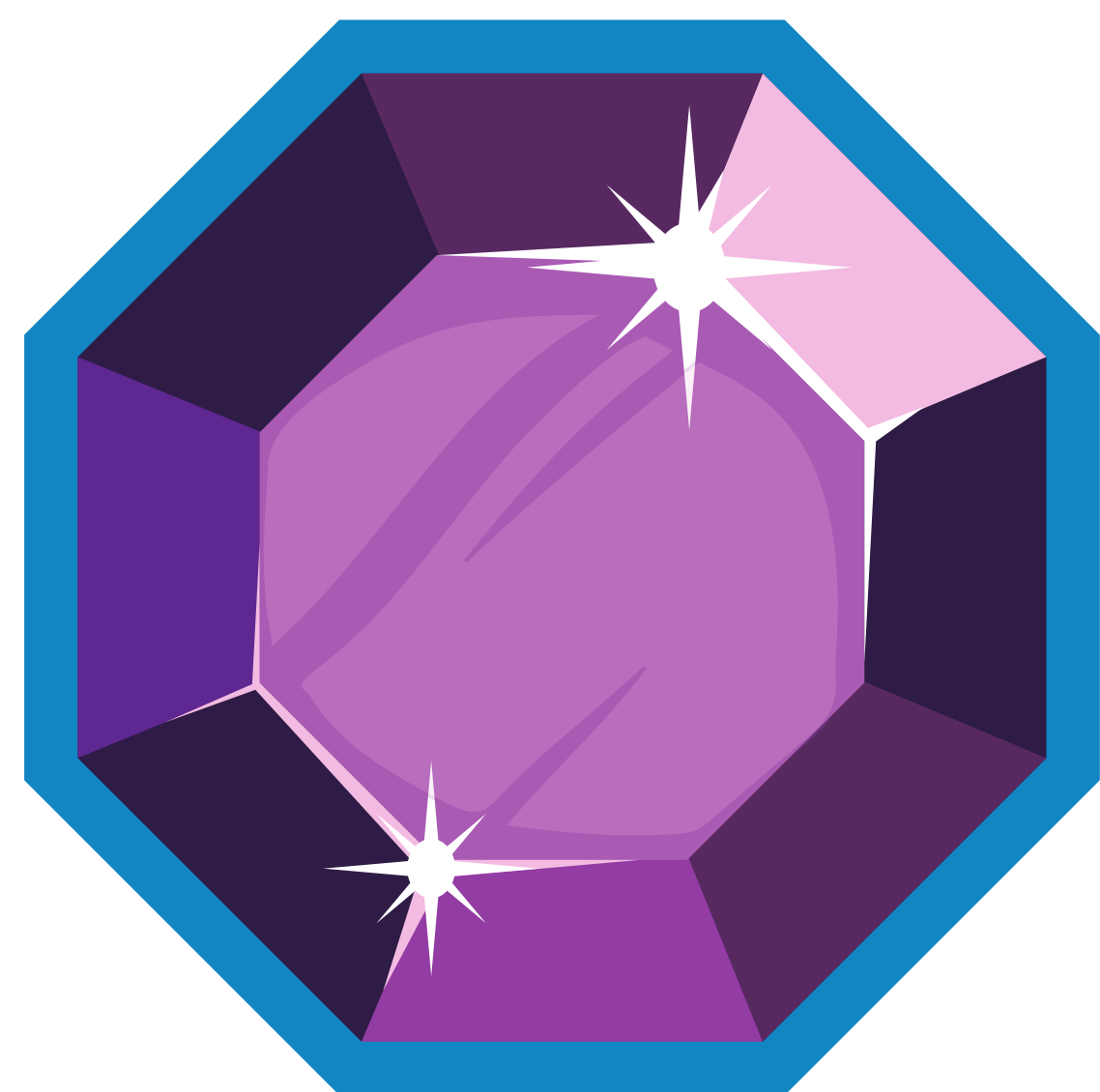
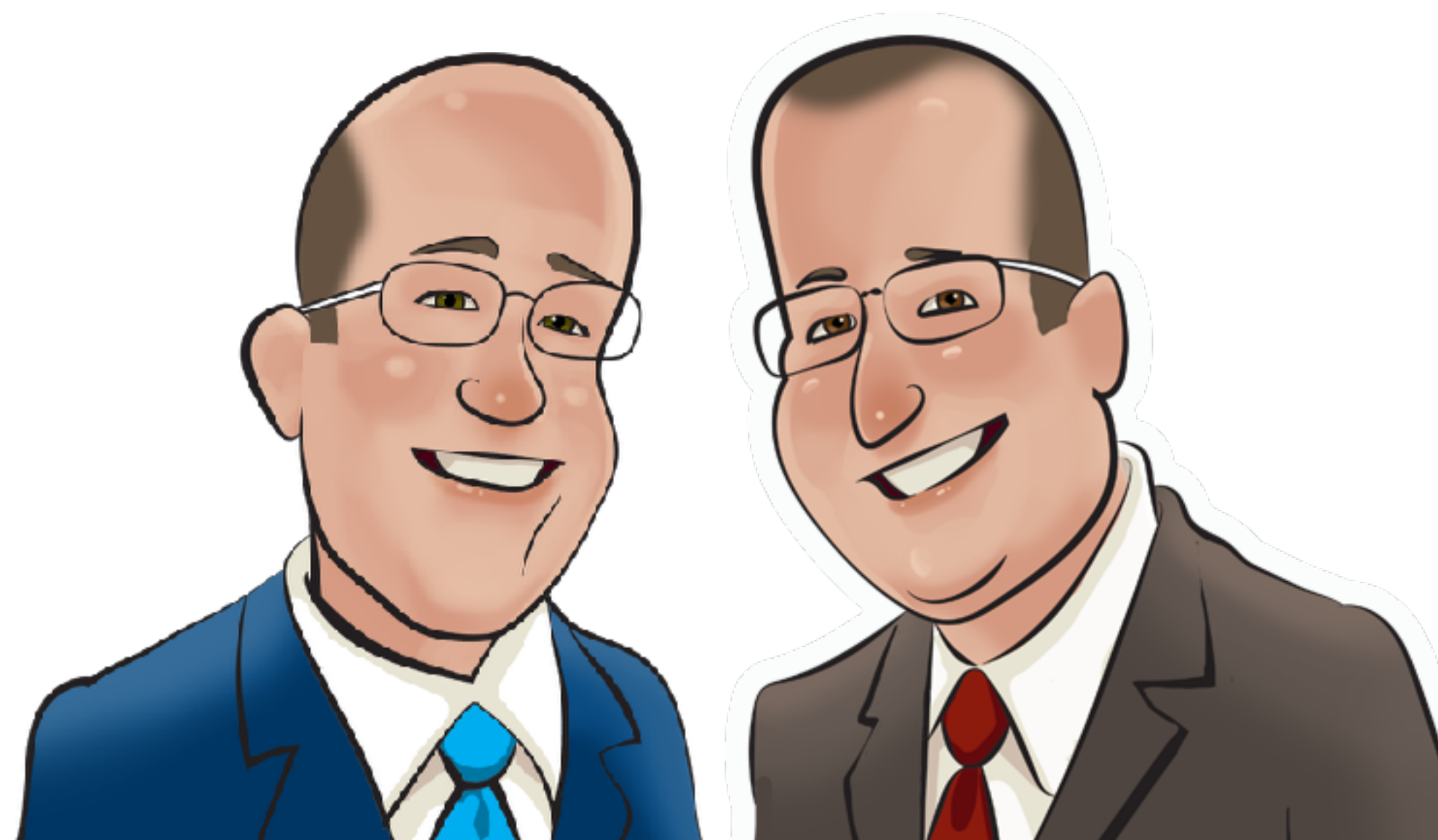




Come Follow Me 2021
D&C 67-70



S02E25



Scripture GEMS

1831

Oct Nov

1832

Sections Received:

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

NEW YORK

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

Sec 67, 68, 69, 70

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, 70

Sec. 57

Harmony

Kirtland
Thompson

Hiram

PENNSYLVANIA

Sec. 1, 65, 66, 67,
68, 69

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

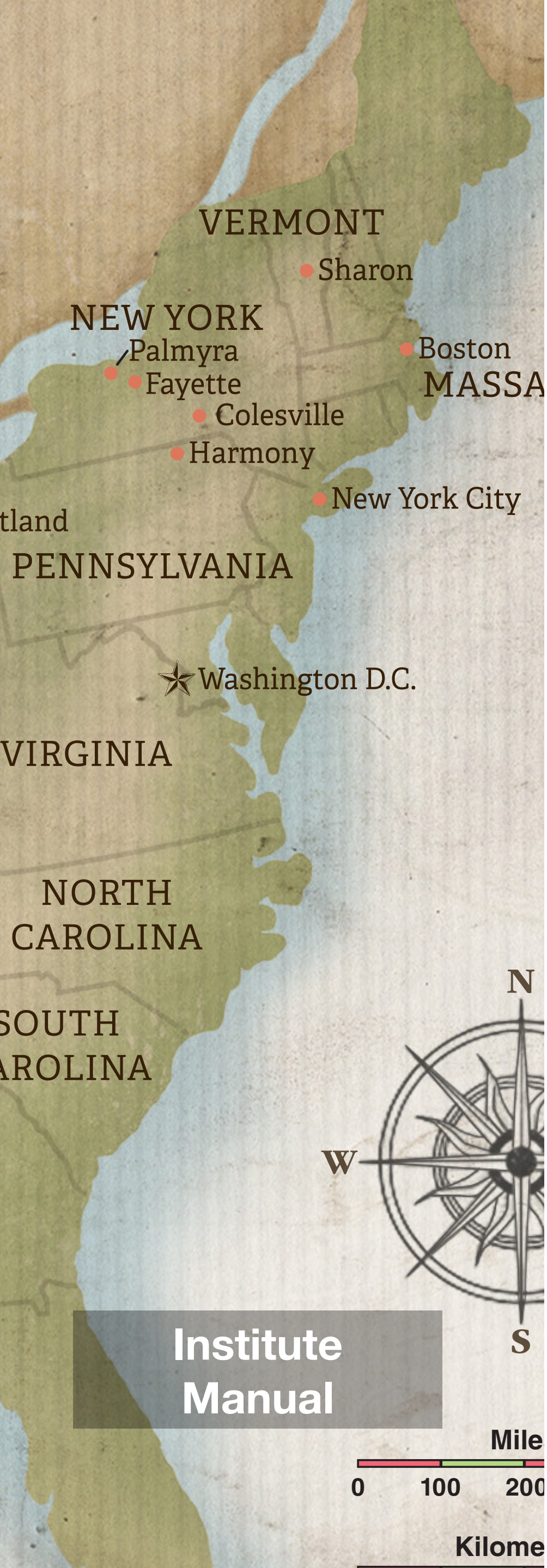
Sec. 57, 58, 59, 60

61

62

Jackson County, MO

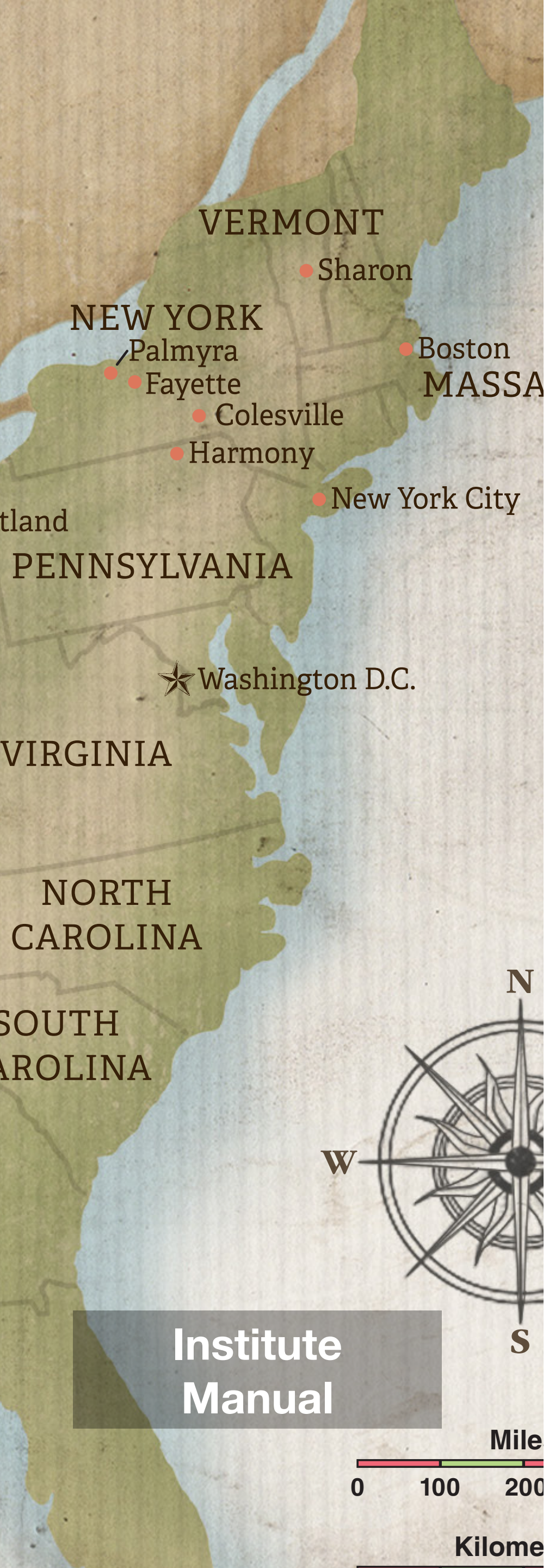
Places Where the Sections of the Doctrine and Covenants Were Revealed



By the fall of 1831, the Prophet Joseph Smith had received more than 60 revelations from the Lord. Preparations were made to compile and publish the revelations to make them more accessible to Church members. On November 1–2, 1831, a group of priesthood leaders convened at a conference in the home of John and Alice (Elsa) Johnson in Hiram, Ohio, to discuss the publication of the revelations in a single volume that would be titled the Book of Commandments. These priesthood leaders decided to print 10,000 copies (later the number was reduced to 3,000 copies).

[This is the same conference where the Lord revealed his preface found in D&C 1]

The Prophet intended to include in the Book of Commandments a written testimony from the elders declaring the truthfulness of the revelations in the same manner the Three Witnesses and the Eight Witnesses had testified of the truthfulness of the Book of Mormon. At one point in the conference, Joseph asked the



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The Prophet intended to include in the Book of Commandments a written testimony from the elders declaring the truthfulness of the revelations in the same manner the Three Witnesses and the Eight Witnesses had testified of the truthfulness of the Book of Mormon. At one point in the conference, Joseph asked the elders “what testimony they were willing to attach to these commandants [revelations] which should shortly be sent to the world” (in *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 97). Several of the brethren “arose and said that they were willing to testify to the world that they knew that [the revelations] were of the Lord” (in *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, 97). However, some of the elders had not received such a spiritual conviction, and they hesitated to testify that the revelations were given by inspiration from God. Some of the elders also voiced concerns regarding the language used in the revelations.

Steven C Harper (Doctrine and Covenants Central Commentary)

The question arose, “Was the simple language of Joseph Smith worthy of the voice of God?” Joseph’s history says that a discussion followed “concerning Revelations and language.” Other fears went unspoken during the discussion. After all, everyone in the room must have recognized that they were being asked to aid a poorly educated, twenty-six-year-old farmer who was planning to publish ten thousand copies of revelations that unequivocally declared themselves to be the words of Jesus Christ in a Protestant culture that widely believed the Bible to be all the word of God there ever would be. If that was not enough to make the elders consider carefully, the revelations Joseph proposed to publish called the Saints’ neighbors “idolatrous” and Missourians “enemies,” commanded them all to repent, and foretold calamities upon those who continued in wickedness. Finally, the revelations were not properly punctuated, the spelling was not standardized, and the grammar was inconsistent.

In response to these concerns, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 67.

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 ^aelders of my church, who have assembled yourselves together, whose ^bprayers I have heard, and whose ^chearts I know, and whose desires have come up before me.

2 Behold and lo, mine ^aeyes are upon you, and the heavens and the earth are in mine ^bhands, and the riches of eternity are mine to give.

3 Ye endeavored to ^abelieve that ye should receive the blessing which was offered unto you; but behold, verily I say unto you there were ^bfears in your hearts, and verily this is the reason that ye did not receive.

4 And now I, the Lord, give unto you a ^atestimony of the truth of these commandments which are lying before you.

5 Your eyes have been upon my servant Joseph Smith, Jun., and his ^alanguage 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 ^awise among you;

7 Or, if there be any among you that shall make one ^alike 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

if ye do not ^abear record that they are true.

9 For ye know that there is no unrighteousness in them, and that which is ^arighteous cometh down from above, from the Father of ^blights.

10 And again, verily I say unto you that it is your privilege, and a ^apromise I give unto you that have been ordained unto this ministry, that inasmuch as you ^bstrip yourselves from ^cjealousies and ^dfears, and ^ehumble yourselves before me, for ye are not sufficiently humble, the ^fveil shall be rent and you shall ^gsee me and know that I am—not with the carnal neither natural mind, but with the spiritual.

11 For no ^aman has seen God at any time in the flesh, except quickened by the Spirit of God.

12 Neither can any ^anatural man abide the presence of God, neither after the carnal mind.

13 Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, ^acontinue in patience until ye are ^bperfected.

14 Let not your minds ^aturn back; and when ye are ^bworthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen.

SECTION 68

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1, 1831, in response to prayer that the mind of the Lord be made known concerning Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin. Although part of this revelation was directed toward these four men, much of the content pertains to the whole Church. This revelation was expanded under Joseph Smith's direction when it was published in the 1835 edition of the Doctrine and Covenants.

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6 Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most ^awise among you;

7 Or, if there be any among you that shall make one ^alike unto it, then ye are justified in saying that ye do not know that they are true;

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12b Isa. 62:3;
Matt. 25:21;

b 1 Kgs. 9:3.
c Acts 1:24.

TG God, Works of.
3a TG Faith.

8a TG Testim
9a Ps. 119:13

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“Except in the case of His only perfect Begotten Son, imperfect people are all God has ever had to work with. That must be terribly frustrating to Him, but He deals with it. So should we. And when you see imperfection, remember that the limitation is not in the divinity of the work.”

(Elder Jeffrey R. Holland, “Lord, I Believe,” Apr. GC 2013)

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Revelation given through Joseph Smith the P
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“William E. M’Lellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord’s, but failed; it is an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world”

(Joseph Smith in History of the Church, 1:226).

Steven C Harper (Doctrine and Covenants Central Commentary)

Joseph asked the men present “what testimony they were willing to attach to these commandments which should shortly be sent to the world. A number of the brethren arose and said that they were willing to testify to the world that they knew that they were of the Lord,” and Joseph received a revelation for them to sign as witnesses. McLellin signed along with four others, and John Whitmer copied the revelation and their signatures into the manuscript Book of Commandments.

(“Revelation Book 1,” p. 121, The Joseph Smith Papers, accessed October 5, 2020.)

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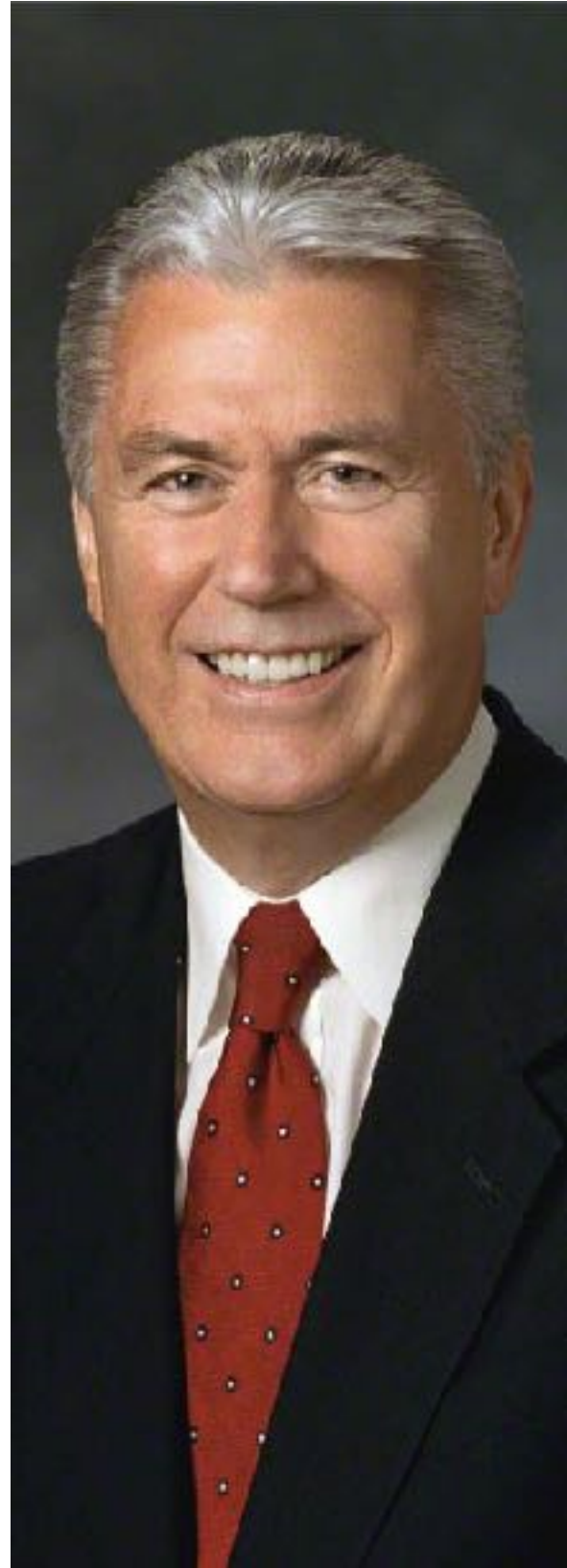
12 Neither can any ^anatural man abide the presence of God, neither after the carnal mind.

13 Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, ^acontinue in patience until ye are ^bperfected.

14 Let not your minds ^aturn back; and when ye are ^bworthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen.

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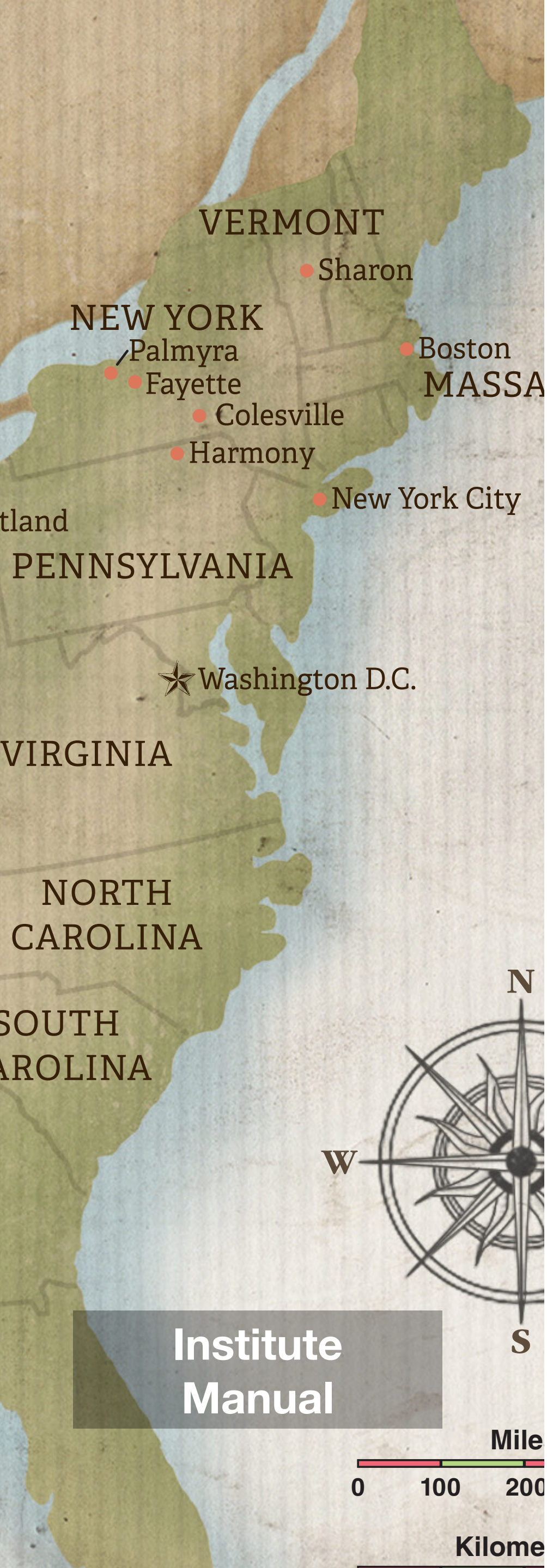
“Without patience, we cannot please God; we cannot become perfect. Indeed, patience is a purifying process that refines understanding, deepens happiness, focuses action, and offers hope for peace. ...

“... Patience means active waiting and enduring. It means staying with something and doing all that we can—working, hoping, and exercising faith; bearing hardship with fortitude, even when the desires of our hearts are delayed. Patience is not simply enduring; it is enduring well! ...

“Patience is a godly attribute that can heal souls, unlock treasures of knowledge and understanding, and transform ordinary men and women into saints and angels. ...

“Patience is a process of perfection. The Savior Himself said that in your patience you possess your souls [see Luke 21:19]. Or, to use another translation of the Greek text, in your patience you win mastery of your souls [see Luke 21:19 footnote b]. Patience means to abide in faith, knowing that sometimes it is in the waiting rather than in the receiving that we grow the most” (“Continue in Patience,”

Apr 2010 GC, Ensign or Liahona, May 2010, 56–57, 59).



During the Church conference in Hiram, Ohio, Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin petitioned the Prophet Joseph Smith to make known the Lord's will concerning them. Three of the four men had recently been ordained to the office of high priest, and Lyman E. Johnson was ordained shortly thereafter. William later recalled that when he was ordained a high priest, he "did not understand the duties of the office" (W. E. McLellan [sic], M. D., letter to D. H. Bays, May 24, 1870, in *Saints' Herald*, Sept. 15, 1870, 553). This lack of understanding may have been one of the reasons the men petitioned the Prophet for a revelation, which is now recorded in Doctrine and Covenants 68.

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Smith, Jan. Amen.

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8a TG Testimony; Witness.

9a Ps. 119:138; Isa. 45:19;

James 1:17;

Moro. 7:16 (15–18).

93:1; 97:16;

Moses 1:11.

11a Ex. 19:21; 33:20;

1ST Ex. 33:20 (Bible

Appendix);

Mosiah 3:19.

TG Man, Natural, Not

Spiritually Reborn.

2 And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth—

3 And this is the ^aensample unto them, that they shall ^bspeak as they are moved upon by the Holy Ghost.

4 And whatsoever they shall speak when moved upon by the ^aHoly Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the ^bpower of God unto salvation.

5 Behold, this is the promise of the Lord unto you, O ye my servants.

6 Wherefore, be of good ^acheer, and do not ^bfear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I ^cwas, that I am, and that I am to come.

7 This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant ^aWilliam E. McLellin, and unto all the faithful elders of my church—

8 ^aGo ye into all the world, ^bpreach the gospel to every ^ccreature, acting in the ^aauthority which I have given you, ^ebaptizing in the name of the Father, and of the Son, and of the Holy Ghost.

9 And ^ahe that believeth and is baptized shall be saved, and he that believeth not shall be ^bdamned.

10 And he that believeth shall be blest with ^asigns following, even as it is written.

11 And unto you it shall be given to know the signs of the ^atimes, and the ^bsigns of the coming of the Son of Man;

12 And of as many as the Father shall bear record, to you shall be given power to ^aseal them up unto eternal life. Amen.

13 And now, concerning the items in addition to the ^acovenants and commandments, they are these—

14 There remain hereafter, in the due time of the Lord, other ^abishops to be set apart unto the ^bchurch, to minister even according to the first;

15 Wherefore they shall be ^ahigh priests who are worthy, and they shall be appointed by the ^bFirst Presidency of the Melchizedek Priesthood, except they be literal descendants of ^cAaron.

16 And if they be literal descendants of ^aAaron they have a legal right to the bishopric, if they are the ^bfirstborn among the sons of Aaron;

17 For the firstborn holds the right of the presidency over this priesthood, and the ^akeys or authority of the same.

18 No man has a legal right to this office, to hold the keys of this priesthood, except he be a ^aliteral

descendant and the firstborn of Aaron.

19 But, as a ^ahigh priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of ^bbishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.

20 And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and ^aanointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood.

21 But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their ^aanointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the ^bhands of the above named Presidency.

22 And again, no bishop or high priest who shall be set apart for this ministry shall be tried or ^acondemned for any crime, save it be before the ^bFirst Presidency of the church;

23 And inasmuch as he is found ^aguilty before this Presidency, by testimony that cannot be impeached, he shall be condemned;

24 And if he repent he shall be

^aforgiven, according to the covenants and ^bcommandments of the church.

25 And again, inasmuch as ^aparents have children in Zion, or in any of her ^bstakes which are organized, that ^cteach them not to understand the ^ddoctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when ^eeight years old, the ^fsin be upon the heads of the parents.

26 For this shall be a law unto the ^ainhabitants of Zion, or in any of her stakes which are organized.

27 And their children shall be ^abaptized for the ^bremission of their sins when ^ceight years old, and receive the laying on of the hands.

28 And they shall also ^ateach their children to pray, and to walk uprightly before the Lord.

29 And the inhabitants of Zion shall also observe the ^aSabbath day to keep it holy.

30 And the inhabitants of Zion also shall remember their ^alabors, inasmuch as they are appointed to labor, in all faithfulness; for the ^bidler shall be had in remembrance before the Lord.

31 Now, I, the Lord, am not well ^apleased with the inhabitants of Zion, for there are ^bidlers among them; and their ^cchildren are also growing up in ^dwickedness; they also ^eseek not earnestly the riches of eternity, but their eyes are full of ^fgreediness.

3a TG Example.
b Ex. 4:12 (12–16);
2 Pet. 1:21;

63:37; 71:7.
b TG Preaching.
c Mark 16:15.

TG Bishop.
b TG Church
Organization.

19a TG High Priest,
Melchizedek Priesthood.
b TG Bishop.

Ps. 78:4 (4–6).
TG Family, Children,
Responsibilities toward.

Teaching.
29a Alma 1:26 (26–27);
D&C 59:9.

2 And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth—

3 And this is the ^aensample unto them, that they shall ^bspeak as they are moved upon by the Holy Ghost.

4 And whatsoever they shall speak when moved upon by the ^aHoly Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the ^bpower of God unto salvation.

5 Behold, this is the promise of the Lord unto you, O ye my servants.

6 Wherefore, be of good ^acheer, and do not ^bfear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the liv-

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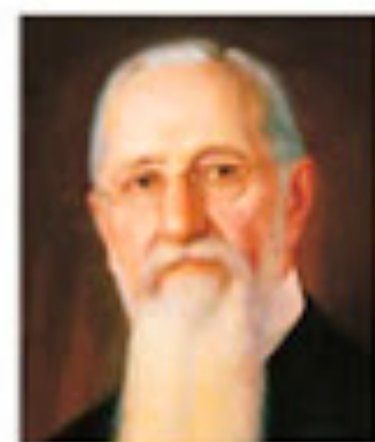
Joseph Smith 1805-1844



Brigham Young 1801-1877



Lorenzo Snow 1800-1891



Joseph F. Smith 1805-1878



David O. McKay 1851-1930



Joseph Fielding Smith 1876-1957



Ezra Taft Benson 1885-1994



Howard W. Hunter 1904-1988

“Not every statement made by a Church leader, past or present, necessarily constitutes doctrine. It is commonly understood in the Church that a statement made by one leader on a single occasion often represents a personal, though well-considered, opinion, not meant to be official or binding for the whole Church. The Prophet Joseph Smith taught that ‘a prophet [is] a prophet only when he [is] acting as such’ [in History of the Church, 5:265]. President [J. Reuben] Clark ... observed: ...

“... The Church will know by the testimony of the Holy Ghost in the body of the members, whether the brethren in voicing their views are “moved upon by the Holy Ghost”; and in due time that knowledge will be made manifest’ [J. Reuben Clark Jr., ‘When Are Church Leaders’ Words Entitled to Claim of Scripture?’ Church News, July 31, 1954, 10]”

(Elder D. Todd Christofferson, “The Doctrine of Christ,” Apr 2012 GC, Ensign or Liahona, May 2012, 88).

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4 And whatsoever they shall speak when moved upon by the ^aHoly Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the ^bpower of God unto salvation.

5 Behold, this is the promise of the Lord unto you. O ye my servants.

6 Wherefore, be of good ^acheer, and do not ^bfear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I ^cwas, that I am, and that I am to come.

7 This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant ^aWilliam E. McLellin, and unto all the faithful elders of my church—

8 ^aGo ye into all the world, ^bpreach the gospel to every ^ccreature, acting in the ^dauthority which I have given you, ^ebaptizing in the name of the Father, and of the Son, and of the Holy Ghost.

9 And ^ahe that believeth and is baptized shall be saved, and he that believeth not shall be ^bdamned.

10 And he that believeth shall be blest with ^asigns following, even as it is written.

11 And unto you it shall be given to know the signs of the ^atimes, and the ^bsigns of the coming of the Son of Man;

12 And of as many as the Father shall bear record, to you shall be given power to ^aseal them up unto eternal life. Amen.

13 And now, concerning the items in addition to the ^acovenants and commandments, they are these—

14 There remain hereafter, in the due time of the Lord, other ^abishops to be set apart unto the ^bchurch, to minister even according to the first;

15 Wherefore they shall be ^ahigh priests who are worthy, and they shall be appointed by the ^bFirst Presidency of the Melchizedek Priesthood, except they be literal descendants of ^cAaron.

16 And if they be literal descendants of ^aAaron they have a legal right to the bishopric, if they are the ^bfirstborn among the sons of Aaron;

17 For the firstborn holds the right of the presidency over this priesthood, and the ^akeys or authority of the same.

18 No man has a legal right to this office, to hold the keys of this priesthood, except he be a ^aliteral

descendant and the firstborn of Aaron.

19 But, as a ^ahigh priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of ^bbishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.

20 And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and ^aanointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood.

21 But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their ^aanointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the ^bhands of the above named Presidency.

22 And again, no bishop or high priest who shall be set apart for this ministry shall be tried or ^acondemned for any crime, save it be before the ^bFirst Presidency of the church;

23 And inasmuch as he is found ^aguilty before this Presidency, by testimony that cannot be impeached, he shall be condemned;

24 And if he repent he shall be

^aforgiven, according to the ^bcommandments of the

25 And again, inasmuch as they shall have children in Zion, or her ^bstakes which are organized, ^cteach them not to understand the ^ddoctrine of repentance, but Christ the Son of the living God, of baptism and the gift of the Holy Ghost by the laying on of the hands when ^eeight years old, that they shall be upon the heads of the parents.

26 For this shall be a ^atestimony to the ^binhabitants of Zion, of her stakes which are organized.

27 And their children shall be baptized for the ^bremission of sins when ^ceight years old, and the laying on of the hands.

28 And they shall also ^ateach their children to pray, and to stand rightly before the Lord.

29 And the inhabitants of Zion shall also observe the ^aSabbath to keep it holy.

30 And the inhabitants of Zion also shall remember their duty, inasmuch as they are appointed to labor, in all faithfulness, that no ^bidler shall be had in remembrance before the Lord.

31 Now, I, the Lord, am ^apleased with the inhabitants of Zion for there are ^bidlers among them, and their ^cchildren are also set up in ^dwickedness; they are not earnestly the riches of grace, but their eyes are full of ^fgrace.

will of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the ^bpower of God unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants.

Wherefore, be of good ^acheer, and do not ^bfear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I ^cwas, that I am, and that I am to come.

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Go ye into all the world, ^bpreach the gospel to every ^ccreature, acting in the ^dauthority which I have

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20 And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and ^aanointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood.

Note: Verses 15–20 contain instructions concerning literal descendants of Aaron who may be called as Presiding Bishop. The phrase “literal descendant of Aaron” refers to descendants of Moses’s brother Aaron in the Old Testament. Such a descendant would have a right to the office of Presiding Bishop if he is called and approved by the First Presidency. Verses 16–20 pertain only to the Presiding Bishop, not to bishops of wards (see Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:92–93). Early Church literature often referred to Bishop Partridge as the Presiding Bishop. The responsibilities of the Presiding Bishop developed and changed over the next several years. Under the direction of President Brigham Young, the responsibilities of the Presiding Bishop were clarified more fully in 1847 at Winter Quarters, with Bishop Newel K. Whitney receiving that calling.

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21 But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their ^aanointing if at any

^aforgiven, according to the covenants and ^bcommandments of the church.

25 And again, inasmuch as ^aparents have children in Zion, or in any of her ^bstakes which are organized, that ^cteach them not to understand the ^ddoctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when ^eeight years old, the ^fsin be upon the heads of the parents.

26 For this shall be a law unto the ^ainhabitants of Zion, or in any of her stakes which are organized.

27 And their children shall be ^abaptized for the ^bremission of their sins when ^ceight years old, and receive the laying on of the hands.

28 And they shall also ^ateach their children to pray, and to walk uprightly before the Lord.

29 And the inhabitants of Zion



“As parents, we are to be the prime gospel teachers and examples for our children—not the bishop, the Sunday School, the Young Women or Young Men, but the parents. As their prime gospel teachers, we can teach them the power and reality of the Atonement—of their identity and divine destiny—and in so doing give them a rock foundation upon which to build. When all is said and done, the home is the ideal forum for teaching the gospel of Jesus Christ”

(Tad R. Callister, “Parents: The Prime Gospel Teachers of Their Children,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 32–33).



“[A] key to helping children become sin-resistant is to begin at very early ages to lovingly infuse them with basic gospel doctrines and principles—from the scriptures, the Articles of Faith, the For the Strength of Youth booklet, Primary songs, hymns, and our own personal testimonies—that will lead children to the Savior”

(President Joy D. Jones, “A Sin-Resistant Generation,” Apr 2017 GC, Ensign or Liahona, May 2017, 88).

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31 Now, I, the Lord, am not well
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but their eyes are full of ^fgreediness.

DOCTRINE AND COVENANTS 68:32–69:8

32 These things ought not to be,
and must be done away from among
them; wherefore, let my servant
Oliver Cowdery ^acarry these sayings
unto the land of Zion.

33 And a commandment I give
unto them—that he that observeth
not his ^aprayers before the Lord in

the season thereof
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of my people.

34 These sayings
faithful; wherefore
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35 Behold, I am ^a
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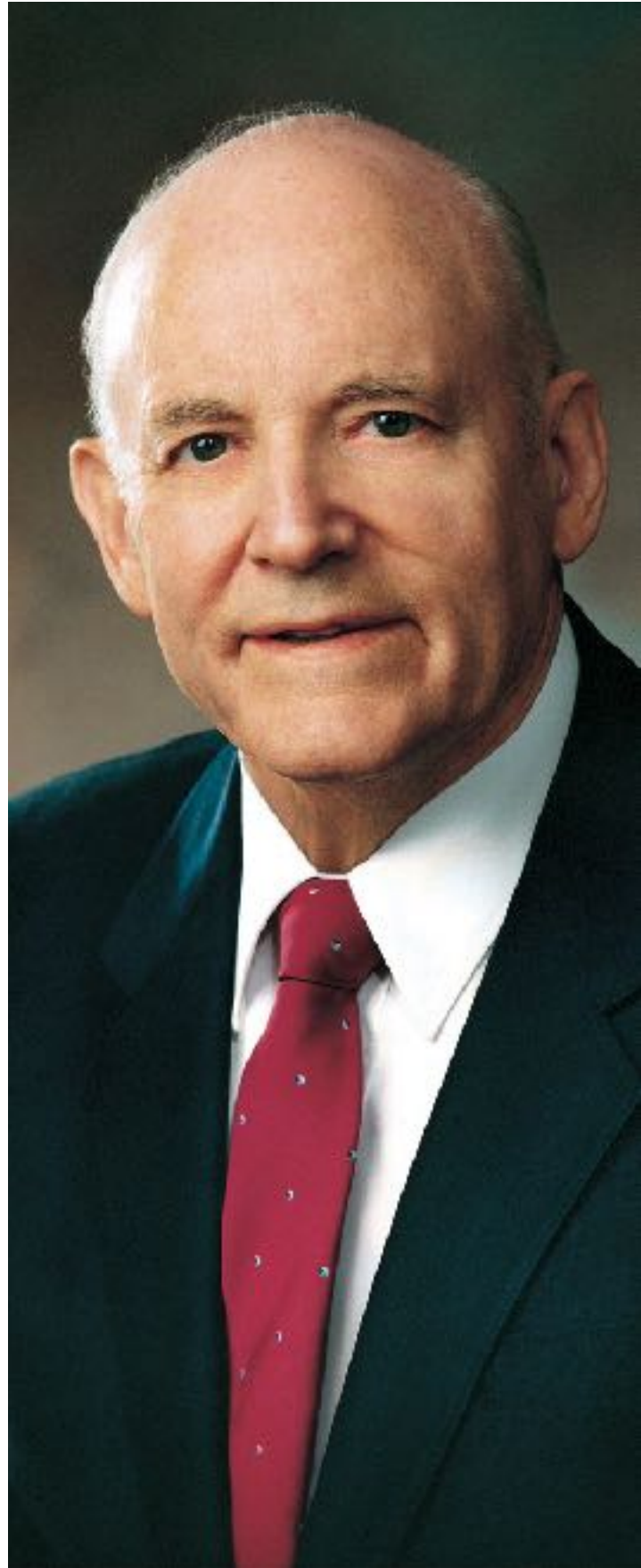
SECTION 69

Revelation given through Joseph Smith the Prophet, November 11, 1831. The compilation of revelations in publication had been passed upon at the special conference 1–2. On November 3, the revelation herein appearing later called the Appendix, was added. Oliver Cowdery had appointed to carry the manuscript of the compiled revelations to Independence, Missouri, for printing. He had with him money that had been contributed for the benefit of the Church in Missouri. This revelation instructs John W. Pomeroy and also directs Whitmer to travel with him in his calling as Church historian and

“I have heard a few parents state that they don’t want to impose the gospel on their children but want them to make up their own minds about what they will believe and follow. They think that in this way they are allowing children to exercise their agency. What they forget is that the intelligent use of agency requires knowledge of the truth, of things as they really are (see D&C 93:24). Without that, young people can hardly be expected to understand and evaluate the alternatives that come before them. Parents should consider how the adversary approaches their children. He and his followers are not promoting objectivity but are vigorous, multimedia advocates of sin and selfishness.

“Seeking to be neutral about the gospel is, in reality, to reject the existence of God and His authority. We must, rather, acknowledge Him and His omniscience if we want our children to see life’s choices clearly and be able to think for themselves”

(Elder D. Todd Christofferson, “Moral Discipline,” Oct 2009 GC, Ensign or Liahona, Nov. 2009, 107).

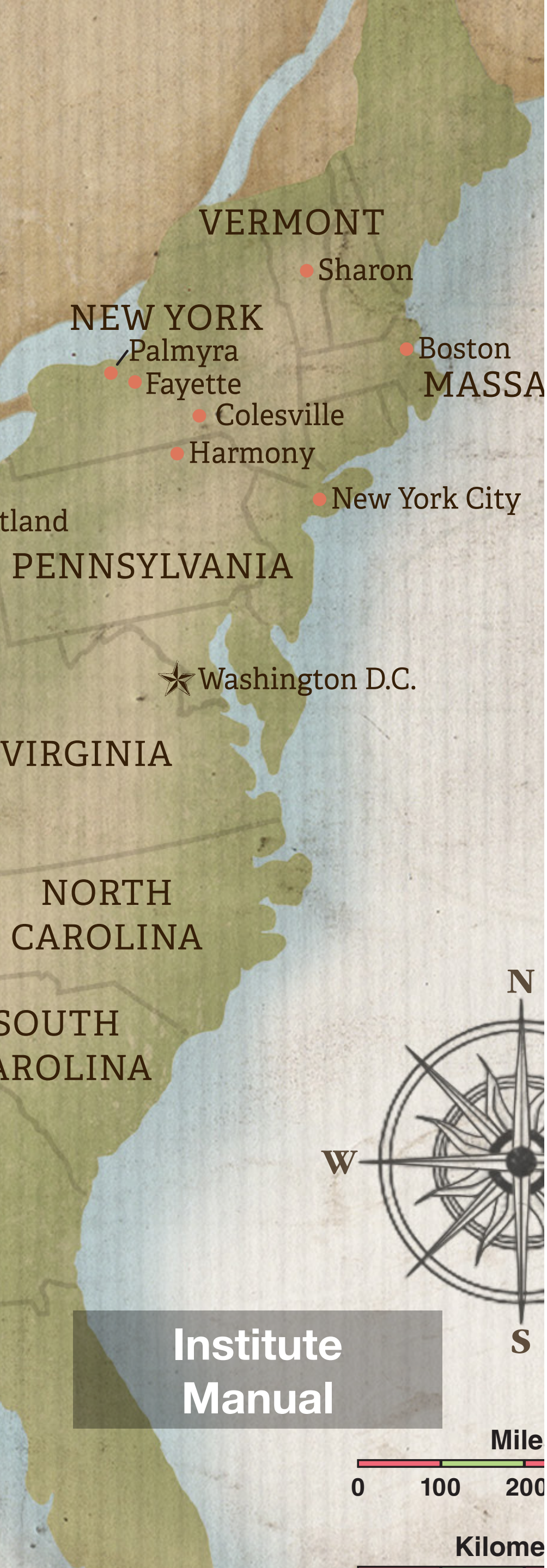


“A successful parent is one who has loved, one who has sacrificed, and one who has cared for, taught, and ministered to the needs of a child. If you have done all of these and your child is still wayward or troublesome or worldly, it could well be that you are, nevertheless, a successful parent. ...

“... Don’t give up hope for a boy or a girl who has strayed. Many who have appeared to be completely lost have returned. We must be prayerful and, if possible, let our children know of our love and concern. ...

“We should never let Satan fool us into thinking that all is lost. Let us take pride in the good and right things we have done; reject and cast out of our lives those things that are wrong; look to the Lord for forgiveness, strength, and comfort; and then move onward”

(Teachings of Presidents of the Church: Howard W. Hunter [2015], 228–29).



In late October or early November 1831, Oliver Cowdery was assigned to take the transcripts of revelations that the Prophet Joseph Smith had received to Independence, Missouri. The revelations were to be printed there by William W. Phelps in his printing office. Oliver was also appointed to take with him money contributed for the establishment of Zion. To help safeguard the manuscript and money, it was decided that a traveling companion should accompany him. On November 11, 1831, the Lord gave the revelation recorded in Doctrine and Covenants 69, in which He appointed John Whitmer to accompany Oliver Cowdery to Missouri. At the time this revelation was received, John Whitmer was serving as the Church historian and recorder (see D&C 47:1–3).

32 These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery ^acarry these sayings unto the land of Zion.

33 And a commandment I give unto them—that he that observeth not his ^aprayers before the Lord in

the season thereof, let him be had in ^bremembrance before the judge of my people.

34 These sayings are ^atrue and faithful; wherefore, transgress them not, neither ^btake therefrom.

35 Behold, I am ^aAlpha and Omega, and I ^bcome quickly. Amen.

SECTION 69

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 11, 1831. The compilation of revelations intended for early publication had been passed upon at the special conference of November 1–2. On November 3, the revelation herein appearing as section 133, later called the Appendix, was added. Oliver Cowdery had previously been appointed to carry the manuscript of the compiled revelations and commandments to Independence, Missouri, for printing. He was also to take with him money that had been contributed for the building up of the Church in Missouri. This revelation instructs John Whitmer to accompany Oliver Cowdery and also directs Whitmer to travel and collect historical material in his calling as Church historian and recorder.

1–2, John Whitmer is to accompany Oliver Cowdery to Missouri; 3–8, He is also to preach and to collect, record, and write historical data.

HEARKEN unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall ^acarry unto the land of Zion, except one go with him who will be ^btrue and faithful.

2 Wherefore, I, the Lord, will that my servant, John Whitmer, should go with my servant Oliver Cowdery;

3 And also that he shall continue in ^awriting and making a ^bhistory of all the important things which he shall observe and know concerning my church;

4 And also that he receive ^acoun-

sel and assistance from my servant Oliver Cowdery and others.

5 And also, my servants who are abroad in the earth should send forth the accounts of their ^astewardships to the land of Zion;

6 For the land of Zion shall be a ^aseat and a place to receive and do all these things.

7 Nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—

8 Preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to ^apossess it from generation to generation, forever and ever. Amen.

SECTION 70

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 12, 1831. The Prophet's history states that four special conferences were held from the 1st to the 12th of November, inclusive. In the last of these assemblies, the great importance of the revelations that would later be published as the Book of Commandments and then the Doctrine and Covenants was considered. This revelation was given after the conference voted that the revelations were "worth to the Church the riches of the whole Earth." Joseph Smith's history refers to the revelations as "the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man."

1–5, Stewards are appointed to publish the revelations; 6–13, Those who labor in spiritual things are worthy of their hire; 14–18, The Saints should be equal in temporal things.

BEHOLD, and hearken, O ye inhabitants of Zion, and all ye people of my church who are afar off, and ^ahear the word of the Lord which I give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant ^bWilliam W. Phelps, by the way of commandment unto them.

2 For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them—

3 I, the Lord, have appointed them, and ordained them to be ^astewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them;

4 And an account of this ^astewardship will I require of them in the day of judgment.

5 Wherefore, I have appointed unto

them, and this is their business in the church of God, to ^amanage them and the concerns thereof, yea, the benefits thereof.

6 Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the ^aworld;

7 Nevertheless, inasmuch as they ^areceive more than is needful for their necessities and their wants, it shall be given into my ^bstorehouse;

8 And the ^abenefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become ^bheirs according to the laws of the kingdom.

9 Behold, this is what the Lord requires of every man in his ^astewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

10 And behold, none are exempt from this ^alaw who belong to the church of the living God;

11 Yea, neither the bishop, neither the ^aagent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over ^btemporal things.

12 He who is appointed to administer spiritual things, the same is ^aworthy of his hire, even as those

Church in Missouri. This revelation instructs John Whitmer to accompany Oliver Cowdery and also directs Whitmer to travel and collect historical material in his calling as Church historian and recorder.

1–2, John Whitmer is to accompany Oliver Cowdery to Missouri; 3–8, He is also to preach and to collect, record, and write historical data.

HEARKEN unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall ^acarry unto the land of Zion, except one go with him who will be ^btrue and faithful.

2 Wherefore, I, the Lord, will that my servant, John Whitmer, should go with my servant Oliver Cowdery;

3 And also that he shall continue in ^awriting and making a ^bhistory of all the important things which he shall observe and know concerning my church;

4 And also that he receive ^acoun-

sel and assistance from my servant Oliver Cowdery and others.

5 And also, my servants who are abroad in the earth should send forth the accounts of their ^astewardships to the land of Zion;

6 For the land of Zion shall be a ^aseat and a place to receive and do all these things.

7 Nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—

8 Preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to ^apossess it from generation to generation, forever and ever. Amen.

32a D&C 69:1.

33a TG Prayer.

b TG Chastening: Reproof.

b D&C 1:12.

69 1a D&C 68:32.

b TG Dependability:

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4a Prov. 20:18.

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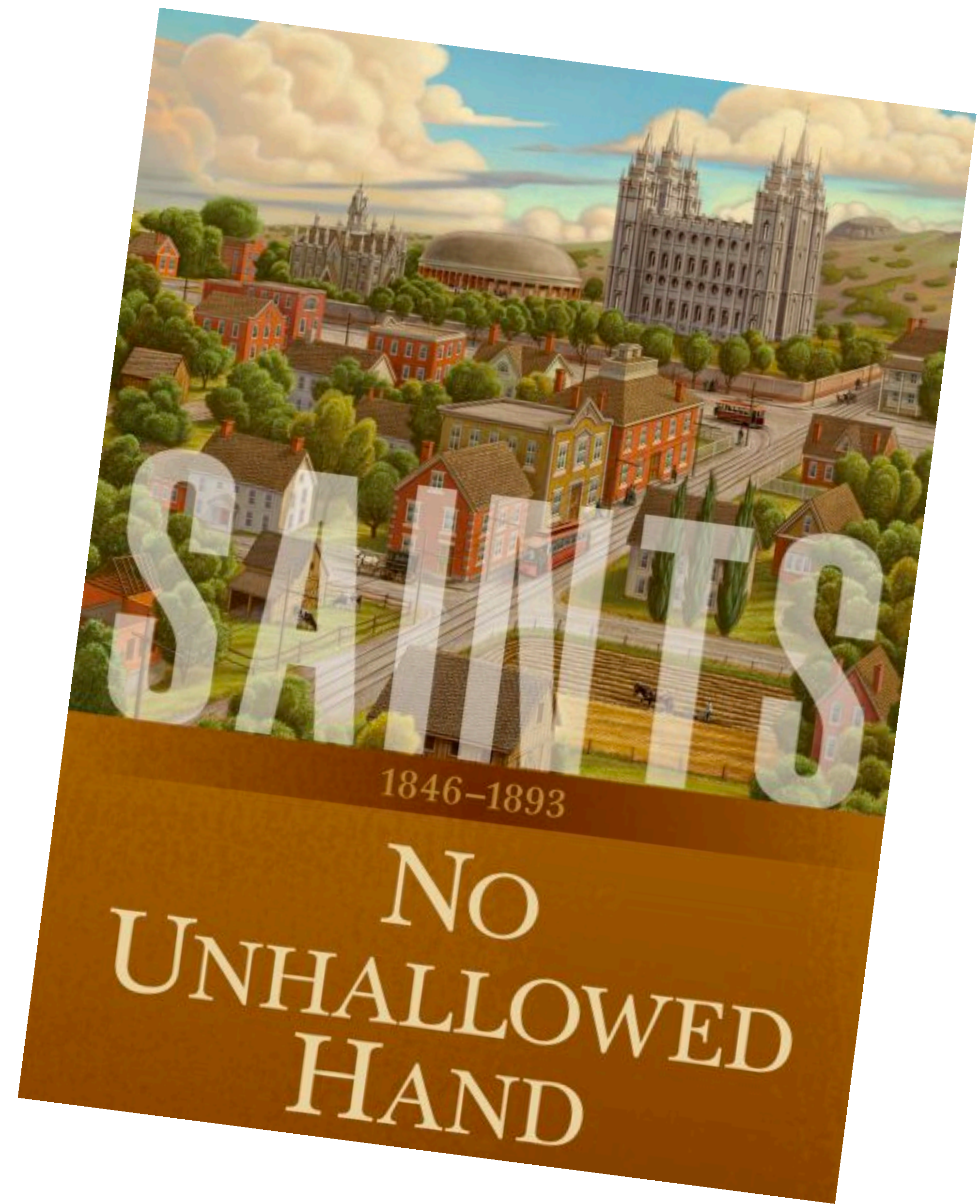
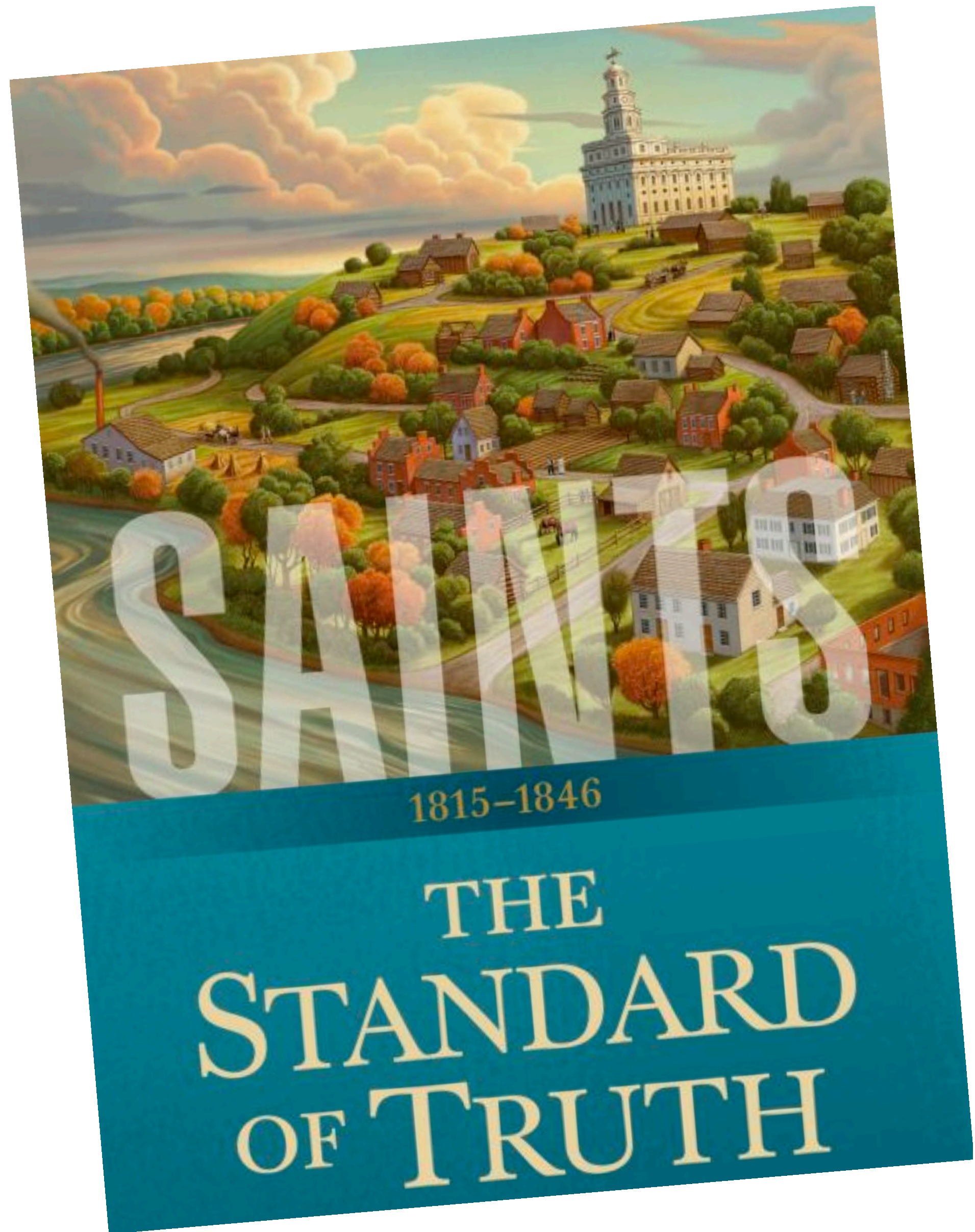
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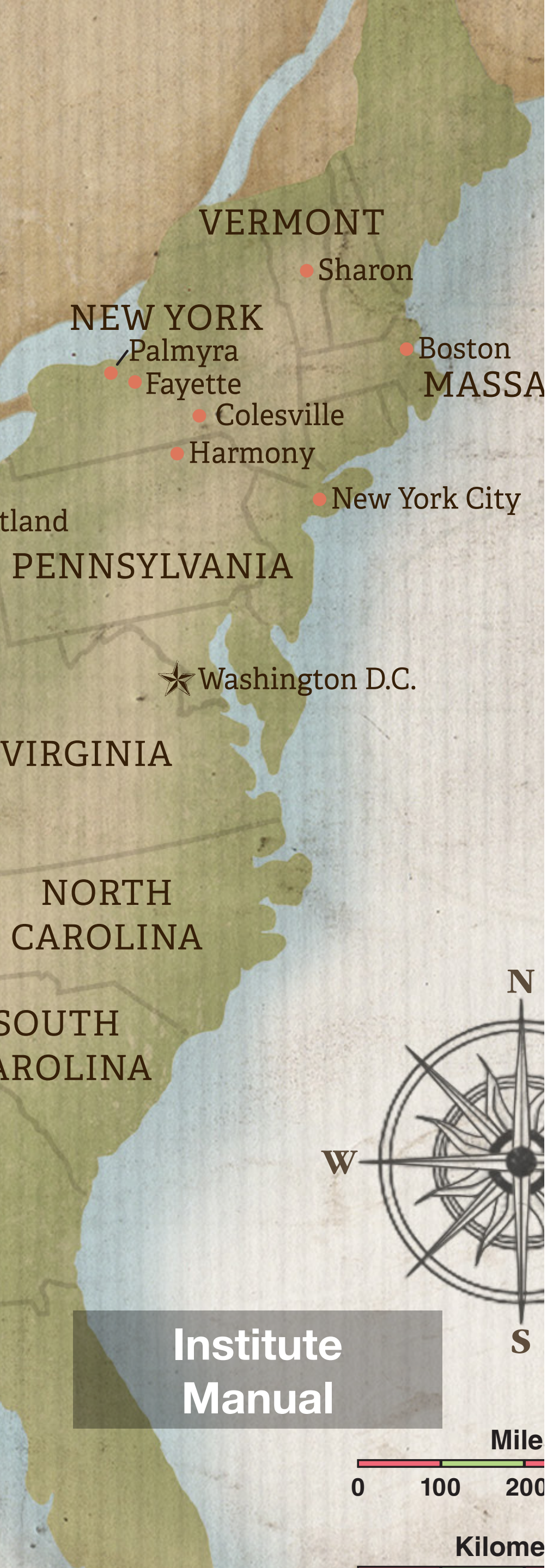
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Elder Orson Pratt wrote: “If every elder had, during the last nineteen years kept a faithful record of all that he had seen, heard, and felt of the goodness, wisdom and power of God, the Church would now have been in possession of many thousand volumes, containing much important and useful information. How many thousands have been miraculously healed in this Church, and yet no one has recorded the circumstances. Is this right? Should these miraculous manifestations of the power of God be forgotten and pass into oblivion? Should the knowledge of these things slumber in the hearts of those who witnessed them? ... We should keep a record because Jesus has commanded it. We should keep a record because the same will benefit us and the generations of our children after us. We should keep a record because it will furnish many important items for the general history of the Church which would otherwise be lost.” (Millennial Star, 15 May 1849, p. 152.)



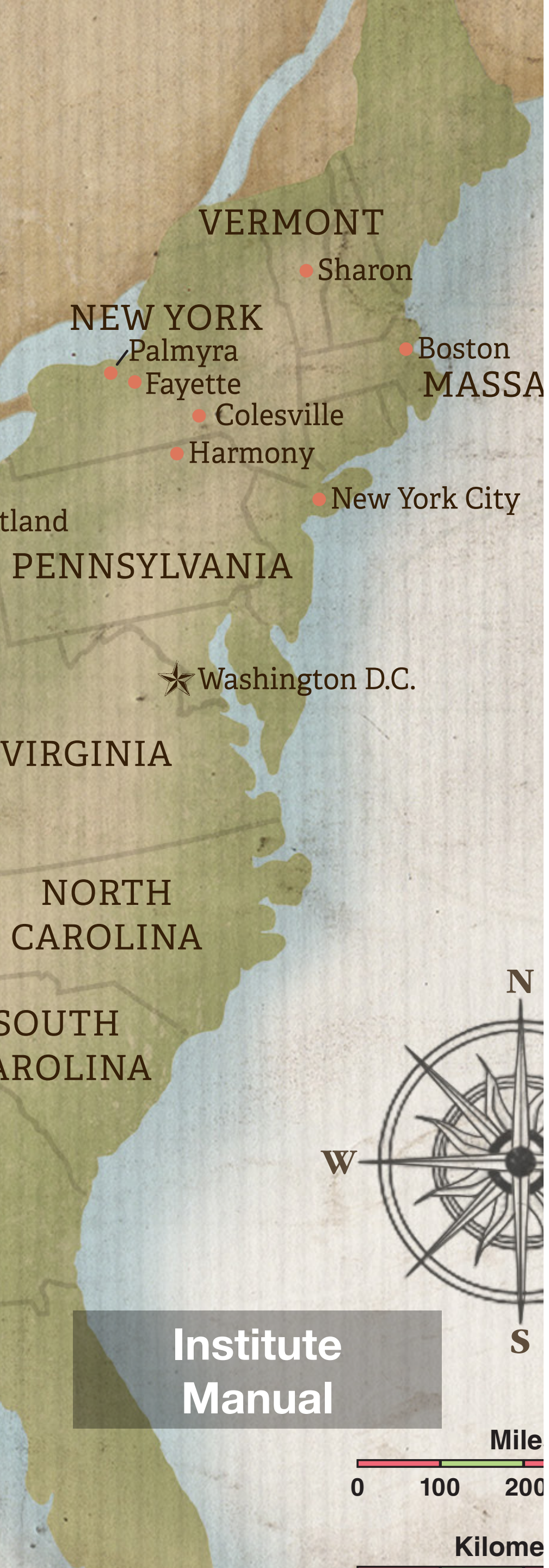
“Want Emotionally Healthy Children? Tell Family Stories”

Church News, 30 May, 2013

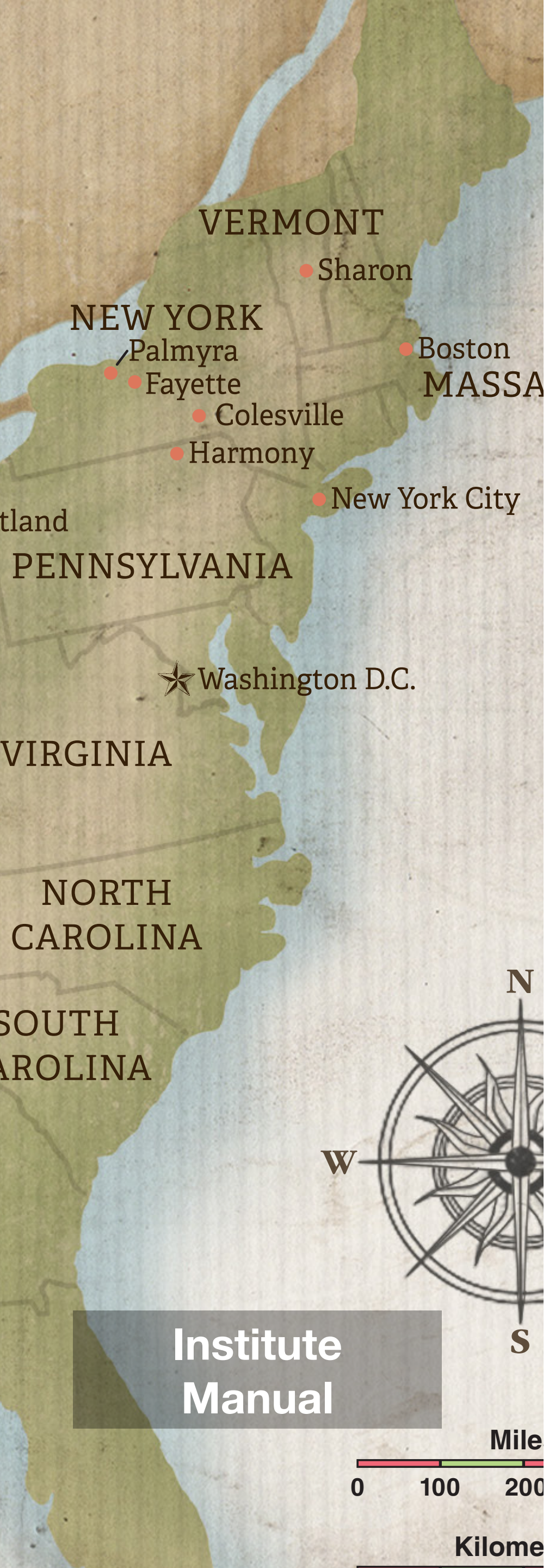
Referring to a study from Emory University...

“The [children] who knew more about their families proved to be more resilient, meaning they could moderate the effects of stress,” Dr. Duke told the New York Times.

According to the study, cross-generational family stories play an important role in children’s self-definition. When children see themselves as part of a larger family narrative, they feel more secure and more confident. They have a stronger sense of self. As a result, they have a greater ability to overcome challenges, as well as greater emotional resilience in the face of life’s ups and downs.



The Prophet Joseph Smith dictated the revelation recorded in Doctrine and Covenants 70 during or immediately after a conference held in Hiram, Ohio, on November 12, 1831. This was the last of four special conferences that were held November 1–12. During these two weeks, Joseph Smith and others spent much of their time reviewing the revelations the Prophet had received and preparing them for publication. At this final conference, those present approved a resolution declaring the revelations “to be worth to the Church the riches of the whole Earth” (in *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, 138). Also at this conference the Prophet noted the contributions made by a handful of brethren who had labored with him from the beginning to bring forth the sacred writings given by the Lord. The conference passed a proposal to provide compensation from the sale of the publications for the families of those who were devoting their time to the preparation and publication of the



contributions made by a handful of brethren who had labored with him from the beginning to bring forth the sacred writings given by the Lord. The conference passed a proposal to provide compensation from the sale of the publications for the families of those who were devoting their time to the preparation and publication of the revelations.

The elders voted that Joseph Smith Jr., Oliver Cowdery, John Whitmer, and Sidney Rigdon “be appointed to manage [the revelations] according to the Laws of the Church [and] the commandments of the Lord” (in *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, 138). A later history states that the Prophet received the revelation recorded in Doctrine and Covenants 70 in answer to an inquiry. In this revelation the Lord sanctioned the decision to appoint individuals to oversee the publication of the revelations.

[Casey Paul Griffiths - "Doctrine and Covenants Minute" at D&CC]

Section 70 has to be read in light of the law of consecration in section 42, which says that everyone who devoted themselves full time in Church service could be "supported out of the property which is consecrated to the Lord." So when the plan was laid for six members of the Church to form a firm dedicated to publishing the revelations, section 70 was given to apply the law of consecration specifically to their case. It solves the problem of how to pay the bills when you spend all your time, talent, and energy working for the Lord's Church.

SECTION 70

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 12, 1831. The Prophet's history states that four special conferences were held from the 1st to the 12th of November, inclusive. In the last of these assemblies, the great importance of the revelations that would later be published as the Book of Commandments and then the Doctrine and Covenants was considered. This revelation was given after the conference voted that the revelations were "worth to the Church the riches of the whole Earth." Joseph Smith's history refers to the revelations as "the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man."

1–5, Stewards are appointed to publish the revelations; 6–13, Those who labor in spiritual things are worthy of their hire; 14–18, The Saints should be equal in temporal things.

BEHOLD, and hearken, O ye inhabitants of Zion, and all ye people of my church who are afar off, and ^ahear the word of the Lord which I give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant ^bWilliam W. Phelps, by the way of commandment unto them.

2 For I give unto them a com-

them, and this is their business in the church of God, to ^amanage them and the concerns thereof, yea, the benefits thereof.

6 Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the ^aworld;

7 Nevertheless, inasmuch as they ^areceive more than is needful for their necessities and their wants, it shall be given into my ^bstorehouse;

8 And the ^abenefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become ^bheirs according to the laws of the kingdom.

9 Behold, this is what the Lord requires of every man in his ^astewardship, even as I, the Lord, have

give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant ^bWilliam W. Phelps, by the way of commandment unto them.

2 For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them

3 I, the Lord, have appointed them, and ordained them to be ^astewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them;

4 And an account of this ^astewardship will I require of them in the day of judgment.

5 Wherefore, I have appointed unto

their necessities and their wants, it shall be given into my ^bstorehouse;

8 And the ^abenefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become ^bheirs according to the laws of the kingdom.

9 Behold, this is what the Lord requires of every man in his ^astewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

10 And behold, none are exempt from this ^alaw who belong to the church of the living God;

11 Yea, neither the bishop, neither the ^aagent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over ^btemporal things.

12 He who is appointed to administer spiritual things, the same is ^aworthy of his hire, even as those

again entrusted to man.

1–5, Stewards are appointed to publish the revelations; 6–13, Those who labor in spiritual things are worthy of their hire; 14–18, The Saints should be equal in temporal things.

BEHOLD, and hearken, O ye inhabitants of Zion, and all ye people of my church who are afar off, and ^ahear the word of the Lord which I give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant ^bWilliam W. Phelps, by the way of commandment unto them.

2 For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them—

3 I, the Lord, have appointed them,

them, and this is their business in the church of God, to ^amanage them and the concerns thereof, yea, the benefits thereof.

6 Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the ^aworld;

7 Nevertheless, inasmuch as they ^areceive more than is needful for their necessities and their wants, it shall be given into my ^bstorehouse;

8 And the ^abenefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become ^bheirs according to the laws of the kingdom.

9 Behold, this is what the Lord requires of every man in his ^astewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

10 And behold, none are exempt from this ^alaw who belong to the

[Casey Paul Griffiths - "Doctrine and Covenants Minute" at D&CC]

No Latter-day Saints are exempt from this law of consecration—not Bishop Partridge, nor his agent Sidney Gilbert, nor anyone the Lord appoints to do any job, whether the work is physical or spiritual.

Joseph modeled and taught his brethren the law of consecration as section 70 sets it forth. When William Phelps began acting like the owner of the Lord's press rather than a steward over the revelations (D&C 70:3), Joseph gently but directly sent him the following postscript. It penetrates to the heart of consecration and section 70:

Bro. William - You say "my press, my types, &c." W[h]ere, our brethren ask, did you get them & how came they to be "yours"? No hardness, but a caution, for you know that it is We, not I, and all things are the Lord's, and he opened the hearts of his Church to furnish these things, or we should not have been privileged with using them.

who are appointed to a stewardship to administer in temporal things;

13 Yea, even more abundantly, which abundance is multiplied unto them through the ^amanifestations of the Spirit.

14 Nevertheless, in your temporal things you shall be ^aequal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be ^bwithheld.

15 Now, this commandment I give unto my servants for their ^abenefit while they remain, for a manifestation of my blessings upon their

heads, and for a ^breward of their ^cdiligence and for their security;

16 For food and for ^araiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them.

17 For they have been faithful over ^amany things, and have done well inasmuch as they have not sinned.

18 Behold, I, the Lord, am ^amerciful and will bless them, and they shall enter into the joy of these things. Even so. Amen.

SECTION 71

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hi-