joseph to provide to him God’s will. The resulting revelation—now known as Doctrine and Covenants 66—answered McLellin’s five questions to his “full and entire satisfaction.” Even after he later fell away from the Church, McLellin stated that he still considered this revelation an evidence of Joseph’s prophetic calling, “which,” he said, “I cannot refute.”**



**William McLellin’s  
Five Questions**

to make known through the Prophet the answer to five questions, which were unknown to Joseph Smith. At McLellin's request, the Prophet inquired of the Lord and received this revelation.

1–4, *The everlasting covenant is the fulness of the gospel; 5–8, Elders are to preach, testify, and reason with the people; 9–13, Faithful ministerial service ensures an inheritance of eternal life.*

BEHOLD, thus saith the Lord unto my servant <sup>a</sup>William E. McLellin—Blessed are you, inasmuch as you have <sup>b</sup>turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the <sup>c</sup>Savior of the world, even of as many as believe on my name.

2 Verily I say unto you, blessed are you for receiving mine <sup>a</sup>everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have <sup>b</sup>life and be made <sup>c</sup>partakers of the <sup>d</sup>glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

3 Verily I say unto you, my servant William, that you are clean, but not <sup>a</sup>all; repent, therefore, of those things which are not pleasing in my sight, saith the Lord, for the Lord will <sup>b</sup>show them unto you.

4 And now, verily, I, the Lord, will show unto you what I <sup>a</sup>will concerning you, or what is my will concerning you.

5 Behold, verily I say unto you, that it is my will that you should

<sup>a</sup>proclaim my gospel from land to land, and from <sup>b</sup>city to city, yea, in those regions round about where it has not been proclaimed.

6 Tarry not many days in this place; go <sup>a</sup>not up unto the land of Zion as yet; but inasmuch as you can <sup>b</sup>send, send; otherwise, think not of thy property.

7 <sup>a</sup>Go unto the eastern lands, bear <sup>b</sup>testimony in every place, unto every people and in their <sup>c</sup>synagogues, reasoning with the people.

8 Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions; and he that is <sup>a</sup>faithful shall be made <sup>b</sup>strong in every place; and I, the Lord, will go with you.

9 Lay your <sup>a</sup>hands upon the <sup>b</sup>sick, and they shall <sup>c</sup>recover. Return not till I, the Lord, shall send you. Be patient in affliction. <sup>d</sup>Ask, and ye shall receive; knock, and it shall be opened unto you.

10 Seek not to be <sup>a</sup>cumbered. Forsake all <sup>b</sup>unrighteousness. Commit not <sup>c</sup>adultery—a temptation with which thou hast been troubled.

11 <sup>a</sup>Keep these sayings, for they are true and <sup>b</sup>faithful; and thou shalt <sup>c</sup>magnify thine office, and push many people to <sup>d</sup>Zion with <sup>e</sup>songs of everlasting joy upon their heads.

12 <sup>a</sup>Continue in these things even unto the end, and you shall have a

<sup>b</sup>crown of eternal life at the right hand of my Father, who is full of <sup>c</sup>grace and truth.

13 Verily, thus saith the Lord your <sup>a</sup>God, your Redeemer, even Jesus Christ. Amen.

## SECTION 67

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, early November 1831. The occasion was that of a special conference, and the publication of the revelations already received from the Lord through the Prophet was considered and acted upon (see the heading to section 1). William W. Phelps had recently established the Church printing press in Independence, Missouri. The conference decided to publish the revelations in the Book of Commandments and to print 10,000 copies (which because of unforeseen difficulties was later reduced to 3,000 copies). Many of the brethren bore solemn testimony that the revelations then compiled for publication were verily true, as was witnessed by the Holy Ghost shed forth upon them. Joseph Smith's history records that after the revelation known as section 1 had been received, some conversation was had concerning the language used in the revelations. The present revelation followed.

1–3, *The Lord hears the prayers of and watches over His elders; 4–9, He challenges the wisest person to duplicate the least of His revelations; 10–14, Faithful elders will be quickened by the Spirit and see the face of God.*

BEHOLD and hearken, O ye <sup>a</sup>elders of my church, who have assembled yourselves together, whose <sup>b</sup>prayers I have heard, and whose <sup>c</sup>hearts I know, and whose desires have come up before me.

2 Behold and lo, mine <sup>a</sup>eyes are upon you, and the heavens and the earth are in mine <sup>b</sup>hands, and the riches of eternity are mine to give.

3 Ye endeavored to <sup>a</sup>believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you there were <sup>b</sup>fears in your hearts, and verily this is the reason that ye did not receive.

4 And now I, the Lord, give unto you a <sup>a</sup>testimony of the truth of these commandments which are lying before you.

5 Your eyes have been upon my servant Joseph Smith, Jun., and his <sup>a</sup>language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know.

6 Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most <sup>a</sup>wise among you;

7 Or, if there be any among you that shall make one <sup>a</sup>like unto it, then ye are justified in saying that ye do not know that they are true;

8 But if ye cannot make one like unto it, ye are under condemnation

66 1a D&C 68:7; 75:6; 90:35.

b Mal. 2:6.

c John 1:12; 4:42;

1 Jn. 4:14.

2a TG New and Everlasting Covenant.

b Luke 8:1;

Alma 23:4;

D&C 75:18.

6a D&C 63:39 (24–39).

b D&C 63:40 (40–46).

7a D&C 75:6.

b TG Sickness.

c Matt. 9:18.

d John 16:24.

10a Luke 10:40.

b Prov. 9:6.

c Mark 10:19.

12b Isa. 62:3;

Matt. 25:21

b 1 Kgs. 9:3.

Acts 1:24

TG God, Works of.

3:75 Faith

rial service ensures an inheritance of eternal life.

BEHOLD, thus saith the Lord unto my servant <sup>a</sup>William E. McLellin—Blessed are you, inasmuch as you have <sup>b</sup>turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the <sup>c</sup>Savior of the world, even of as many as believe on my name.

2 Verily I say unto you, blessed are you for receiving mine <sup>a</sup>everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have <sup>b</sup>life and be made <sup>c</sup>partakers of the <sup>d</sup>glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

3 Verily I say unto you, my servant William, that you are clean, but not <sup>a</sup>all; repent, therefore, of those things which are not pleasing in my sight, saith the Lord, for the Lord will <sup>b</sup>show them unto you.

4 And now, verily, I, the Lord, will show unto you what I <sup>a</sup>will concerning you, or what is my will concerning you.

6 I tarry not many days in this place; go <sup>a</sup>not up unto the land of Zion as yet; but inasmuch as you can <sup>b</sup>send, send; otherwise, think not of thy property.

7 <sup>a</sup>Go unto the eastern lands, bear <sup>b</sup>testimony in every place, unto every people and in their <sup>c</sup>synagogues, reasoning with the people.

8 Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions; and he that is <sup>a</sup>faithful shall be made <sup>b</sup>strong in every place; and I, the Lord, will go with you.

9 Lay your <sup>a</sup>hands upon the <sup>b</sup>sick, and they shall <sup>c</sup>recover. Return not till I, the Lord, shall send you. Be patient in affliction. <sup>d</sup>Ask, and ye shall receive; knock, and it shall be opened unto you.

10 Seek not to be <sup>a</sup>cumbered. Forsake all <sup>b</sup>unrighteousness. Commit not <sup>c</sup>adultery—a temptation with which thou hast been troubled.

11 <sup>a</sup>Keep these sayings, for they are true and <sup>b</sup>faithful; and thou shalt <sup>c</sup>magnify thine office, and push many people to <sup>d</sup>Zion with <sup>e</sup>songs of everlasting joy upon their heads.

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“The journey of discipleship is not an easy one. It has been called a ‘course of steady improvement’ [Neal A. Maxwell, ‘Testifying of the Great and Glorious Atonement,’ Ensign, Oct. 2001, 12]. As we travel along that strait and narrow path, the Spirit continually challenges us to be better and to climb higher. The Holy Ghost makes an ideal traveling companion. If we are humble and teachable, He will take us by the hand and lead us home.

“However, we need to ask the Lord for directions along the way. We have to ask some difficult questions, like ‘What do I need to change?’ ‘How can I improve?’ ‘What weakness needs strengthening?’ ...

“The Holy Ghost doesn’t tell us to improve everything at once. If He did, we would become discouraged and give up. The Spirit works with us at our own speed, one step at a time, or as the Lord has taught, ‘line upon line, precept upon precept, ... and blessed are those who hearken unto my precepts, ... for unto him that receiveth I will give more’ [2 Nephi 28:30]. For example, if the Holy Ghost has been prompting you to say ‘thank you’ more often, and you respond to that prompting, then He may feel it’s time

“The Holy Ghost doesn’t tell us to improve everything at once. If He did, we would become discouraged and give up. The Spirit works with us at our own speed, one step at a time, or as the Lord has taught, ‘line upon line, precept upon precept, ... and blessed are those who hearken unto my precepts, ... for unto him that receiveth I will give more’ [2 Nephi 28:30]. For example, if the Holy Ghost has been prompting you to say ‘thank you’ more often, and you respond to that prompting, then He may feel it’s time for you to move on to something more challenging—like learning to say, ‘I’m sorry; that was my fault.’

“A perfect time to ask, ‘What lack I yet?’ is when we take the sacrament. The Apostle Paul taught that this is a time for each of us to examine ourselves [see 1 Corinthians 11:28]. In this reverent atmosphere, as our thoughts are turned heavenward, the Lord can gently tell us what we need to work on next”

*(Elder Larry R. Lawrence, “What Lack I Yet?” Oct 2015 GC, Ensign or Liahona, Nov. 2015, 33–34).*



*1–4, The everlasting covenant is the fulness of the gospel; 5–8, Elders are to preach, testify, and reason with the people; 9–13, Faithful ministerial service ensures an inheritance of eternal life.*

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3 Verily I say unto you, my servant William, that you are clean, but

<sup>a</sup>proclaim my gospel from land to land, and from <sup>b</sup>city to city, yea, in those regions round about where it has not been proclaimed.

6 Tarry not many days in this place; go <sup>a</sup>not up unto the land of Zion as yet; but inasmuch as you can <sup>b</sup>send, send; otherwise, think not of thy property.

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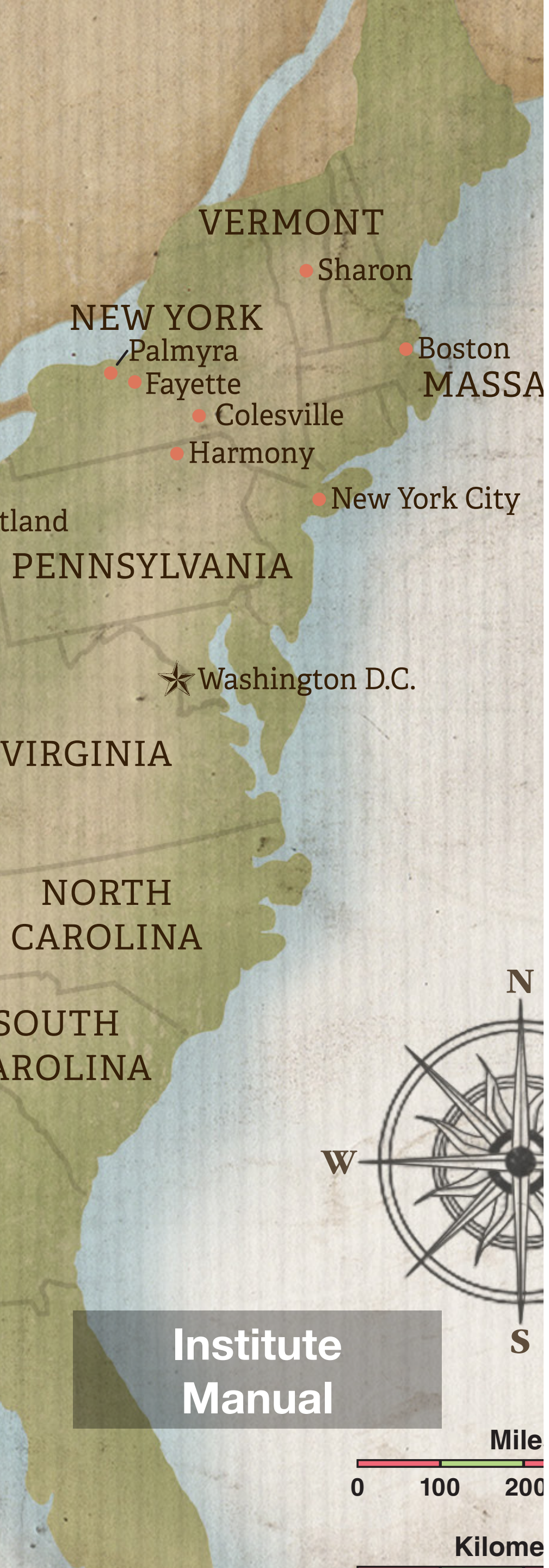
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12 <sup>a</sup>Continue in these things even unto the end, and you shall have a

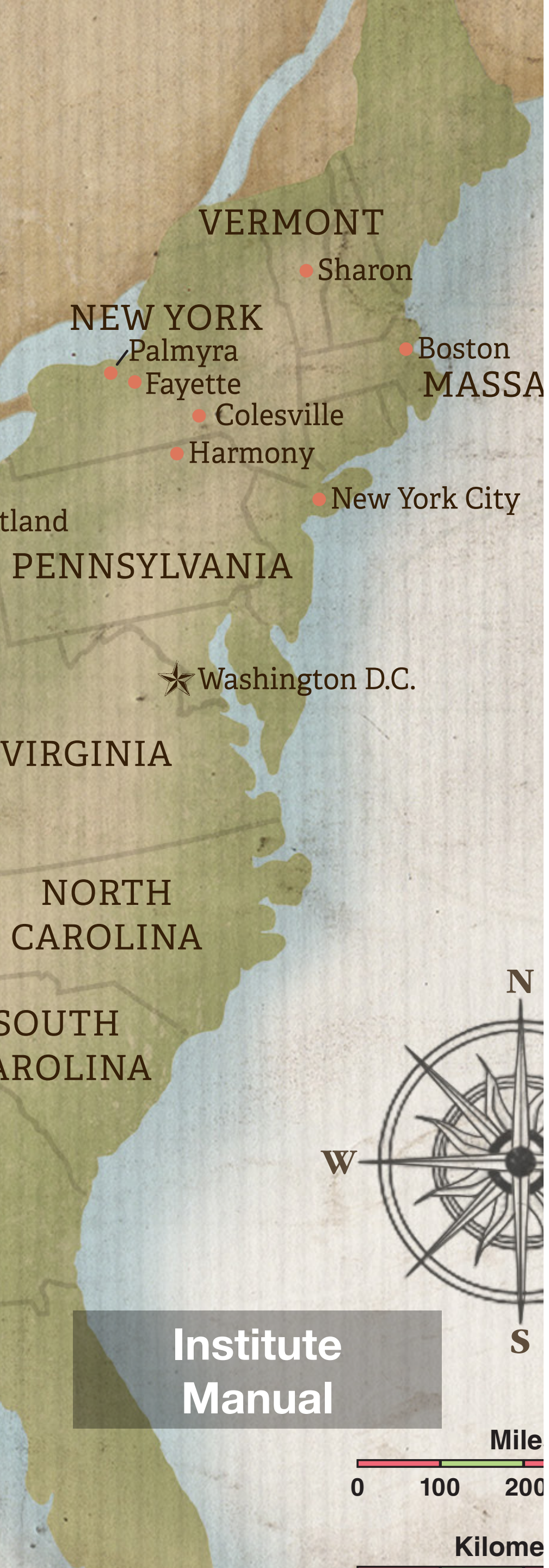
<sup>b</sup>crown of eternal life at the right hand of my Father, who is full of <sup>c</sup>grace and truth.

13 Verily, thus saith the Lord your <sup>a</sup>God, your Redeemer, even Jesus Christ. Amen.



William and Samuel left Hiram, Ohio, a few weeks after receiving their call and traveled throughout eastern Ohio preaching the gospel. William recorded in his journal instances of miraculous healings through the laying on of hands in fulfillment of the Lord's promise to him (see D&C 66:9; *The Journals of William E. McLellin, 1831–1836*, 66). Despite some success, the two missionaries experienced much opposition while preaching the gospel. As winter set in, William became sick and decided in late December to return. In so doing, William ignored the Lord's instructions to "be patient in affliction" and to "return not" from his mission until the Lord called him back (D&C 66:9).

The Lord also counseled William to "seek not to be cumbered" and "forsake all unrighteousness" (D&C 66:10). To be cumbered means to be hindered or weighed down by something that prevents you from progressing. The ensuing command to forsake all unrighteousness reminds us that sin is the primary obstacle that cumpers our spiritual progression.



cumbered means to be hindered or weighed down by something that prevents you from progressing. The ensuing command to forsake all unrighteousness reminds us that sin is the primary obstacle that cumpers our spiritual progression. The Lord specifically warned William to be on guard against sexual immorality, a temptation that he had apparently struggled with (see D&C 66:10). The Lord promised William that if he obeyed His counsel and continued faithful “unto the end” he would be crowned with eternal life (D&C 66:12).

William served the Lord faithfully for a time, and in 1835 he was called to serve as a member of the Quorum of the Twelve Apostles. Sadly, William did not heed the Lord’s counsel to continue faithful to the end and later apostatized and turned against the Prophet Joseph Smith. When he was excommunicated from the Church in May 1838, he admitted that he had “quit praying, and keeping the commandments, and indulged himself in his lustful desires” (Joseph Smith, in Manuscript History of the Church, vol. B-1, page 796, [josephsmithpapers.org](http://josephsmithpapers.org)).