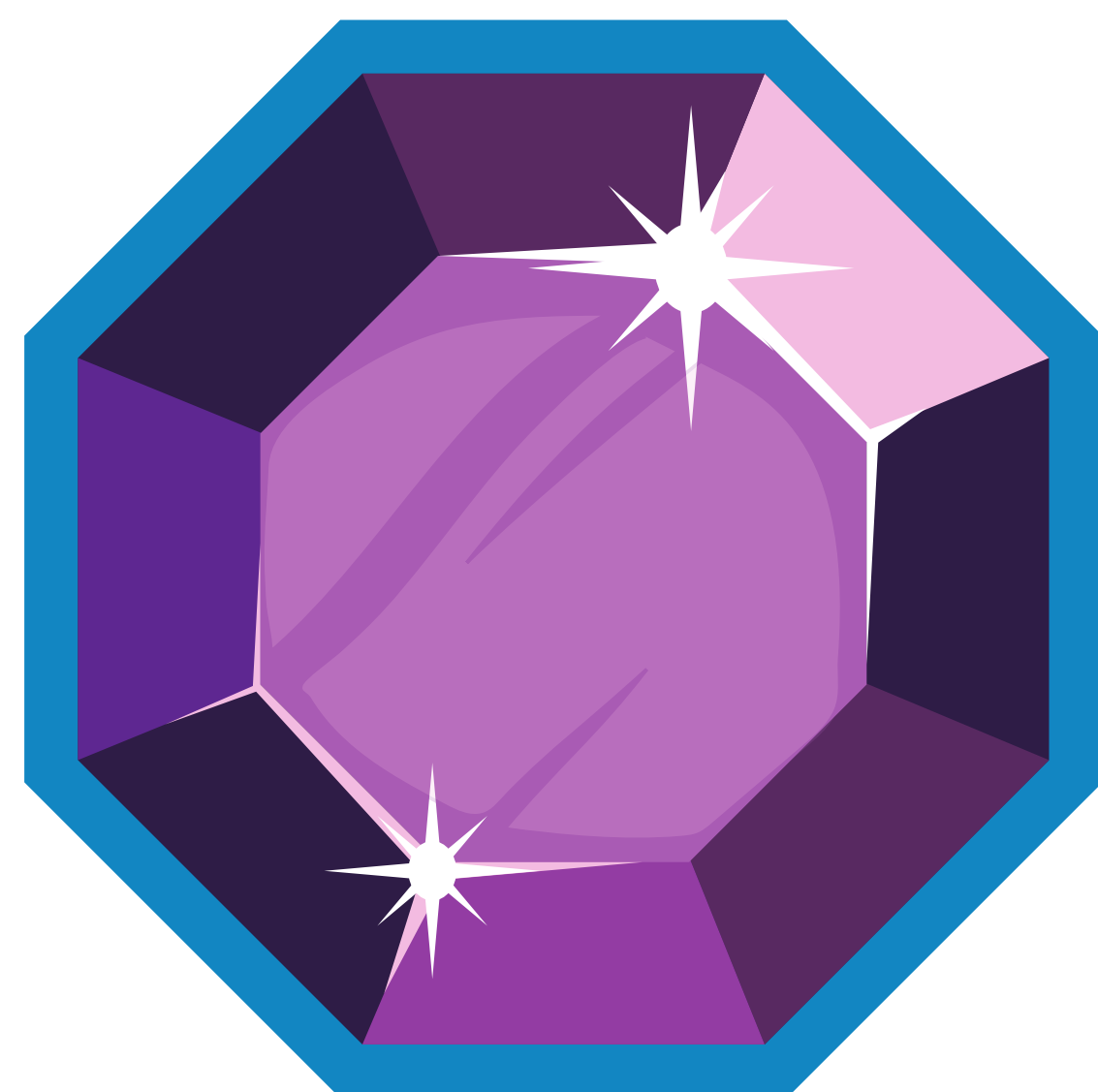
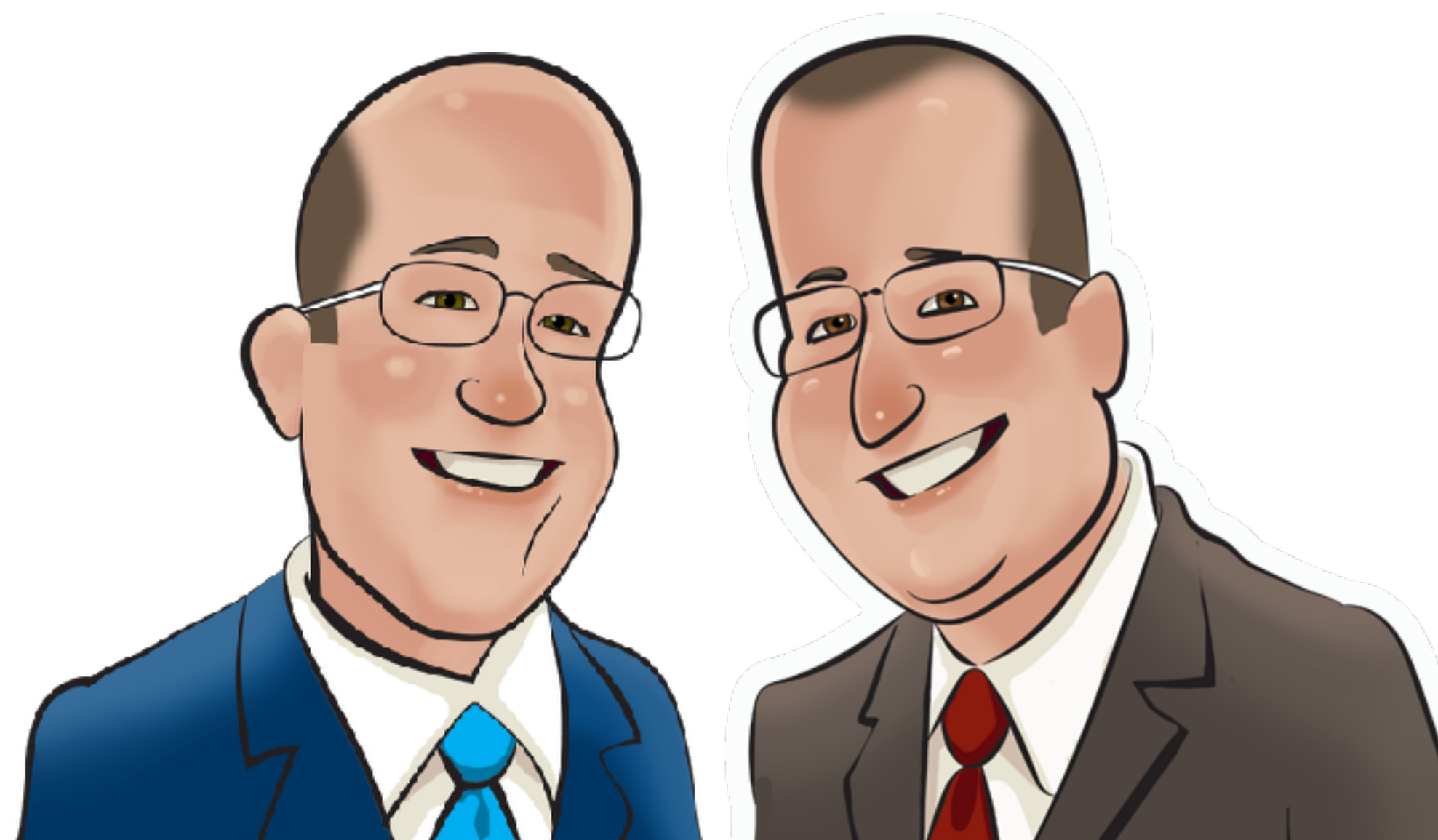




Come Follow Me 2021
D&C 71-75



S02E26



Scripture GEMS

1831

Oct Nov

1832

Sections Received:

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

NEW YORK

Sec 71-72

Sec 73, 75

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, 70, 72

Sec. 57

Harmony

Kirtland

Thompson

Sec. 75

Amherst

Hiram

PENNSYLVANIA

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74

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

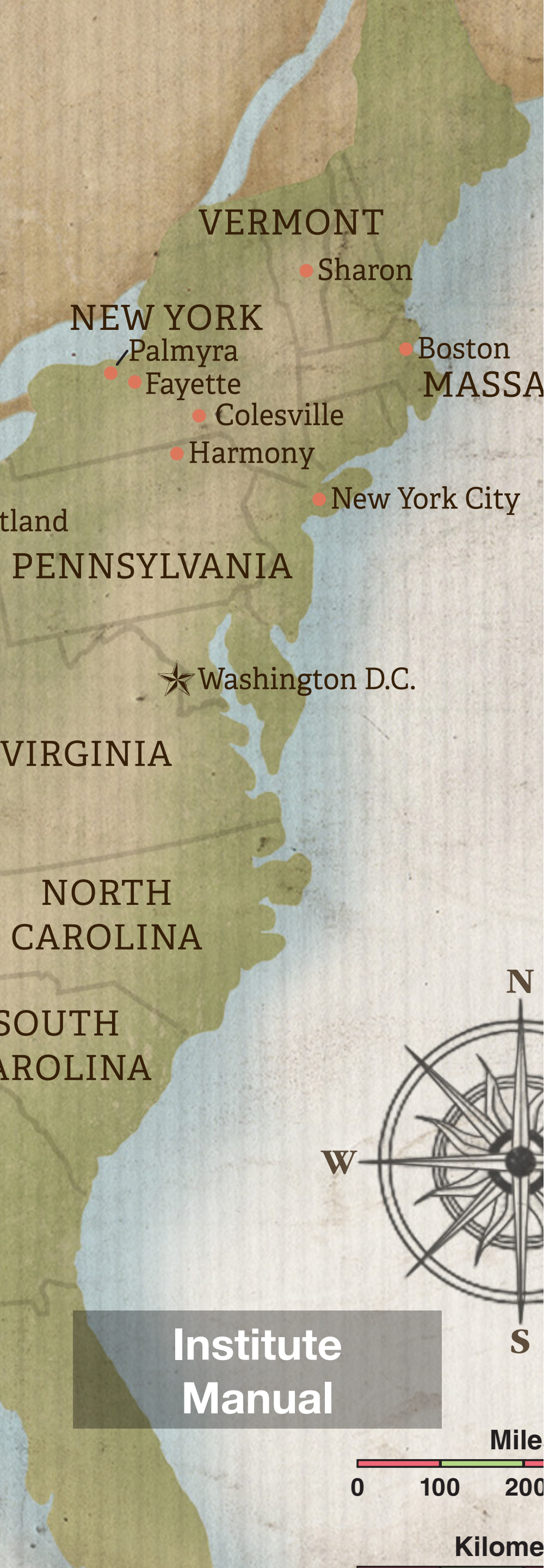
Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine
Covenants**

&



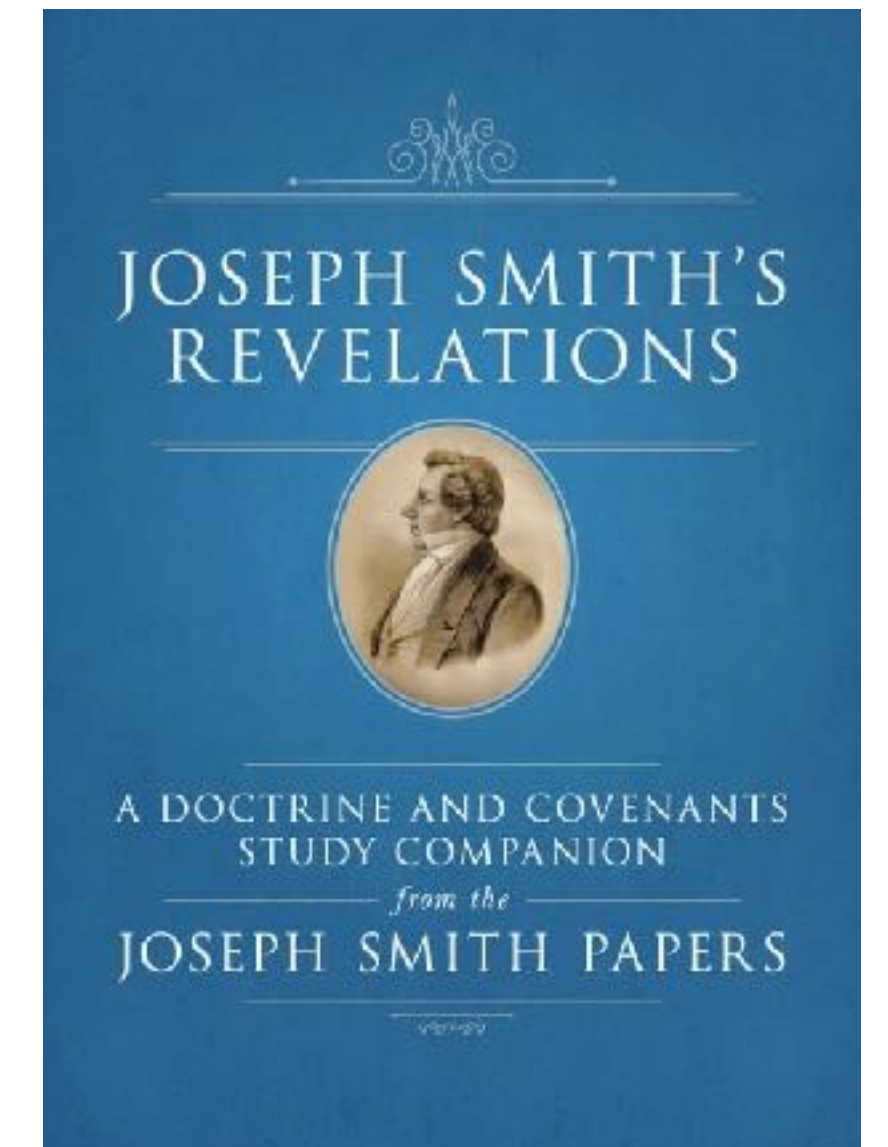
71



In October 1831, the Ohio Star newspaper began publishing letters that criticized the Church and its leaders. The letters were written by Ezra Booth, a former Methodist preacher who became a member of the Church after reading the Book of Mormon and seeing the Prophet Joseph Smith miraculously heal Alice (Elsa) Johnson's rheumatic arm. However, pride led Ezra to be critical of the Prophet and the Church. He had traveled to Missouri as a missionary in the summer of 1831, but he became disillusioned by the rigors of the journey. He was also disappointed when the land of Zion and Joseph Smith's leadership did not meet his expectations.

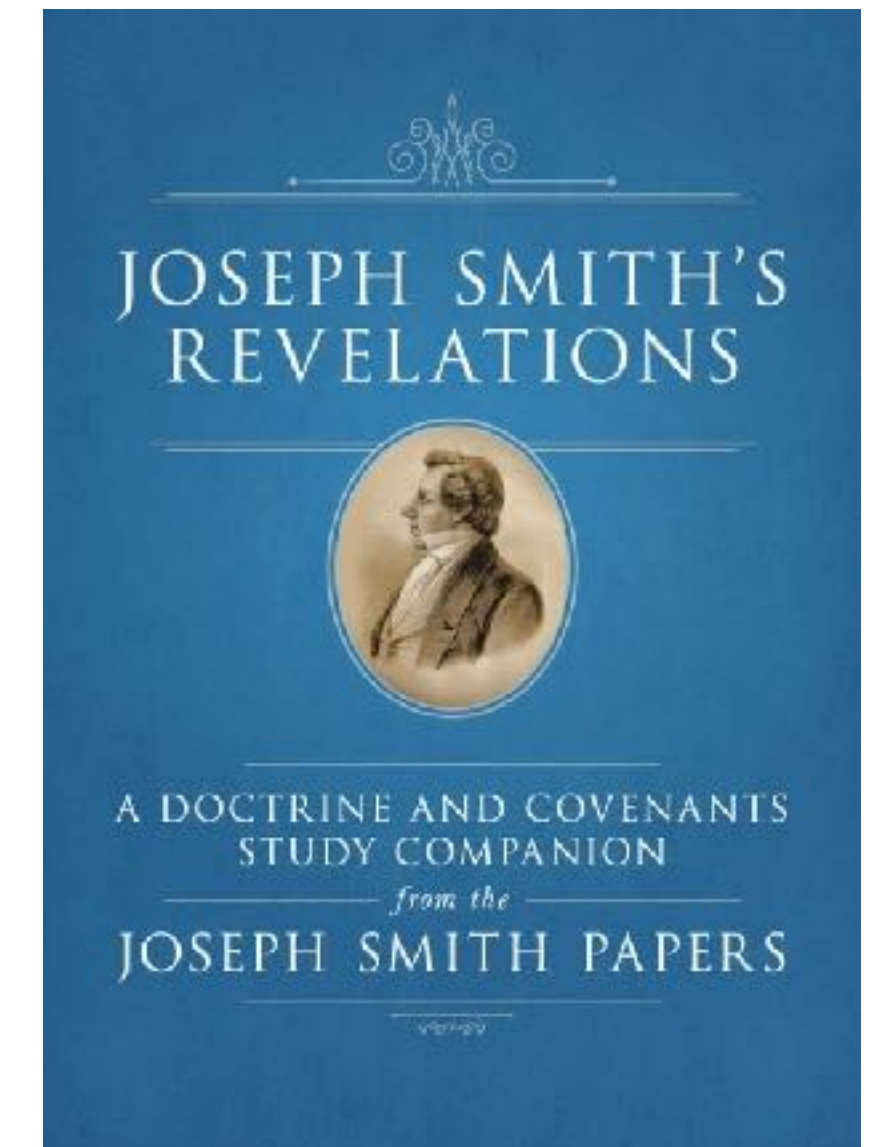
A conference of elders including JS disciplined Booth on 6 September 1831, and in October the Ravenna, Ohio, newspaper Ohio Star began publishing Booth's letters criticizing JS and the Church of Christ. The issue of the Ohio Star published shortly before this revelation was dictated printed Booth's seventh letter, which included a message to Edward Partridge. Booth counseled Partridge to "place yourself from under the influence of the men who have deceived you" and to "fly from the habitations haunted by impostors."

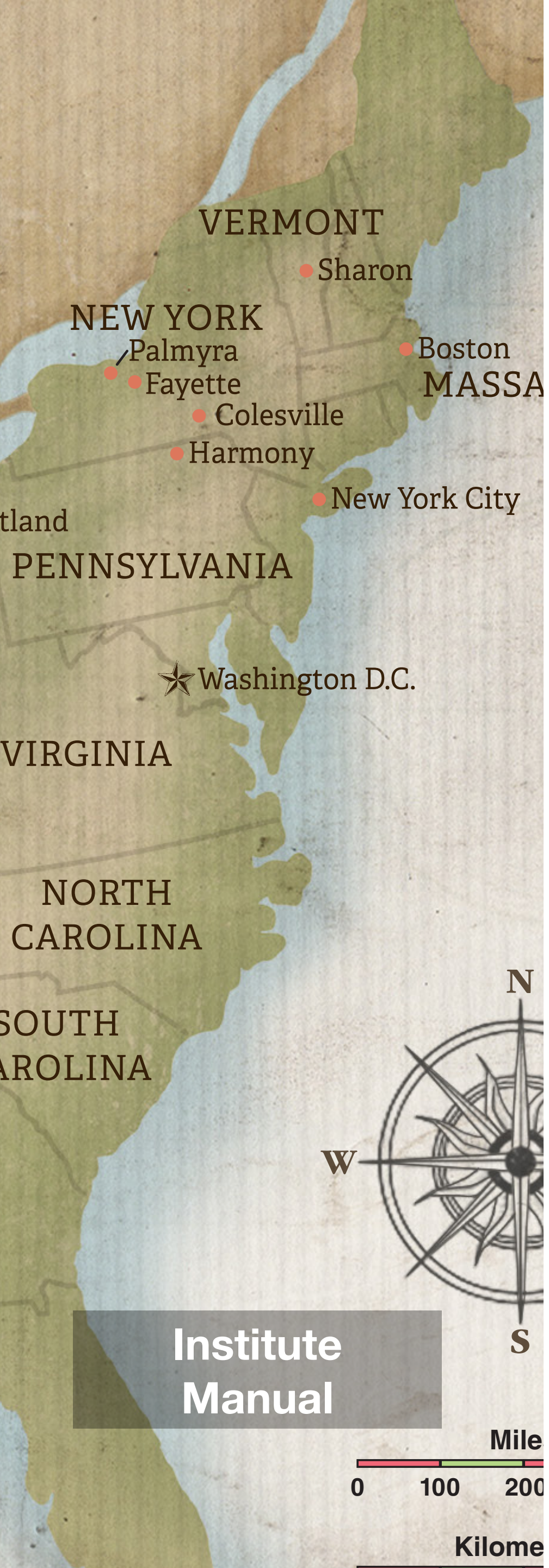
A couple of months earlier, Rider, who had also become disaffected, provided a copy of the February 1831 revelation titled "Laws of the Church of Christ" [D&C 42:1-72] to the Western Courier, another Ravenna newspaper, stating that "the Prophets or Preachers, declare it to be a Law revealed to them from heaven." Rider requested that the newspaper publish the revelation, noting that church leaders "were



to them from heaven.” Rider requested that the newspaper publish the revelation, noting that church leaders “were commanded not to communicate it to the world, nor even to their followers, until they become strong in the faith.” Rider later declared that new converts could learn from these materials “that a plot was laid to take their property from them and place it under the control of Joseph Smith the prophet.” This 1 December revelation instructed JS and Rigdon to counteract the work of such “enemies.”

In response to these criticisms and prompted by the revelation, Rigdon invited Booth to a lecture in Ravenna on 25 December, where he would “review” Booth’s letters and show them to be “an unfair and false representation of the subjects on which they treat.” Rigdon also challenged Rider to a public debate on the Book of Mormon. Both men declined Rigdon’s invitations. Rigdon still lectured in Ravenna against Booth’s letters, and he and JS preached in Shalersville “and other places, setting forth the truth.”





Joseph Smith's history records that Booth's letters, "by their coloring, falsity, and vain calculations to overthrow the work of the Lord, exposed [Booth's] weakness, wickedness and folly, and left him a monument of his own shame for the world to wonder at" (in Manuscript History of the Church, vol. A-1, page 154, josephsmithpapers.org).

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

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1–4, Joseph Smith and Sidney Rigdon are sent forth to proclaim the gospel; 5–11, Enemies of the Saints will be confounded.

BEHOLD, thus saith the Lord unto you my servants Joseph Smith, Jun., and Sidney Rigdon, that the time has verily come that it is necessary and expedient in me that you should open your mouths in ^aproclaiming my gospel, the things of the kingdom, expounding the ^bmysteries thereof out of the scriptures, according to that portion of Spirit and power which shall be given unto you, even as I will.

2 Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be ^amade known unto you.

3 Verily this is a mission for a season, which I give unto you.

4 Wherefore, ^alabor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come.

5 Now, behold this is wisdom; whoso readeth, let him ^aunderstand and ^breceive also;

6 For unto him that receiveth it

shall be given more ^aabundantly, even power.

7 Wherefore, ^aconfound your ^benemies; call upon them to ^cmeet you both in public and in private; and inasmuch as ye are faithful their ^dshame shall be made manifest.

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9 Verily, thus saith the Lord unto you—there is no ^aweapon that is formed against you shall prosper;

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1–8, Elders are to render an account of their stewardship unto the bishop; 9–15, The bishop keeps the storehouse and cares for the poor and needy; 16–26, Bishops are to certify the worthiness of elders.

HEARKEN, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the ^ahigh priests of my church, to whom the ^bkingdom and power have been given.

2 For verily thus saith the Lord, it is expedient in me for a ^abishop to be appointed unto you, or of you, unto the church in this part of the Lord's vineyard.

3 And verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every ^asteward,

to render an ^baccount of his ^cstewardship, both in time and in eternity.

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6a Matt. 13:12.

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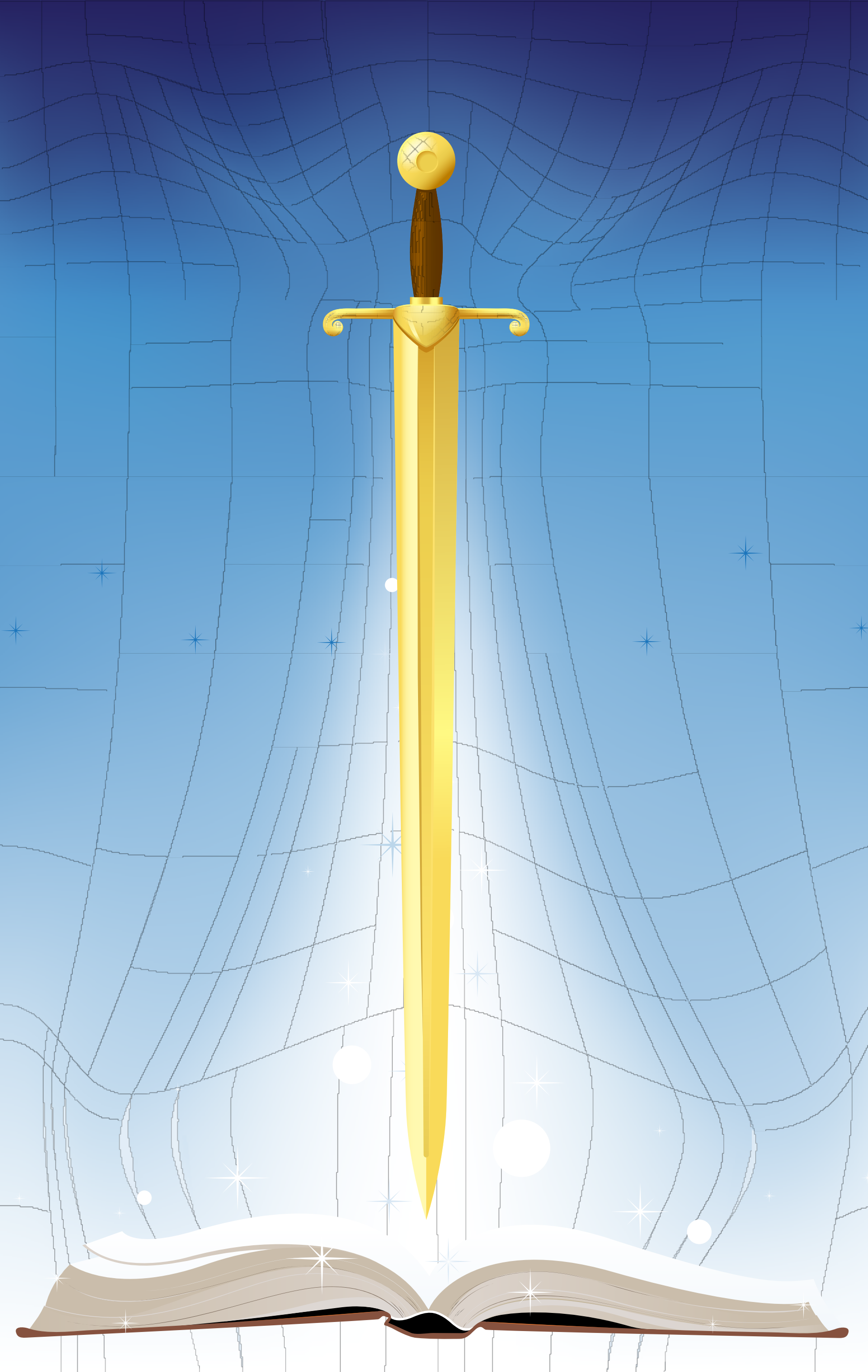
72 1a D&C 68:15 (15–19).

b D&C 35:27.

c Luke 19:15 (11–27).

TG Stewardship.

4a Matt. 24:45.



“The Lord has told us that ‘the sword of the Spirit ... is the word of God’ (Ephesians 6:17); it can facilitate communication and penetrate as nothing else. Thus holy scripture and the words of living prophets occupy a privileged position; they are the key to teaching by the Spirit so that we communicate in what the Prophet Joseph Smith called ‘the language of inspiration’ (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], p. 56)”

(Elder Neal A. Maxwell, “Teaching by the Spirit—‘The Language of Inspiration’” [address given at the Church Educational System Symposium, Aug. 15, 1991], 1).

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1–8, Elders are to render an account of their stewardship unto the bishop; 9–15, The bishop keeps the storehouse and cares for the poor and needy; 16–26, Bishops are to certify the worthiness of elders.

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“When we respond to our accusers as the Savior did, we not only become more Christlike, we invite others to feel His love and follow Him as well.

**“To respond in a Christlike way cannot be scripted or based on a formula. The Savior responded differently in every situation.
...**

“As we respond to others, each circumstance will be different. Fortunately, the Lord knows the hearts of our accusers and how we can most effectively respond to them. As true disciples seek guidance from the Spirit, they receive inspiration tailored to each encounter. And in every encounter, true disciples respond in ways that invite the Spirit of the Lord”

(Elder Robert D. Hales, “Christian Courage: The Price of Discipleship,” Oct 2008 GC, Ensign or Liahona, Nov. 2008, 72–73).

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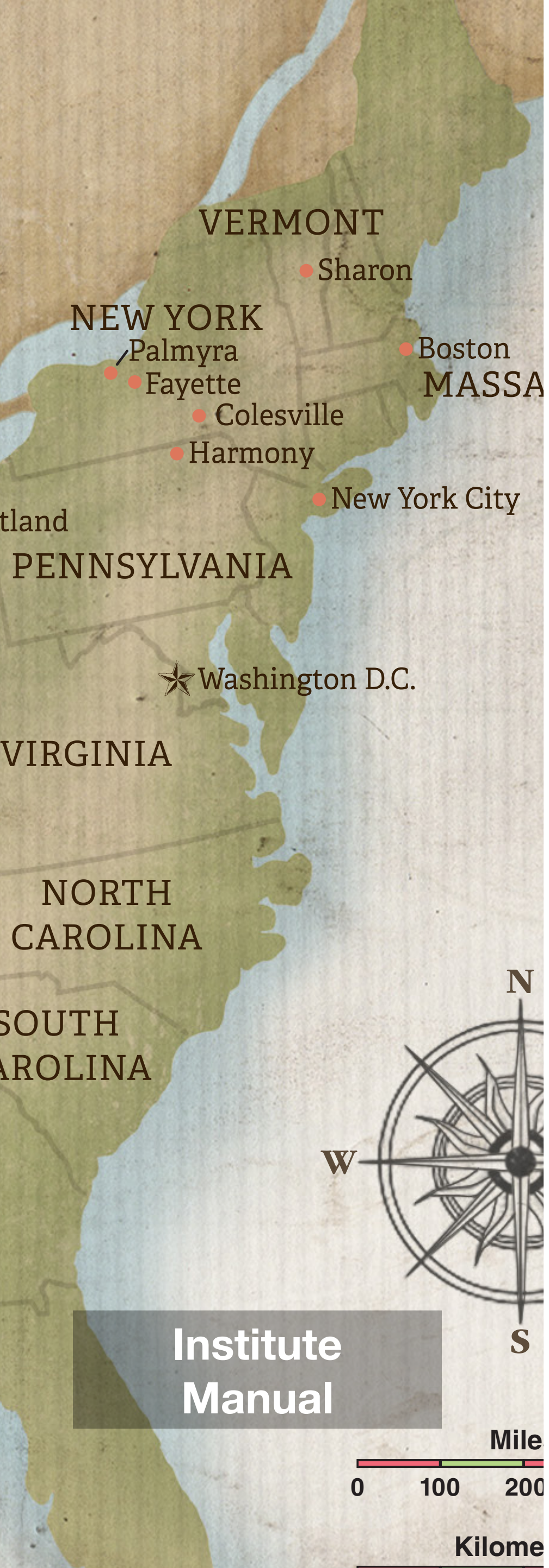
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1–8, Elders are to render an account

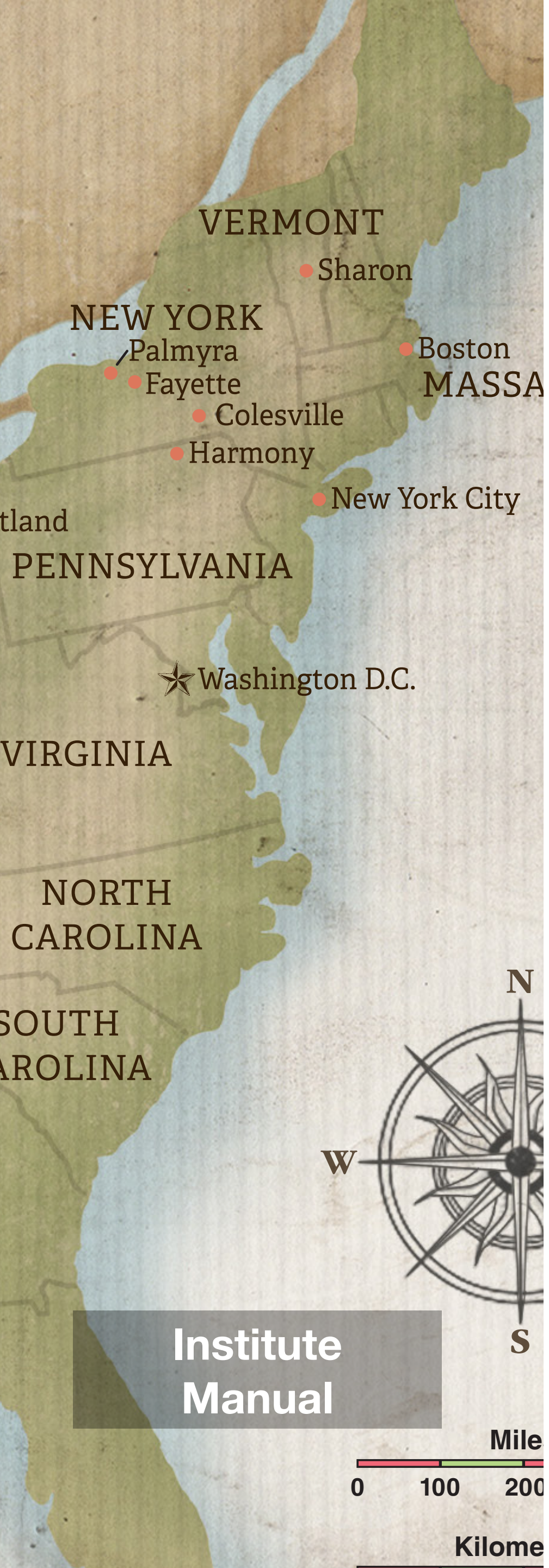
to render an ^baccount of his ^cstew-



Despite the apostasy and attacks of Ezra Booth and Symonds Ryder, missionaries continued to find success in preaching the gospel. Ira Ames, who lived in New York, recalled that when he read Booth's letters in the newspaper, he "felt an impression that there was something to Mormonism. There was considerable talk about it in the neighborhood" (in Hayden, *Early History of the Disciples*, 302). Some time after Ira Ames read Booth's letters, missionaries came to Ira's village and he was baptized a member of the Church (see Hayden, *Early History of the Disciples*, 303). Thus, while Booth and Ryder hoped to dissuade people from embracing the restored gospel, their influence increased people's exposure to the Church, and in some instances this contributed to more conversions.

**Doctrine
Covenants & 72**





In obedience to the Lord’s commandment (see D&C 71:1–7), on December 3, 1831, the Prophet Joseph Smith and Sidney Ridgdon traveled from Hiram to Kirtland, Ohio, to proclaim the gospel to help dispel hostile feelings against the Church. According to the Prophet’s history, the next day, December 4, “several of the Elders and members assembled together to learn their duty and for edification,” and after discussing their “temporal and Spiritual welfare,” the Prophet received three related revelations, which are now recorded in Doctrine and Covenants 72 (in Manuscript History of the Church, vol. A-1, page 176, josephsmithpapers.org). With the Church’s expansion into Missouri and Bishop Edward Partridge’s relocation to Independence, the Saints in Ohio were left without a bishop. In one of the revelations, the Lord declared the need to call a new bishop in Ohio (see D&C 72:2).

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Revelation 1

1–8, Elders are to render an account of their stewardship unto the bishop;

Revelation 2

9–15, The bishop keeps the storehouse and cares for the poor and needy;

Revelation 3

16–26, Bishops are to certify the worthiness of elders.

HEARKEN, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the ^ahigh priests of my church, to whom the ^bkingdom and power have been given

2 For verily thus saith the Lord, it is expedient in me for a ^abishop to be appointed unto you, or of you, unto the church in this part of the Lord's vineyard.

3 And verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every ^asteward,

to render an ^baccount of his ^cstewardship, both in time and in eternity.

4 For he who is faithful and ^awise in time is accounted worthy to inherit the ^bmansions prepared for him of my Father.

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8 And now, verily I say unto you, my servant Newel K. Whitney is

the man who shall be appointed and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so. Amen.

9 The word of the Lord, in addition to the ^alaw which has been given, making known the ^bduty of the ^cbishop who has been ordained unto the church in this part of the vineyard, which is verily this—

10 To keep the Lord's ^astorehouse; to receive the funds of the church in this part of the vineyard;

11 To take an account of the elders as before has been commanded; and to ^aadminister to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay;

12 That this also may be consecrated to the good of the church, to the poor and needy.

13 And he who ^ahath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands.

14 And the labors of the faithful who labor in spiritual things, in administering the gospel and the ^athings of the kingdom unto the church, and unto the world, shall answer the

and answer the inheritance of a wise ^bsteward; ^claborer;

18 Other things have been accepted of

19 And you, let every one of you render an account of the church in

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counts ap

20 And all things which are appointed ^aliterary

have claimed the bishop or

21 That the ^apublished ends of the

obtain ^bfulfillment of the church

22 That the things which they themselves appointed be accounted

23 And now I say unto you, an ^aensample of good works in every land and tongue. And now I say unto you, Amen.

Bishop Whitney's grandson, Elder Orson F. Whitney (1855–1931) of the Quorum of the Twelve Apostles, recounted how his grandfather felt when called as bishop and the assurances he received:

“The thought of assuming this important responsibility (the office of bishop) was almost more than he could bear. Though in natural gifts few men were better qualified for such a position, he nevertheless distrusted his ability, and deemed himself incapable of discharging the high and holy trust. In his perplexity he appealed to the Prophet:

“‘I cannot see a bishop in myself, Brother Joseph; but if you say it's the Lord's will, I'll try.’

“‘You need not take my word alone;’ answered the Prophet, kindly, ‘Go and ask Father for yourself.’

“Newel ... determined to do as [the Prophet] advised. His humble, heartfelt

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“You need not take my word alone;’ answered the Prophet, kindly, ‘Go and ask Father for yourself.’

“Newel ... determined to do as [the Prophet] advised. His humble, heartfelt prayer was answered. In the silence of night and the solitude of his chamber, he heard a voice from heaven: ‘Thy strength is in me.’ The words were few and simple, but they had a world of meaning. His doubts were dispelled like dew before the dawn. He straightway sought the Prophet, told him he was satisfied, and was willing to accept the office to which he had been called” (in B. H. Roberts, *A Comprehensive History of the Church*, 1:271).

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13 And he who ^ahath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands.

14 And the labors of the faithful who labor in spiritual things, in administering the gospel and the ^athings of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion;

15 Thus it cometh out of the church, for according to the ^alaw every man that cometh up to Zion must lay all things before the bishop in Zion.

16 And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard—

17 A ^acertificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable,

and answereth all things, for an inheritance, and to be received as a wise ^bsteward and as a faithful ^claborer;

18 Otherwise he shall not be ^aaccepted of the bishop of Zion.

19 And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard be ^arecommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

20 And again, let my servants who are appointed as stewards over the ^aliterary concerns of my church have claim for assistance upon the bishop or bishops in all things—

21 That the revelations may be ^apublished, and go forth unto the ends of the earth; that they also may obtain ^bfunds which shall benefit the church in all things;

22 That they also may render themselves approved in all things, and be accounted as ^awise stewards.

23 And now, behold, this shall be an ^aensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

24 A few words in addition to the laws of the kingdom, respecting the members of the church—they that are ^aappointed by the Holy Spirit to go up unto Zion, and they who are ^bprivileged to go up unto Zion—

25 Let them carry up unto the bishop a ^acertificate from three elders of the church, or a certificate from the bishop;

26 Otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen.

SECTION 73

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, January 10, 1832. Since the early part of the preceding December, the Prophet and Sidney had been engaged in preaching, and by this means much was accomplished in diminishing the unfavorable feelings that had arisen against the Church (see the heading to section 71).

1–2, Elders are to continue to preach; 3–6, Joseph Smith and Sidney Rigdon are to continue to translate the Bible until it is finished.

FOR verily, thus saith the Lord, it is expedient in me that ^athey should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference;

2 And then, behold, it shall be made known unto them, by the ^avoice of the conference, their several missions.

3 Now, verily I say unto you my

servants, Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is ^aexpedient to ^btranslate again;

4 And, inasmuch as it is practicable, to preach in the regions round about until conference; and after that it is expedient to continue the work of ^atranslation until it be finished.

5 And let this be a pattern unto the elders until further knowledge, even as it is written.

6 Now I give no more unto you at this time. ^aGird up your loins and be sober. Even so. Amen.

SECTION 74

Revelation given to Joseph Smith the Prophet, at Wayne County, New York, in 1830. Even before the organization of the Church, questions had arisen about the proper mode of baptism, leading the Prophet to seek answers on the subject. Joseph Smith's history states that this revelation is an explanation of 1 Corinthians 7:14, a scripture that had often been used to justify infant baptism.

1–5, Paul counsels the Church of his day not to keep the law of Moses; 6–7, Little children are holy and are sanctified through the Atonement.

FOR the ^aunbelieving ^bhusband is ^csanctified by the wife, and the unbelieving wife is sanctified by the

husband; else were your children unclean, but now are they holy.

2 Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ.

3 And it came to pass that there arose a great ^acontention among the

9a TG Bishop.

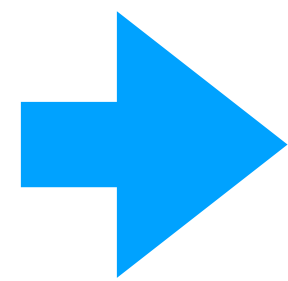
Generosity.

21a D&C 67:6 (6–9).

73 1a IE the others who were on missions; see

the Bible. D&C 45:60 (60–61);

b TG Marriage, Marry. c TG Family, Love within;



the will of the Lord your God, your Redeemer. Even so. Amen.

9 The word of the Lord, in addition to the ^alaw which has been given, making known the ^bduty of the ^cbishop who has been ordained unto the church in this part of the vineyard, which is verily this—

10 To keep the Lord's ^astorehouse; to receive the funds of the church in this part of the vineyard;

11 To take an account of the elders as before has been commanded; and to ^aadminister to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay;

12 That this also may be consecrated to the good of the church, to the poor and needy.

13 And he who ^ahath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands.

14 And the labors of the faithful who labor in spiritual things, in administering the gospel and the ^athings of the kingdom unto the church, and unto the world, shall answer the

a wise ^csteward and as a faithful ^claborer;

18 Otherwise he shall not be ^aaccepted of the bishop of Zion.

19 And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard be ^arecommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

20 And again, let my servants who are appointed as stewards over the ^aliterary concerns of my church have claim for assistance upon the bishop or bishops in all things—

21 That the revelations may be ^apublished, and go forth unto the ends of the earth; that they also may obtain ^bfunds which shall benefit the church in all things;

22 That they also may render themselves approved in all things, and be accounted as ^awise stewards.

23 And now, behold, this shall be an ^aensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

Revelation given to Joseph Smith at Hiram, Ohio, December, 1830, by this means feelings that had been mentioned in Revelation 71).

1-2, Elders are to be appointed; 3-6, Joseph Smith and his brethren are to continue their labors until it is finished.

FOR verily, thus saith the Lord, it is expedient in mine eyes that you should continue preaching the gospel in exhortation in all the regions round about the world, until I shall command you to cease from your labors.

2 And then, I will make known unto you the voice of the Lord concerning the general missions.

3 Now, verily I say unto you,

Revelation given to Joseph Smith at York, in 1830.

of that which the Lord shall put into his hands.

14 And the labors of the faithful who labor in spiritual things, in administering the gospel and the ^athings of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion;

15 Thus it cometh out of the church, for according to the ^alaw every man that cometh up to Zion must lay all things before the bishop in Zion.

16 And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard—

17 A ^acertificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable,

23 And now, behold, this shall be an ^aensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

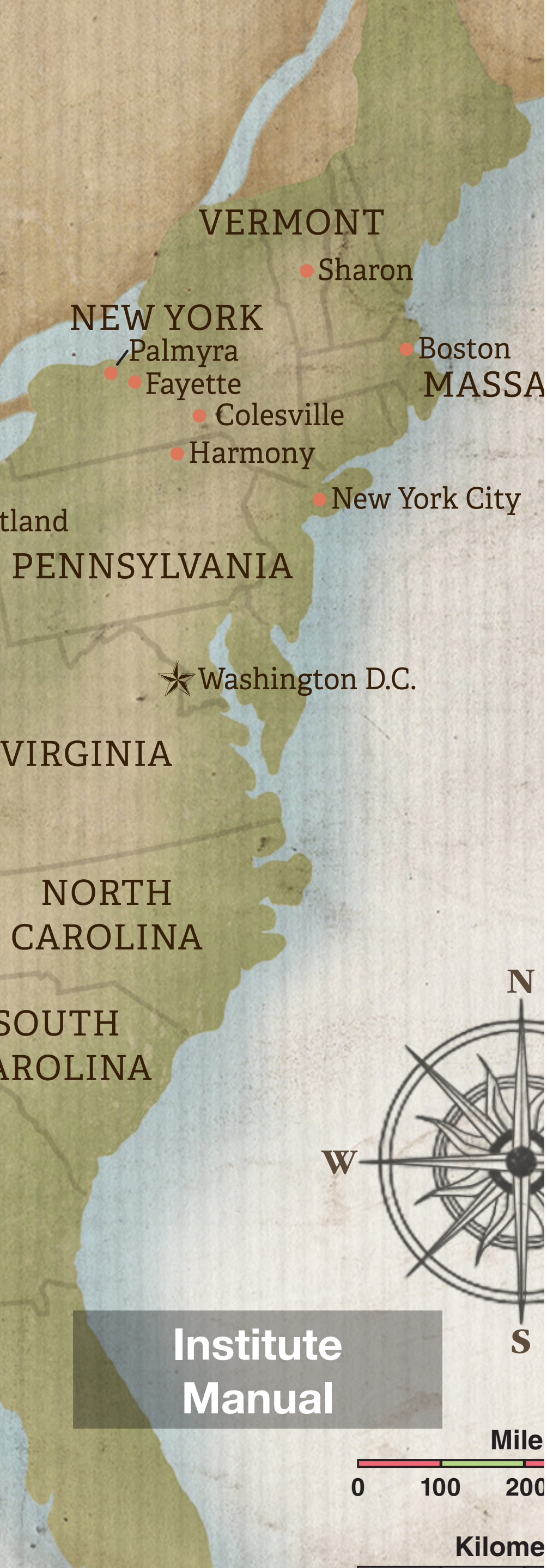
24 A few words in addition to the laws of the kingdom, respecting the members of the church—they that are ^aappointed by the Holy Spirit to go up unto Zion, and they who are ^bprivileged to go up unto Zion—

25 Let them carry up unto the bishop a ^acertificate from three elders of the church, or a certificate from the bishop;

26 Otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen.

**Doctrine
Covenants & 73**





After spending a month preaching the gospel in eastern Ohio, trying to counter the effects of Ezra Booth's letters against the Church and its leaders, the Prophet Joseph Smith and Sidney Rigdon returned to the John Johnson home in Hiram, Ohio. A few days later, on January 10, 1832, the Prophet dictated the revelation recorded in Doctrine and Covenants 73, "making known the will of the Lord" unto the elders of the Church until the convening of the next conference, which was held two weeks later (in Manuscript History of the Church, vol. A-1, page 179, josephsmithpapers.org).

SECTION 73

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, January 10, 1832. Since the early part of the preceding December, the Prophet and Sidney had been engaged in preaching, and by this means much was accomplished in diminishing the unfavorable feelings that had arisen against the Church (see the heading to section 71).

*1–2, Elders are to continue to preach;
3–6, Joseph Smith and Sidney Rigdon
are to continue to translate the Bible
until it is finished.*

FOR verily, thus saith the Lord, it is expedient in me that ^athey should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference;

2 And then, behold, it shall be made known unto them, by the ^avoice of the conference, their several missions.

3 Now, verily I say unto you my

servants, Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is ^aexpedient to ^btranslate again;

4 And, inasmuch as it is practicable, to preach in the regions round about until conference; and after that it is expedient to continue the work of ^atranslation until it be finished.

5 And let this be a pattern unto the elders until further knowledge, even as it is written.

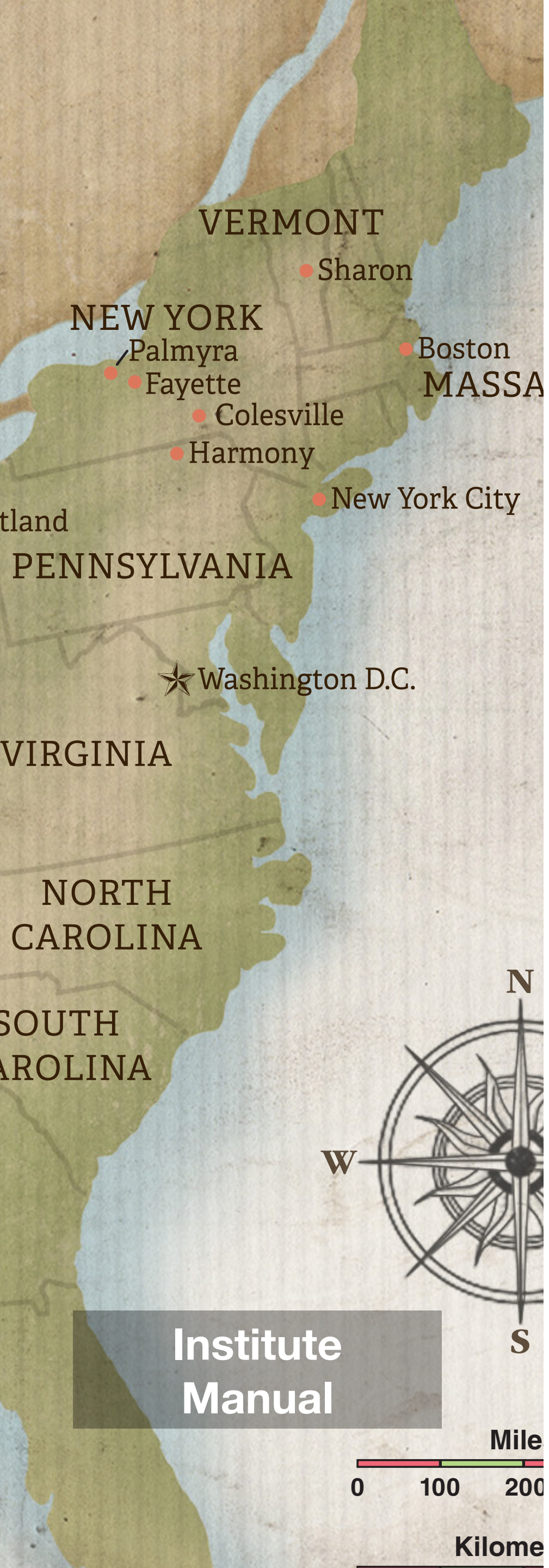
6 Now I give no more unto you at this time. ^aGird up your loins and be sober. Even so. Amen.

**Doctrine
Covenants**

&



74



When Church historian and recorder John Whitmer copied the revelation recorded in Doctrine and Covenants 74 into the official record book, he recorded the date as 1830 (see *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], 228). Years later, those editing the Prophet Joseph Smith’s history mistakenly wrote that the Prophet received this revelation in January 1832 while he was making inspired revisions to the New Testament. However, John Whitmer identified Wayne County, New York, as the place where Joseph Smith dictated the revelation and 1830 as the date when it was received. The Prophet’s later history described this revelation as “an Explanation of the epistle to the first Corinthians, 7th Chapter, 14th verse” (in *Manuscript History of the Church*, vol. A-1, page 178, josephsmithpapers.org). The passage in 1 Corinthians 7:14 had often been cited in Joseph Smith’s day to justify infant baptism.

eral missions.

3 Now, verily I say unto you my

be sober. Even so. Amen.

SECTION 74

Revelation given to Joseph Smith the Prophet, at Wayne County, New York, in 1830. Even before the organization of the Church, questions had arisen about the proper mode of baptism, leading the Prophet to seek answers on the subject. Joseph Smith's history states that this revelation is an explanation of 1 Corinthians 7:14, a scripture that had often been used to justify infant baptism.

1–5, Paul counsels the Church of his day not to keep the law of Moses; 6–7, Little children are holy and are sanctified through the Atonement.

husband; else were your children unclean, but now are they holy.

2 NOW, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ.

3 And it came to pass that there arose a great ^acontention among the

FOR the ^aunbelieving ^bhusband is ^csanctified by the wife, and the unbelieving wife is sanctified by the

1 Corinthians 7:14

73 1a IE the others who were on missions; see D&C 57–68.
2a D&C 20:63.
3a D&C 71:2.
b IE the translation of

the Bible.
D&C 45:60 (60–61);
76:15.
4a D&C 90:13.
6a 1 Pet. 1:13.
74 1a 1 Cor. 7:14 (14–19).

b TG Marriage, Marry.
c TG Family, Love within; Sanctification.
3a Acts 15:1 (1–35);
Gal. 2:3 (1–5); 5:6 (1–14).

5 And let this be a pattern unto the elders until further knowledge, even as it is written.

6 Now I give no more unto you at this time. ^aGird up your loins and be sober. Even so. Amen.

SECTION 74

Smith the Prophet, at Wayne County, New York, the organization of the Church, questions the mode of baptism, leading the Prophet to state that this revelation is in accordance with 1 Corinthians 7:14, a scripture that had been fulfilled by infant baptism.

husband; else were your children unclean, but now are they holy.

2 Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ.

3 And it came to pass that there arose a great ^acontention among the

people concerning the law of ^bcircumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the ^claw of Moses, which law was fulfilled.

4 And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the ^atraditions of their fathers and believed not the gospel of Christ, wherein they became unholy.

5 Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment,

not of the Lord, but of himself, that a believer should not be ^aunited to an ^bunbeliever; except the ^claw of Moses should be done away among them,

6 That their children might remain without circumcision; and that the ^atradition might be done away, which saith that little children are unholy; for it was had among the Jews;

7 But little ^achildren are ^bholy, being ^csanctified through the ^datonement of Jesus Christ; and this is what the scriptures mean.

SECTION 75

Revelation given through Joseph Smith the Prophet, at Amherst, Ohio, January 25, 1832. This section comprises two separate revelations (the first in verses 1 through 22 and the second in verses 23 through 36) given on the same day. The occasion was a conference at which Joseph Smith was sustained and ordained President of the High Priesthood. Certain elders desired to learn more about their immediate duties. These revelations followed.

1–5, Faithful elders who preach the gospel will gain eternal life; 6–12, Pray to receive the Comforter, who teaches all things; 13–22, Elders will sit in judgment on those who reject

my gospel, and to ^bprune my vineyard.

3 Behold, I say unto you that it is my will that you should go forth and not tarry, neither be ^aidle but

the Bible.
D&C 45:60 (60–61);
76:15.

^a D&C 90:13.

^a 1 Pet. 1:13.

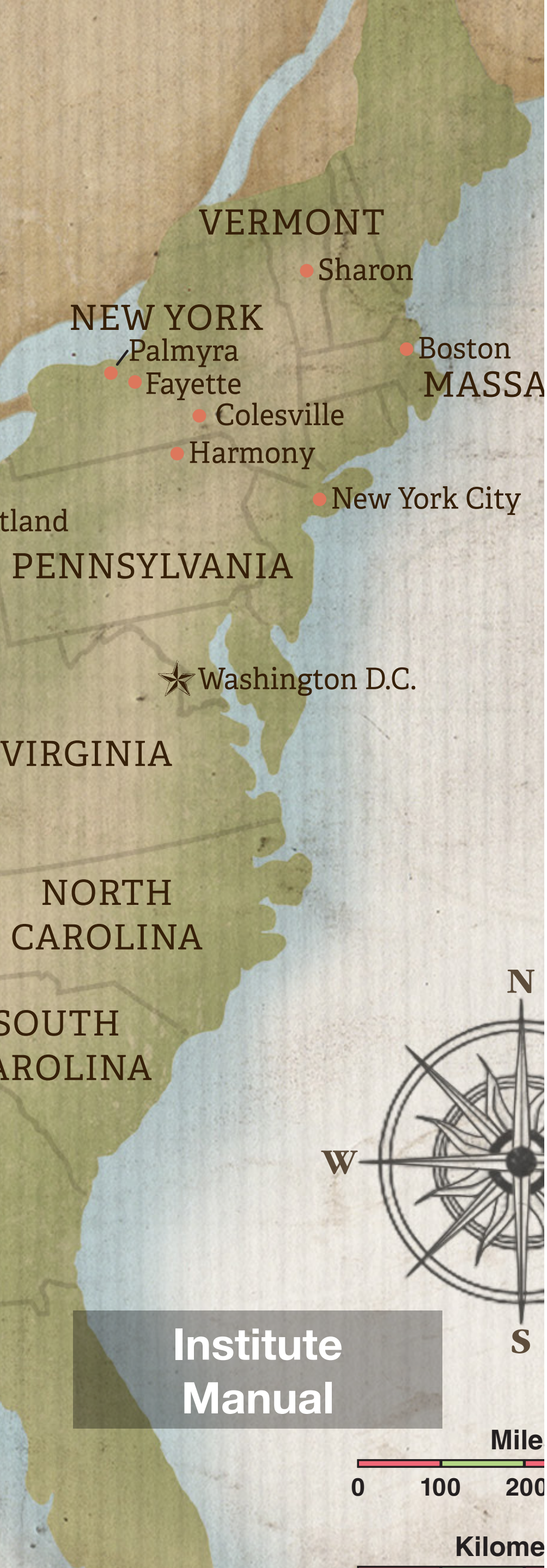
^a 1 Cor. 7:14 (14–19).

^b TG Marriage, Marry.

^c TG Family, Love within;
Sanctification.

^{3a} Acts 15:1 (1–35);

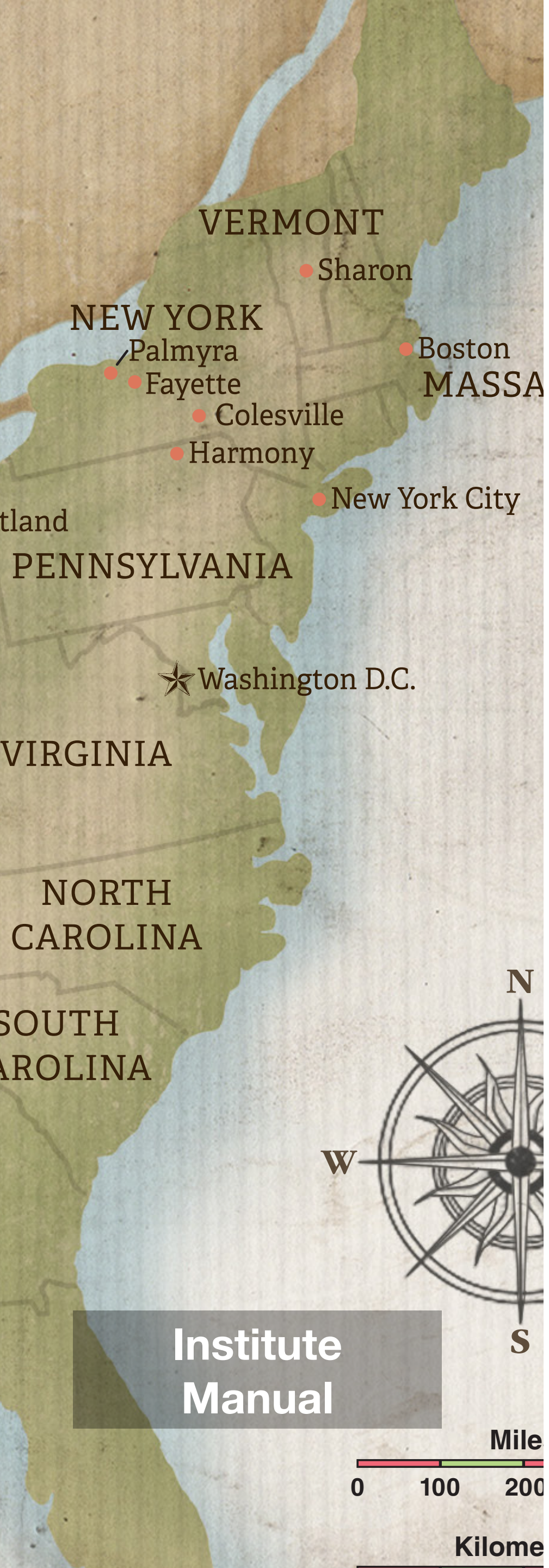
Gal. 2:3 (1–5); 5:6 (1–14).



Some of the Jews who followed the law of Moses in the Apostle Paul's day believed in the false tradition that male infants were born unholy, or unclean, unless they entered a covenant with God through circumcision. Such a teaching, however, was in conflict with the prophets' counsel that little children are innocent because of the Atonement of Jesus Christ (see Mosiah 3:16), "have eternal life" (Mosiah 15:25), and "are alive in Christ" (Moroni 8:12, 22). In addition, to teach that children are unholy contradicts the Lord's purpose for instituting the practice of circumcision with Abraham. With added insight from the Joseph Smith Translation, we learn that circumcision represented a covenant between the Lord and Abraham's posterity and that "children are not accountable before [the Lord] until they are eight years old" (Joseph Smith Translation, Genesis 17:11 [in the Bible appendix], scriptures.lds.org).

**Doctrine
Covenants & 75**





On January 25, 1832, the Church convened a conference at Amherst, Ohio, about 50 miles east of Kirtland. The Prophet Joseph Smith’s history states that during the conference “the Elders seemed anxious for me to enquire of the Lord, that they might know his will, or learn what would be most pleasing to him, for them to do, in order to bring men to a sense of their condition” (in *Manuscript History of the Church*, vol. A-1, page 180, josephsmithpapers.org). Orson Pratt, who was appointed president of the elders at the conference, later recounted, “At this Conference the Prophet Joseph was acknowledged President of the High Priesthood, and hands laid on him by Elder Sidney Rigdon who sealed upon his head the blessings which he had formerly received.” Elder Pratt also noted that “by the request of the Priesthood, the Prophet inquired of the Lord, and a revelation was given and written in the presence of the whole assembly, appointing many of the Elders to missions” (“History of Orson Pratt,” *The Latter-day Saints’ Millennial Star*, vol. 27 [Jan. 28, 1865], 56). The Prophet dictated two revelations at the conference, which were later combined and are recorded in Doctrine and Covenants 75. The first revelation (D&C 75:1–22) was given to a group of elders who had submitted their names for missionary service. The second revelation (D&C 75:23–36) was given to a group of elders desiring to know the Lord’s will concerning them.

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ment of Jesus Christ, and this is what the scriptures mean.

SECTION 75

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1–5, Faithful elders who preach the gospel will gain eternal life; 6–12, Pray to receive the Comforter, who teaches all things; 13–22, Elders will sit in judgment on those who reject their message; 23–36, Families of missionaries are to receive help from the Church.

VERILY, verily, I say unto you, I who speak even by the ^avoice of my Spirit, even ^bAlpha and Omega, your Lord and your God—
2 Hearken, O ye who have ^agiven your names to go forth to proclaim

my gospel, and to ^bprune my vineyard.
3 Behold, I say unto you that it is my will that you should go forth and not tarry, neither be ^aidle but ^blabor with your might—
4 Lifting up your voices as with the sound of a trump, ^aproclaiming the ^btruth according to the revelations and commandments which I have given you.
5 And thus, if ye are faithful ye shall be laden with many ^asheaves, and ^bcrowned with honor, and glory, and immortality, and eternal life.

3b TG Circumcision.
c TG Law of Moses.

TG Holiness.
c TG Salvation of Little

b Neh. 4:6.
TG Diligence;



“Sharing the gospel brings peace and joy into our own lives, enlarges our own hearts and souls in behalf of others, increases our own faith, strengthens our own relationship with the Lord, and increases our own understanding of gospel truths.

“The Lord has promised great blessings to us in proportion to how well we share the gospel. We will receive help from the other side of the veil as the spiritual miracles occur. The Lord has told us that our sins will be forgiven more readily as we bring souls unto Christ and remain steadfast in bearing testimony to the world”

(Teachings of Presidents of the Church: Spencer W. Kimball [2006], 259).



President Russell M. Nelson declared, “Anytime you do anything that helps anyone—on either side of the veil—take a step toward making covenants with God and receiving their essential baptismal and temple ordinances, you are helping to gather Israel. It is as simple as that”

(Russell M. Nelson, “Hope of Israel,” worldwide devotional for youth, June 3, 2018, [churchofjesuschrist.org/broadcasts](https://www.churchofjesuschrist.org/broadcasts)).

people concerning the law of ^bcircumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the ^claw of Moses, which law was fulfilled.

4 And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the ^atraditions of their fathers and believed not the gospel of Christ, wherein they became unholy.

5 Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment,

not of the Lord, but of himself, that a believer should not be ^aunited to an ^bunbeliever; except the ^claw of Moses should be done away among them,

6 That their children might remain without circumcision; and that the ^atradition might be done away, which saith that little children are unholy; for it was had among the Jews;

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VERILY, verily, I say unto you, I who speak even by the ^avoice of my Spirit, even ^bAlpha and Omega, your Lord and your God—

2 Harken, O ye who have ^agiven your names to go forth to proclaim

my gospel, and to ^bprune my vineyard.

3 Behold, I say unto you that it is my will that you should go forth and not tarry, neither be ^aidle but ^blabor with your might—

4 Lifting up your voices as with the sound of a trump, ^aproclaiming the ^btruth according to the revelations and commandments which I have given you.

5 And thus, if ye are faithful ye shall be laden with many ^asheaves, and ^bcrowned with honor, and glory, and immortality, and eternal life.

6 Therefore, verily I say unto my servant ^aWilliam E. McLellin, I ^brevoke the commission which I gave unto him to go unto the eastern countries;

7 And I give unto him a new commission and a new commandment, in the which I, the Lord, ^achasten him for the ^bmurmurings of his heart;

8 And he sinned; nevertheless, I forgive him and say unto him again, Go ye into the south countries.

9 And let my servant Luke Johnson go with him, and proclaim the things which I have commanded them—

10 Calling on the name of the Lord for the ^aComforter, which shall teach them all things that are expedient for them—

11 ^aPraying always that they ^bfaint not; and inasmuch as they do this, I will be with them even unto the end.

12 Behold, this is the will of the Lord your God concerning you. Even so. Amen.

13 And again, verily thus saith the Lord, let my servant Orson Hyde and my servant Samuel H. Smith take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo, I will be ^awith them even unto the end.

14 And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt, they shall also take their journey into the eastern countries; and behold, and lo, I am with them also, even unto the end.

15 And again, I say unto my servant Asa Dodds, and unto my

servant Calves Wilson, that they also shall take their journey unto the western countries, and proclaim my gospel, even as I have commanded them.

16 And he who is faithful shall overcome all things, and shall be ^alifted up at the last day.

17 And again, I say unto my servant Major N. Ashley, and my servant Burr Riggs, let them take their journey also into the south country.

18 Yea, let all those take their journey, as I have commanded them, going from ^ahouse to house, and from village to village, and from city to city.

19 And in whatsoever house ye enter, and they receive you, leave your blessing upon that house.

20 And in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and ^ashake off the dust of your feet as a testimony against them.

21 And you shall be filled with ^ajoy and gladness; and know this, that in the day of judgment you shall be ^bjudges of that house, and condemn them;

22 And it shall be more ^atolerable for the ^bheathen in the day of judgment, than for that house; therefore, ^cgird up your loins and be faithful, and ye shall overcome all things, and be ^alifted up at the last day. Even so. Amen.

23 And again, thus saith the Lord unto you, O ye elders of my church, who have ^agiven your names that you might know his will concerning you—

24 Behold, I say unto you, that it is the ^aduty of the church to assist in ^bsupporting the families of

3b TG Circumcision.

c TG Law of Moses.

4a TG Traditions of Men.

5a TG Marriage, Interfaith

TG Holiness.

c TG Salvation of Little Children.

d TG Jesus Christ, Atonement through

b Neh. 4:6.

TG Diligence; Industry.

4a TG Missionary Work.

b 2 Cor. 4:2.

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

13a Matt. 28:20.

b TG Priesthood.

10 Calling on the name of the Lord for the ^aComforter, which shall teach them all things that are expedient for them—

11 ^aPraying always that they ^bfaint not; and inasmuch as they do this, I will be with them even unto the end.

12 Behold, this is the will of the Lord your God concerning you. Even so. Amen.

13 And again, verily thus saith the Lord, let my servant Orson Hyde and my servant Samuel H. Smith take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo, I will be ^awith them even unto the end.

14 And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt, they shall also take their journey into the eastern countries; and behold, and lo, I am with them also, even unto the end.

15 And again, I say unto my servant Asa Dodds, and unto my

19 And in whatsoever house ye enter, and they receive you, leave your blessing upon that house.

20 And in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and ^ashake off the dust of your feet as a testimony against them.

21 And you shall be filled with ^ajoy and gladness; and know this, that in the day of judgment you shall be ^bjudges of that house, and condemn them;

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21 And you shall be filled with ^ajoy and gladness; and know this, that in the day of judgment you shall be ^bjudges of that house, and condemn them;

22 And it shall be more ^atolerable for the ^bheathen in the day of judgment, than for that house; therefore, ^cgird up your loins and be faithful, and ye shall overcome all things, and be ^alifted up at the last day. Even so. Amen.

23 And again, thus saith the Lord unto you, O ye elders of my church, who have ^agiven your names that you might know his will concerning you—

24 Behold, I say unto you, that it is the ^aduty of the church to assist in ^bsupporting the families of

those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world.

25 Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your ^afamilies, inasmuch as your brethren are willing to open their hearts.

26 And let all such as can obtain places for their families, and support of the church for them, not fail to go into the world, whether to the east or to the west, or to the north, or to the south.

27 Let them ^aask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the ^bComforter, whither they shall go.

28 And again, verily I say unto you, that every ^aman who is obliged to ^bprovide for his own ^cfamily, let him provide, and he shall in nowise lose his crown; and let him labor in the church.

29 Let every all things. And have place in repent and me

30 Wherefore Simeon Carter Harris be united

31 And also Thayre and my Marsh;

32 Also my servant and my servant

33 And also Stanton and Brunson;

34 And also Carter Smith and Carter;

35 And also Eames and Burnett;

36 And also Welton and al Smith. Even so

those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world.

25 Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your ^afamilies, inasmuch as your brethren are willing to open their hearts.

26 And let all such as can obtain places for their families, and support of the church for them, not fail to go into the world, whether to the east or to the west, or to the north, or to the south.

27 Let them ^aask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the ^bComforter, whither they shall go.

28 And again, verily I say unto you, that every ^aman who is obliged to ^bprovide for his own ^cfamily, let him provide, and he shall in nowise lose his crown; and let him labor in the church.

29 Let every man be ^adiligent in all things. And the ^bidler shall not have place in the church, except he repent and mend his ways.

30 Wherefore, let my servant Simeon Carter and my servant Emer Harris be united in the ministry;

31 And also my servant Ezra Thayre and my servant ^aThomas B. Marsh;

32 Also my servant Hyrum Smith and my servant Reynolds Cahoon;

33 And also my servant Daniel Stanton and my servant Seymour Brunson;

34 And also my servant Sylvester Smith and my servant Gideon Carter;

35 And also my servant Ruggles Eames and my servant ^aStephen Burnett;

36 And also my servant Micah B. Welton and also my servant ^aEden Smith. Even so. Amen.