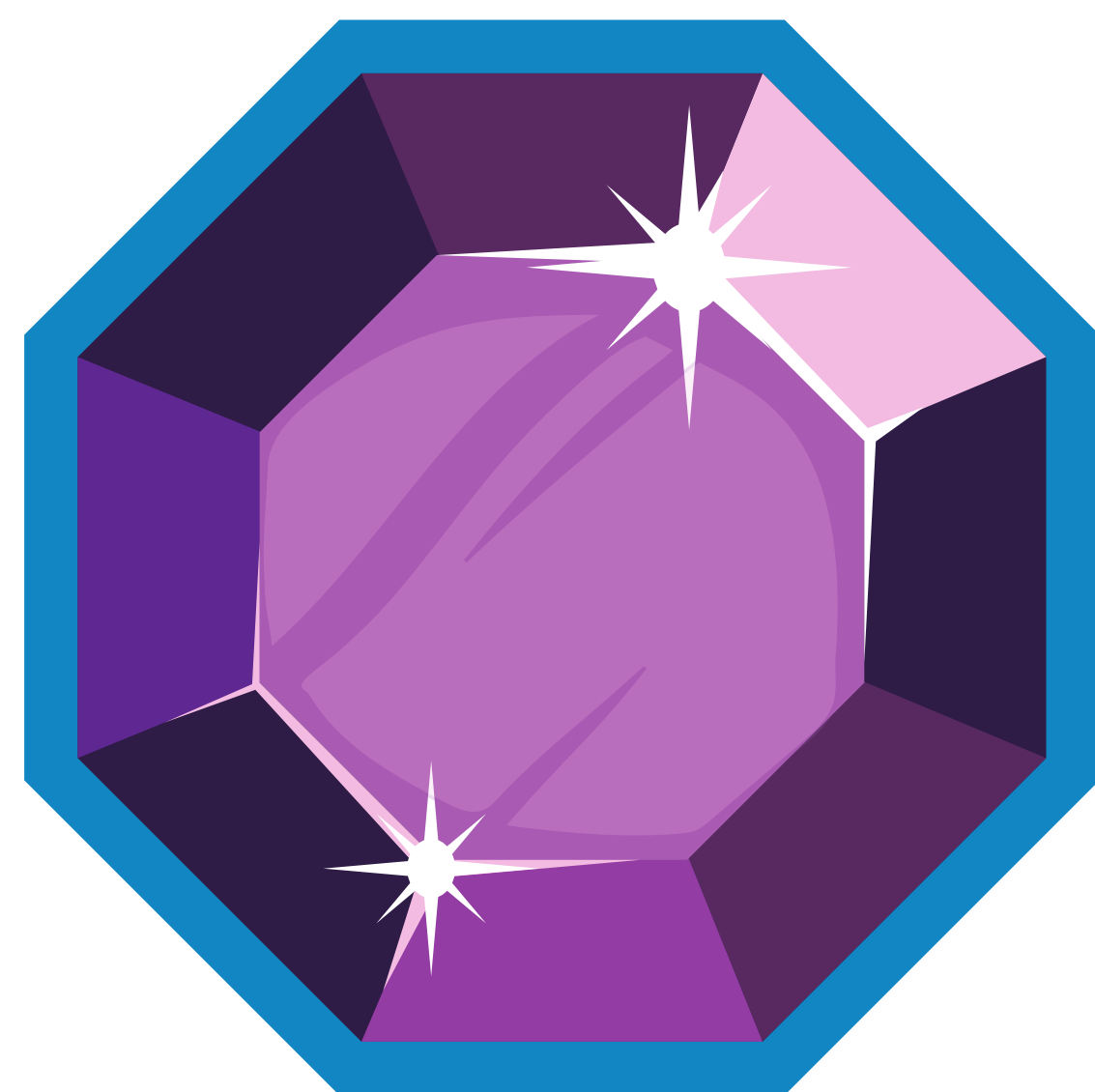
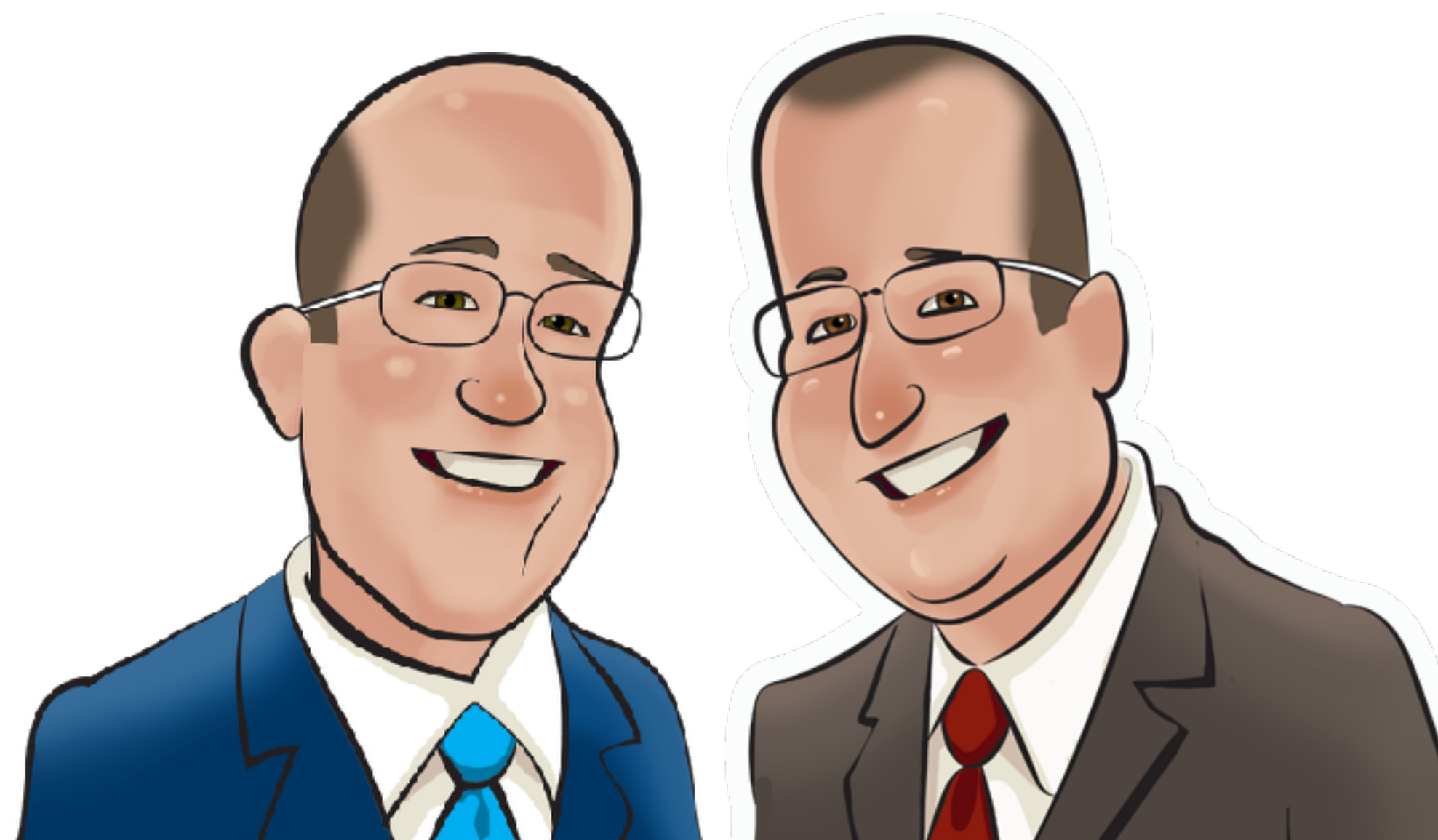




Come Follow Me 2021
D&C 77-80



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Scripture GEMS

1831

1832

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NEW YORK

PENNSYLVANIA

Sections Received:

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

Sec 77-80

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, 78

Sec. 57

Harmony

Thompson

Kirtland

Sec. 75

Amherst

Hiram

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80

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

Sec. 57, 58, 59, 60

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Jackson County, MO

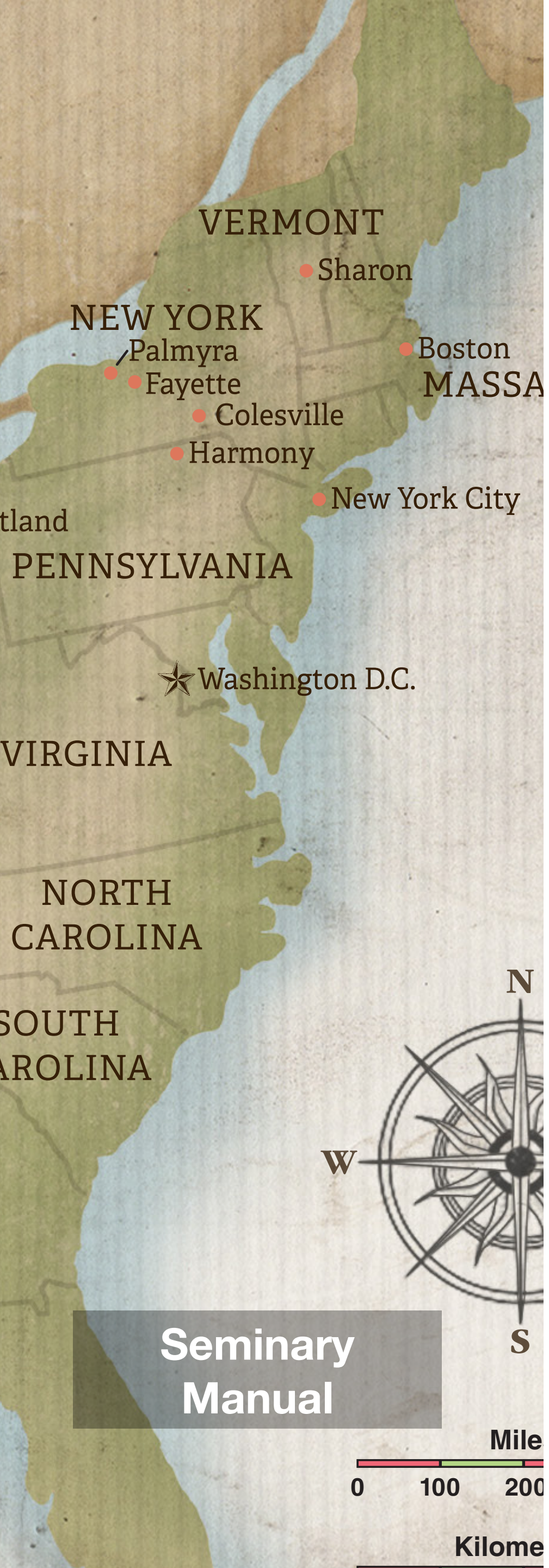
Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine
Covenants**

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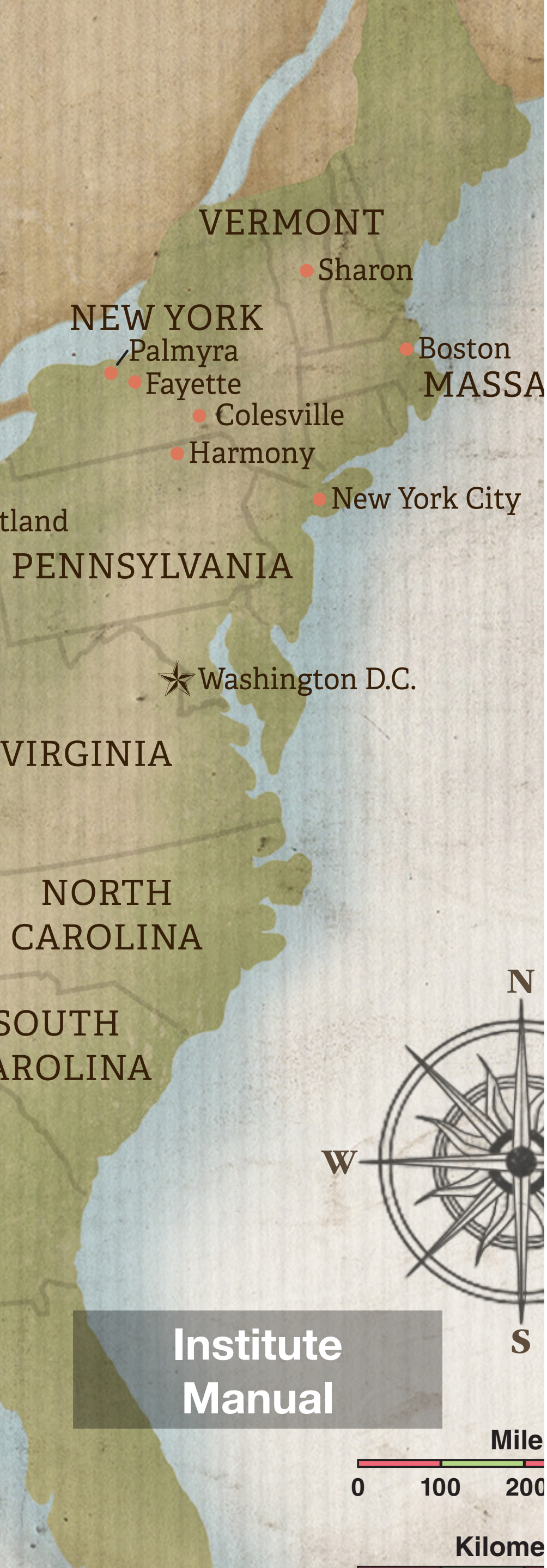


77



In February and March 1832, Joseph Smith continued his inspired revision of the New Testament. As he began working on the book of Revelation, he wondered about the meaning of some of the verses. He asked the Lord to interpret some of the symbols and events John the Revelator described. In response to Joseph Smith's questions about chapters 1–11 of the book of Revelation, the Lord gave the revelation recorded in Doctrine and Covenants 77.

Notice the letters Q and A next to each verse or paragraph throughout the section.



Prophet Joseph Smith (1805–1844) explained, “John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—[and] while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God” (in *Manuscript History*, vol. C-1, Addenda, page 69, josephsmithpapers.org).

Steven C Harper (Book of Mormon Central Commentary)

“Section 77 is a key to unlocking the meanings of Revelation chapters 4-11. It models the right way to approach that famously complicated book. Joseph Smith studied the book carefully, formulated questions for the Lord, then sought and received the Lord’s answers to his specific questions.”

Revelation 4:2-8

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

firmament of heaven, or as the sand upon the seashore;

110 And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall ^aconfess to him who sits upon the throne forever and ever;

111 For they shall be judged according to their ^aworks, and every man shall receive according to his own ^bworks, his own ^cdominion, in the ^dmansions which are prepared;

112 And they shall be ^aservants of the Most High; but ^bwhere God and Christ ^cdwell they ^acannot come, ^eworlds without end.

113 This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

114 But ^agreat and marvelous are the works of the Lord, and the ^bmysteries of his kingdom which

he showed unto us, which surpass all understanding in glory, and in might, and in dominion;

115 Which he commanded us we should not write while we were yet in the Spirit, and are not ^alawful for man to utter;

116 Neither is man ^acapable to make them known, for they are only to be ^bseen and ^cunderstood by the power of the Holy Spirit, which God bestows on those who ^dlove him, and purify themselves before him;

117 To whom he grants this privilege of ^aseeing and knowing for themselves;

118 That through the power and manifestation of the Spirit, while in the flesh, they may be able to ^abear his ^bpresence in the world of glory.

119 And to God and the Lamb be ^aglory, and honor, and dominion forever and ever. Amen.

SECTION 77

Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, about March 1832. Joseph Smith's history states, "In connection with the translation of the Scriptures, I received the following explanation of the Revelation of St. John."

1–4, Beasts have spirits and will dwell in eternal felicity; 5–7, This earth has a temporal existence of 7,000 years; 8–10, Various angels restore the gospel and minister on earth; 11, The sealing of the 144,000; 12–14, Christ will come in the beginning of the seventh thousand years; 15, Two prophets will be raised up to the Jewish nation.

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110a Philip. 2:10 (9–11).

111a TG Good Works

Morm. 9:16 (16–20);

D&C 88:47.

d D&C 20:31.

117a TG God Privilege of

2b TG Heaven.

c TG Paradise.

d TG Happiness.

e D&C 93:33.

d D&C 29:24.

e TG Joy.

4a Zech. 3:9;

b Rev. 5:6

Godliness.

c TG Earth, Destiny of.

7a TG Seal.

b D&C 88:108 (108, 10)

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^a TG Good Works.

^b Rev. 20:12 (12-13).

^c Dan. 7:27.

^d John 14:2; D&C 59:2; 81:6.

^a TG Servant.

Morm. 9:16 (16-20);

D&C 88:47;

Moses 1:4 (3-5).

^b Jacob 4:8; D&C 19:10.

115 ^a 2 Cor. 12:4;

3 Ne. 28:14 (12-14).

^d D&C 20:31.

117 ^a TG God, Privilege of Seeing.

118 ^a D&C 88:22.

^b TG God, Presence of.

119 ^a Matt. 6:13.

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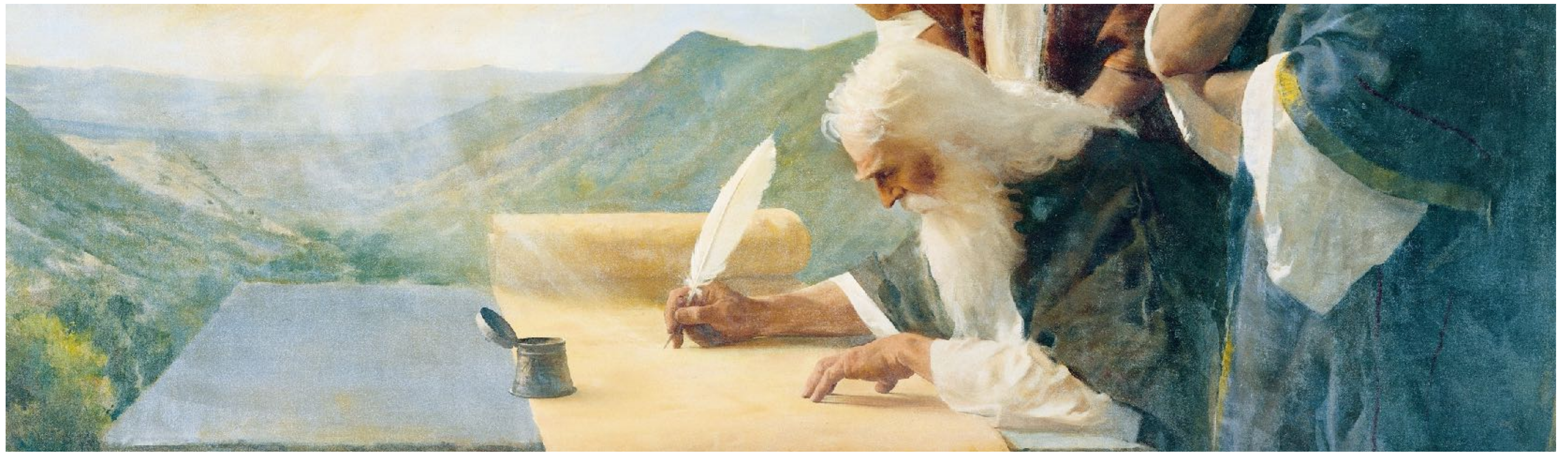
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c TG Paradise.

d D&C 29:24.
e TG Joy.

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“Prophets gave the scripture, and prophets must interpret it. Holy men of old received revelation from the Holy Ghost, which they recorded as scripture; now men must have the same Holy Spirit to reveal what is meant by the scripture—otherwise there will be a host of private interpretations and consequently many different and disagreeing churches, which is precisely the condition in the religious world today”

(Elder Bruce R. McConkie in Conference Report, Oct. 1964, 38).

Revelation 5:1

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

in describing ^bheaven, the ^cparadise of God, the ^dhappiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the ^espirit of man in the likeness of his person, as also the spirit of the ^fbeast, and every other creature which God has created.

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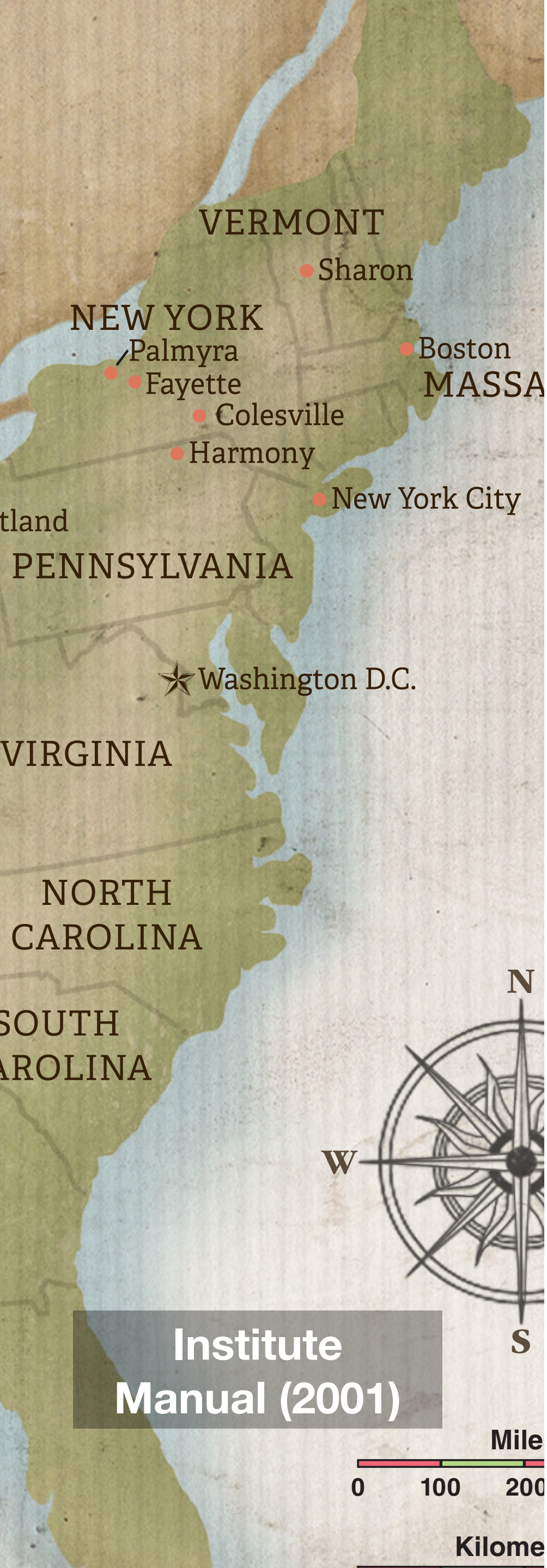
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The Prophet Joseph Smith said: “I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, He always holds Himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don’t be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation of the subject.” (Teachings of the Prophet Joseph Smith, p. 291.)



“What makes us different from most other Christians in the way we read and use the Bible and other scriptures is our belief in continuing revelation. For us, the scriptures are not the ultimate source of knowledge, but what precedes the ultimate source. The ultimate knowledge comes by revelation. ...

“The word of the Lord in the scriptures is like a lamp to guide our feet (see Ps. 119:105), and revelation is like a mighty force that increases the lamp’s illumination manifold. We encourage everyone to make careful study of the scriptures and of the prophetic teachings concerning them and to prayerfully seek personal revelation to know their meaning for themselves”

(Elder Dallin H. Oaks, “Scripture Reading and Revelation,” Ensign, Jan. 1995, 7).

in describing ^bheaven, the ^cparadise of God, the ^dhappiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the ^espirit of man in the likeness of his person, as also the spirit of the ^fbeast, and every other creature which God has created.

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the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their ^cforeheads. And, if you will receive it, this is ^dElias which was to come to gather together the tribes of Israel and ^erestore all things.

10 Q. What time are the things spoken of in this chapter to be accomplished?

A. They are to be accomplished in the ^asixth thousand years, or the opening of the sixth seal.

11 Q. What are we to understand by sealing the ^aone hundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe?

A. We are to understand that those who are sealed are ^bhigh priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the ^cFirstborn.

12 Q. What are we to understand by the sounding of the ^atrumpets, mentioned in the 8th chapter of Revelation?

A. We are to understand that as God ^bmade the world in six days, and on the seventh day he finished his work, and ^csanctified it, and also formed man out of the ^ddust of the earth, even so, in the beginning of

the seventh thousand years will the Lord God ^esanctify the earth, and complete the salvation of man, and ^fjudge all things, and shall ^gredeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the ^hpreparing of the way before the time of his coming.

13 Q. When are the things to be accomplished, which are written in the 9th chapter of Revelation?

A. They are to be accomplished after the ^aopening of the seventh seal, ^bbefore the coming of Christ.

14 Q. What are we to understand by the little book which was ^aeaten by John, as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance, for him to ^bgather the tribes of Israel; behold, this is Elias, who, as it is written, must come and ^crestore all things.

15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation?

A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.

9c Ezek. 9:4.

d BD Elias.

e TG Restoration of the Gospel.

10a Rev. 6:12 (12–17).

11a Rev. 7:4 (1–8); 14:3.

Mosiah 13:19 (16–19);

Moses 3:3 (1–3);

Abr. 5:3 (1–3).

d Gen. 2:7;

Morm. 9:17;

D&C 93:35 (33–35).

3:2 (1–3);

Rev. 10:10.

b TG Israel, Gathering of.

c Matt. 17:11.

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Gospel.

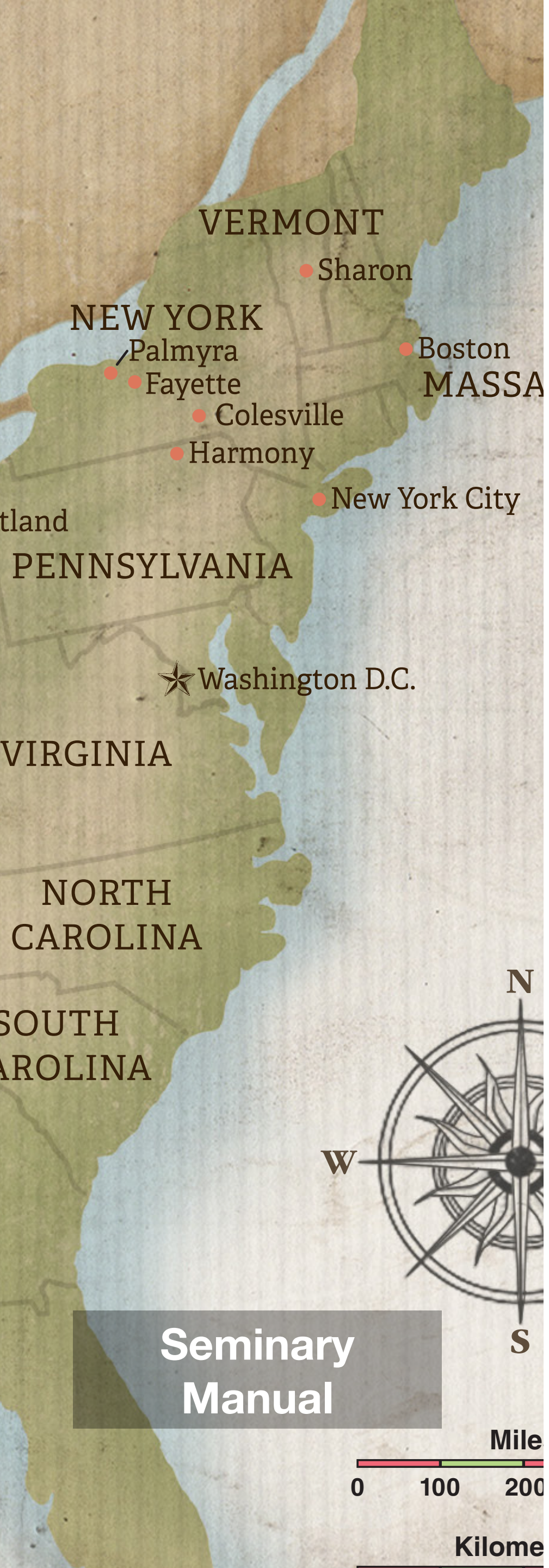
Joseph Smith declared that the book of Revelation was “one of the plainest books God ever caused to be written” (in History of the Church, 5:342). When he made this statement, he was speaking at a general conference of the Church. He directed some of his comments to Elder Pelatiah Brown, who had been accused of preaching false doctrine about the book of Revelation. He cautioned Elder Brown and other missionaries not to teach about the specific symbols and details in the book and to instead preach the basic principles of the gospel. The Prophet’s counsel is also relevant to us as we study and teach from the scriptures:

“It is not very essential for the elders to have knowledge in relation to the meaning of beasts, and heads and horns, and other figures made use of in the revelations [by John the Revelator]. ...

“... Declare the first principles, and let mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins” (in History of the Church, 5:340, 344).

**Doctrine
Covenants & 78-80**

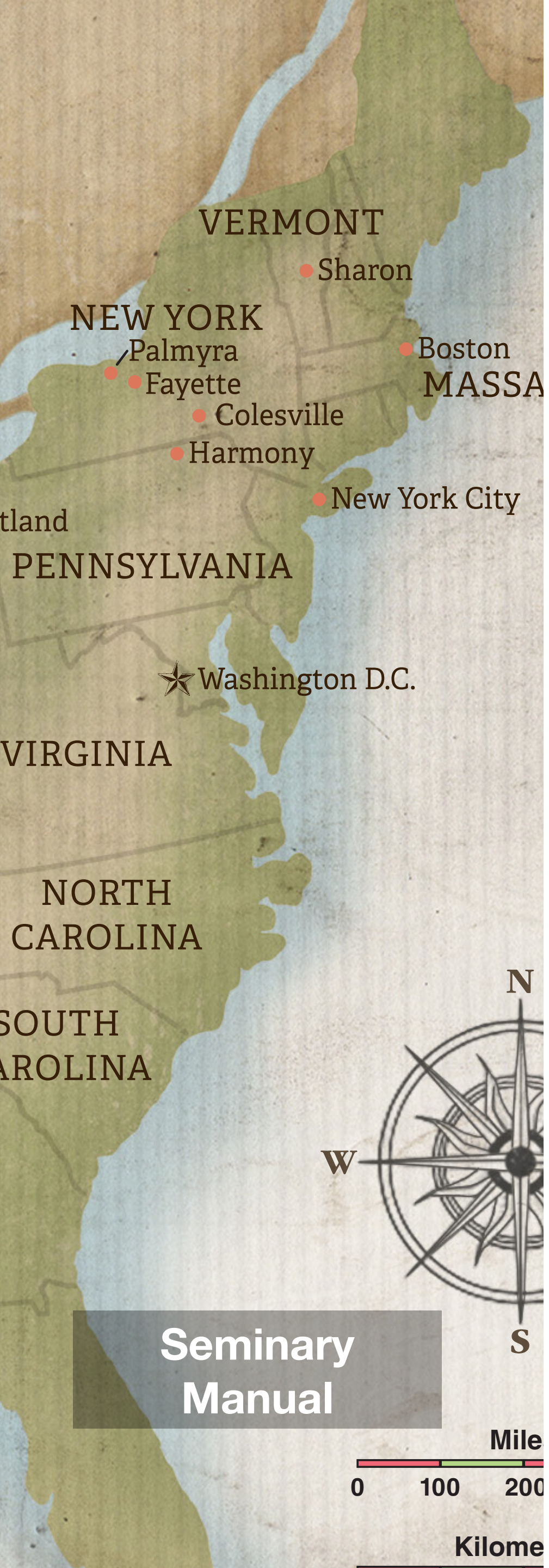




On March 1, 1832, the Lord revealed to Joseph Smith the revelation now recorded in Doctrine and Covenants 78. In this revelation, the Lord directed the Prophet to organize a firm (later known as the United Firm) to manage the storehouses and publishing efforts of the Church. The Lord also described the blessings the Saints would receive if they obeyed the commandment to organize this firm. In an effort to protect this Church-operated entity from enemies of the Church, some of the language of this revelation was changed when it was first published in the 1835 edition of the Doctrine and Covenants. For example, the United Firm was referred to as the “order” or “united order.” Around the same time that the Lord commanded Joseph Smith to organize the United Firm, the Lord gave the revelations recorded in Doctrine and Covenants 79–80. In these revelations, the Lord called Jared Carter, Stephen Burnett, and Eden Smith to serve as missionaries.

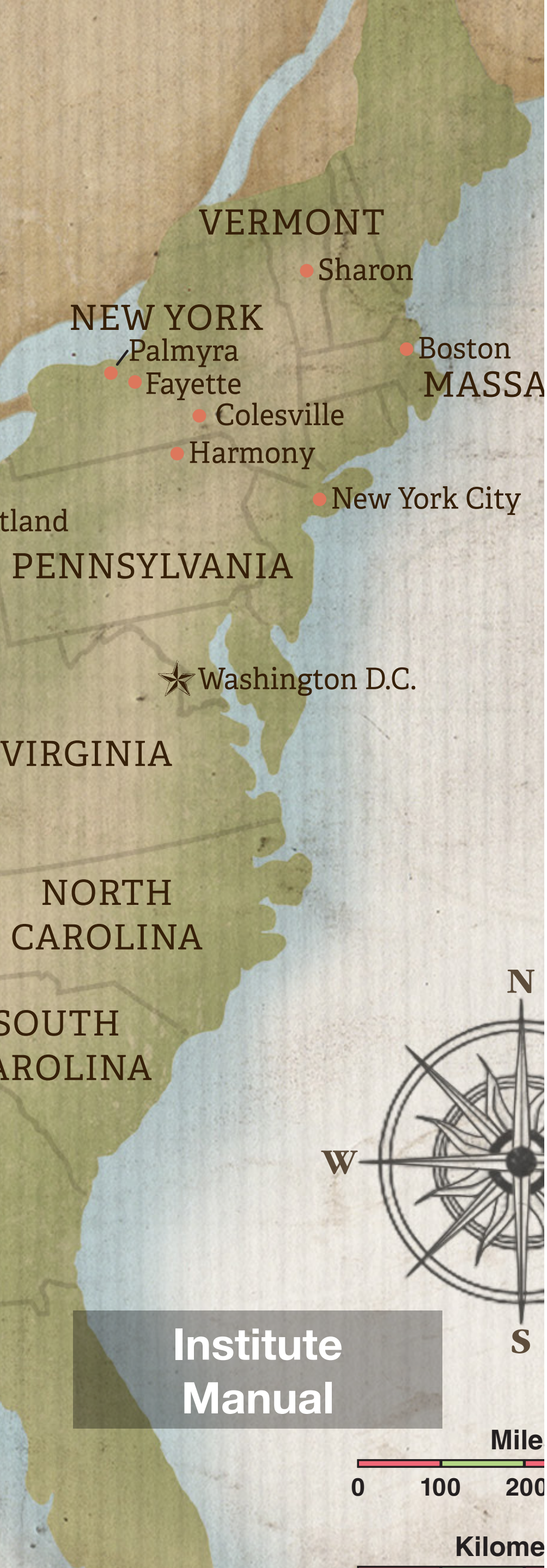
**Doctrine
Covenants & 78**





The Storehouse history:

in May 1831 the Lord had commanded that a storehouse be established to gather excess goods and money for the benefit of the poor (see D&C 51). Two storehouses were subsequently established: one run by Sidney Gilbert in Independence, Missouri, and one operated by Newel K. Whitney in Kirtland, Ohio. In this responsibility, Brother Gilbert and Brother Whitney acted as agents for the Church. These storehouses were to supply the Saints with necessary goods, while also generating funds to buy land and to finance the publication of the revelations Joseph Smith had received. These storehouses were also to help those who were in need (see D&C 72:10–12).



In the 2013 edition of the scriptures, the section heading to Doctrine and Covenants 78 says that “sometime after [the United Firm’s] dissolution, under the direction of the Prophet Joseph Smith, the phrase ‘the affairs of the storehouse for the poor’ replaced ‘mercantile and publishing establishments’ in the revelation, and the word ‘order’ replaced the word ‘firm’ [see D&C 78:3–4, 8].”

The terms *firm* and *United Firm* were later changed to *order* and *United Order* in the Doctrine and Covenants (see D&C 78:4, 8; 82:20; 92:1; 104:1, 5, 10, 47–48, 53). The term *United Order* as used in the Doctrine and Covenants refers to the United Firm and should not be confused with the various systems of communal or cooperative sharing established years later when the Saints settled in the western United States. The United Firm was a business partnership based on the law of consecration between the Prophet Joseph Smith and a limited number of other Church leaders in Kirtland, Ohio, and Independence, Missouri (see D&C 82:11–12; 92:1–2; 96:8). From April 1832 until April 1834, when the Lord commanded Joseph Smith to dissolve the partnership, the United Firm played a vital role in Church administration. It serves as one example of how the law of consecration was implemented in the Church’s business affairs.

SECTION 78

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 1, 1832. On that day, the Prophet and other leaders had assembled to discuss Church business. This revelation originally instructed the Prophet, Sidney Rigdon, and Newel K. Whitney to travel to Missouri and organize the Church's mercantile and publishing endeavors by creating a "firm" that would oversee these efforts, generating funds for the establishment of Zion and for the benefit of the poor. This firm, known as the United Firm, was organized in April 1832 and disbanded in 1834 (see section 82). Sometime after its dissolution, under the direction of Joseph Smith, the phrase "the affairs of the storehouse for the poor" replaced "mercantile and publishing establishments" in the revelation, and the word "order" replaced the word "firm."

1–4, The Saints should organize and establish a storehouse; 5–12, Wise use of their properties will lead to salvation; 13–14, The Church should be independent of earthly powers; 15–16, Michael (Adam) serves under the direction of the Holy One (Christ); 17–22, Blessed are the faithful, for they will inherit all things.

THE Lord spake unto Joseph Smith, Jun., saying: Harken unto me, saith the Lord your God, who are ordained unto the ^ahigh priesthood of my church, who have assembled yourselves together;

2 And listen to the ^acounsel of him who has ^bordained you from on high, who shall speak in your ears the words of ^cwisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God.

3 For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an ^aorganization of my people, in regulating and establishing the affairs of the ^bstorehouse

for the ^cpoor of my people, both in this place and in the land of ^dZion—

4 For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven;

5 That you may be ^aequal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

6 For if ye are not equal in earthly things ye cannot be ^aequal in obtaining heavenly things;

7 For if you will that I give unto you a place in the ^acelestial world, you must ^bprepare yourselves by ^cdoing the things which I have commanded you and required of you.

8 And now, verily thus saith the Lord, it is expedient that all things be done unto my ^aglory, by you who are joined together in this ^border;

9 Or, in other words, let my servant Newel K. Whitney and my servant Joseph Smith, Jun., and my

1–4, The Saints should organize and establish a storehouse; 5–12, Wise use of their properties will lead to salvation; 13–14, The Church should be independent of earthly powers; 15–16, Michael (Adam) serves under the direction of the Holy One (Christ); 17–22, Blessed are the faithful, for they will inherit all things.

THE Lord spake unto Joseph Smith, Jun., saying: Hearken unto me, saith the Lord your God, who are ordained unto the ^ahigh priesthood of my church, who have assembled yourselves together;

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3 For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an ^aorganization of my

for the ^cpoor of my people, both in this place and in the land of ^dZion—

4 For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven:

5 That you may be ^aequal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

6 For if ye are not equal in earthly things ye cannot be ^aequal in obtaining heavenly things;

7 For if you will that I give unto you a place in the ^acelestial world, you must ^bprepare yourselves by ^cdoing the things which I have commanded you and required of you.

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3 For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an ^aorganization of my

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4 For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven;

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6 For if ye are not equal in earthly things ye cannot be ^aequal in obtaining heavenly things:

7 For if you will that I give unto you a place in the ^acelestial world, you must ^bprepare yourselves by ^cdoing the things which I have commanded you and required of you.

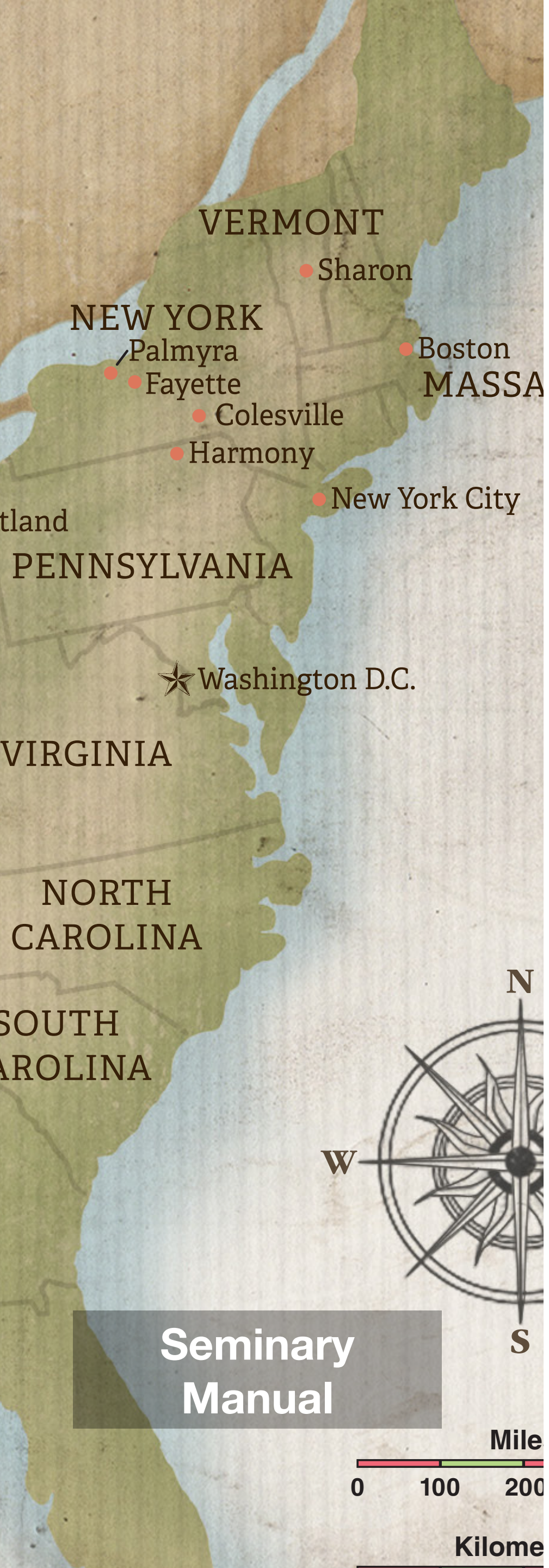
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9 Or, in other words, let my servant

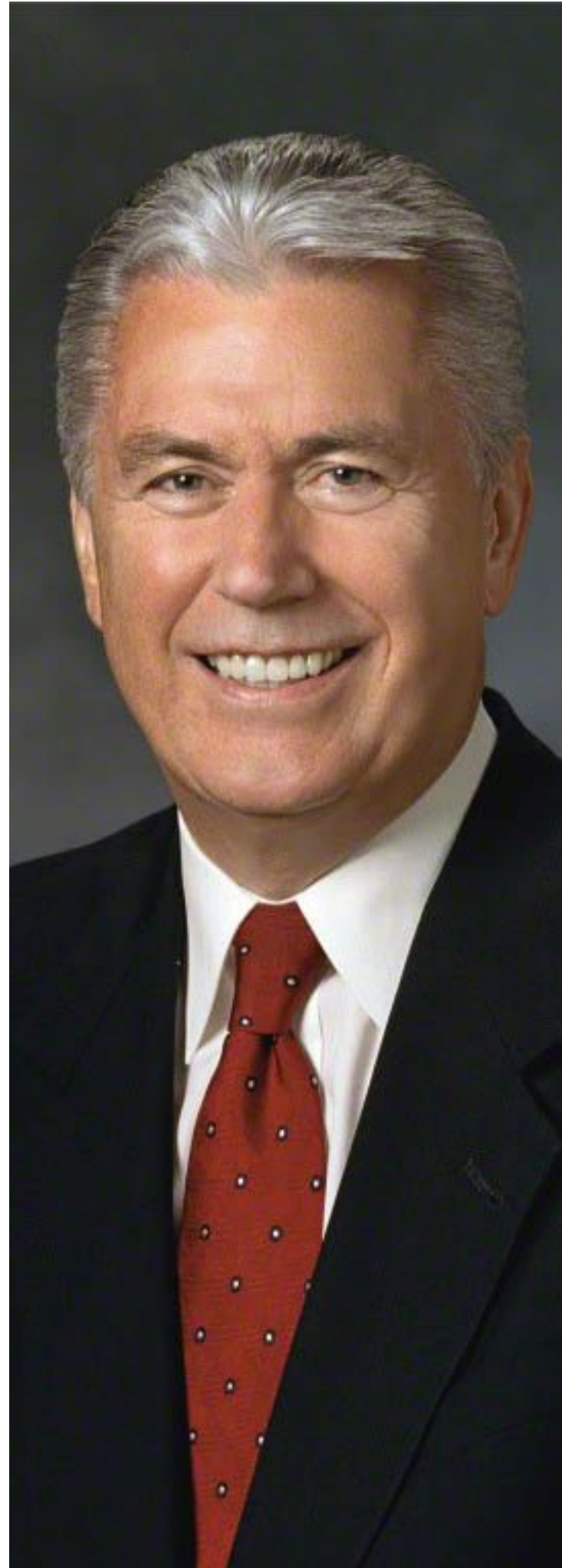


“It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become”

(Elder Dallin H. Oaks, “The Challenge to Become,” Oct. 2000 GC, Ensign, Nov. 2000, 32).



Joseph Smith, Newel K. Whitney, Sidney Rigdon, Peter Whitmer Jr., and Jesse Gause obeyed this commandment and traveled to Missouri in April 1832. Shortly after their arrival, the three held a council wherein they organized the United Firm in accordance with the direction in this revelation. The firm consisted of Joseph Smith, Sidney Rigdon, Newel K. Whitney, Edward Partridge, Sidney Gilbert, Oliver Cowdery, John Whitmer, William W. Phelps, and Martin Harris.



“Could I suggest that we see gratitude as a disposition, a way of life that stands independent of our current situation? In other words, I’m suggesting that instead of being thankful for things, we focus on being thankful in our circumstances—whatever they may be. ...

“This type of gratitude transcends whatever is happening around us. It surpasses disappointment, discouragement, and despair. It blooms just as beautifully in the icy landscape of winter as it does in the pleasant warmth of summer”

(President Dieter F. Uchtdorf, “Grateful in Any Circumstances,” Apr 2014 GC, Ensign or Liahona, May 2014, 75).

12 And he who breaketh it shall lose his office and standing in the church, and shall be ^adelivered over to the ^bbuffetings of Satan until the day of redemption.

13 Behold, this is the preparation wherewith I prepare you, and the foundation, and the ^aensample which I give unto you, whereby you may accomplish the commandments which are given you;

14 That through my providence, notwithstanding the ^atribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world;

15 That you may come up unto the ^acrown prepared for you, and be made ^brulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of ^cAdam-ondi-Ahman;

18 And ye cannot ^abear all things now; nevertheless, be of good ^bcheer, for I will ^clead you along. The kingdom is yours and the blessings thereof are yours, and the ^ariches of ^eeternity are yours.

19 And he who receiveth all things with ^athankfulness shall be made glorious; and the things of this earth shall be added unto him, even an ^bhundred fold, yea, more.

20 Wherefore, do the things which I have commanded you, saith your Redeemer, even the Son ^aAhman, who prepareth all things before he ^btaketh you;

21 For ye are the ^achurch of the ^bFirstborn, and he will take you up in a ^ccloud, and appoint every man his portion.

22 And he that is a faithful and ^awise ^bsteward shall inherit ^call things. Amen.

SECTION 79

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 12, 1832.

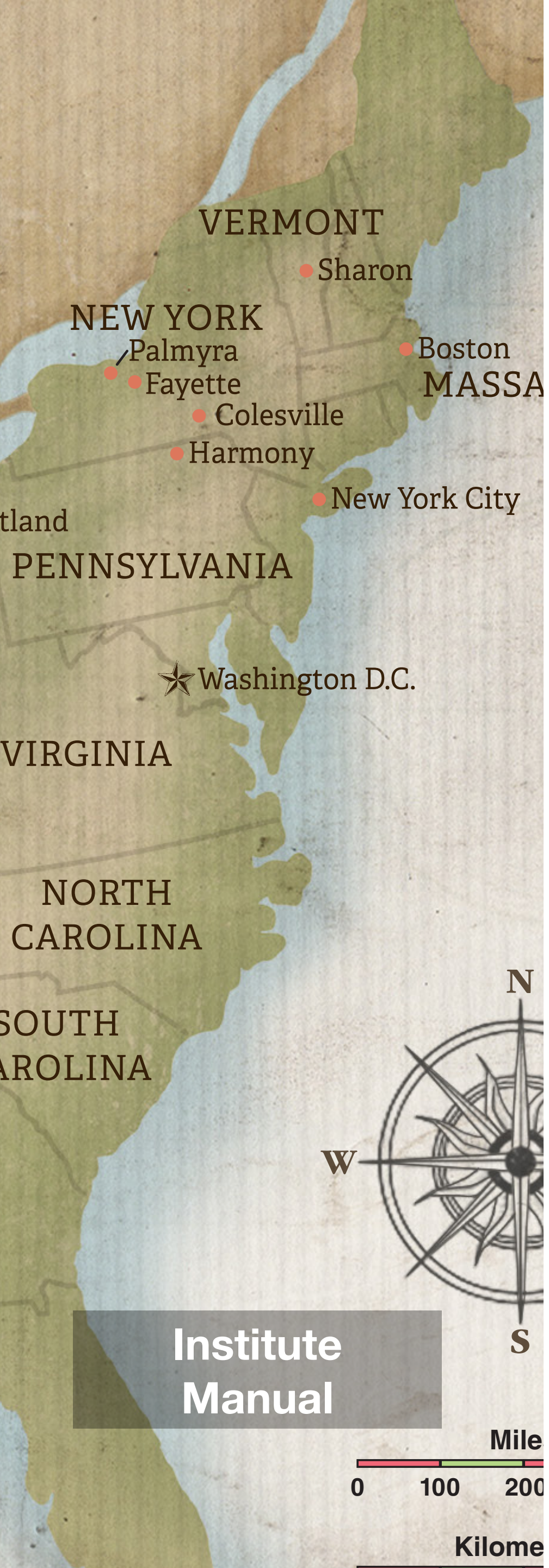
*Revelation given
at Hiram, Ohio,*

*1–5, Stephen Burn
are called to preach
they choose.*

*VERILY, thus saith
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of your voice.*

*2 And inasmuch
companion, I will*

*Revelation given
March 15, 1832. I
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The original revelation given in March 1832 did not include the information regarding Adam-ondi-Ahman and Michael. These inspired additions were made in the summer of 1835 as the Doctrine and Covenants was being prepared for publication. The changes to the revelation recorded in Doctrine and Covenants 78 included the addition of the phrase “who hath established the foundations of Adam-ondi-Ahman” in verse 15, all of verse 16, and the title “Son Ahman” in verse 20. (See Alexander L. Baugh, “The History and Doctrine of the Adam-ondi-Ahman Revelation (D&C 116),” in *Foundations of the Restoration: Fulfillment of the Covenant Purposes*, ed. Craig J. Ostler, Michael Hubbard MacKay, and Barbara E. Morgan [2016], 165–66).

**Doctrine
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servant Sidney Rigdon sit in council with the saints which are in ^aZion;

10 Otherwise ^aSatan seeketh to turn their ^bhearts away from the truth, that they become ^cblinded and understand not the things which are prepared for them.

11 Wherefore, a commandment I give unto you, to prepare and organize yourselves by a ^abond or everlasting ^bcovenant that cannot be broken.

12 And he who breaketh it shall lose his office and standing in the church, and shall be ^adelivered over to the ^bbuffetings of Satan until the day of redemption.

13 Behold, this is the preparation wherewith I prepare you, and the foundation, and the ^aensample which I give unto you, whereby you may accomplish the commandments which are given you;

14 That through my providence, notwithstanding the ^atribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world;

15 That you may come up unto the ^acrown prepared for you, and be made ^brulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of ^cAdam-ondi-Ahman;

16 Who hath appointed ^aMichael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the ^bHoly One, who is without beginning of days or end of life.

17 Verily, verily, I say unto you, ye are ^alittle children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you;

18 And ye cannot ^abear all things now; nevertheless, be of good ^bcheer, for I will ^clead you along. The kingdom is yours and the blessings thereof are yours, and the ^ariches of ^eeternity are yours.

19 And he who receiveth all things with ^athankfulness shall be made glorious; and the things of this earth shall be added unto him, even an ^bhundred fold, yea, more.

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22 And he that is a faithful and ^awise ^bsteward shall inherit ^call things. Amen.

SECTION 79

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 12, 1832.

1–4, Jared Carter is called to preach the gospel by the Comforter.

VERILY I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ^aordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the ^beverlasting gospel.

2 And I will send upon him the ^aComforter, which shall teach him the truth and the ^bway whither he shall go;

3 And inasmuch as he is faithful, I will crown him again with ^asheaves.

4 Wherefore, let your heart be glad, my servant Jared Carter, and ^afear not, saith your Lord, even Jesus Christ. Amen.

SECTION 80

Revelation given through Joseph Smith the Prophet to Stephen Burnett, at Hiram, Ohio, March 7, 1832.

1–5, Stephen Burnett and Eden Smith are called to preach in whatever place they choose.

VERILY, thus saith the Lord unto you my servant ^aStephen Burnett: Go ye, go ye into the world and preach the gospel to every ^bcreature that cometh under the sound of your voice.

2 And inasmuch as you desire a companion, I will give unto you my

servant ^aEden Smith.

3 Wherefore, go ye and preach my gospel, whether to the north or to the south, to the east or to the west, it mattereth not, for ye cannot go amiss.

4 Therefore, declare the things which ye have heard, and verily believe, and ^aknow to be true.

5 Behold, this is the will of him who hath ^acalled you, your Redeemer, even Jesus Christ. Amen.

SECTION 81

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 15, 1832. Frederick G. Williams is called to be a high priest and a counselor in the Presidency of the High Priesthood. The historical records show that when this revelation was received in March 1832, it called Jesse Gause to the office of counselor to Joseph Smith in the Presidency. However, when he failed to continue in a manner consistent with this

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Steven C Harper (Book of Mormon Central Commentary)

One of the most remarkable facts about Joseph Smith as a revelator is that many intelligent, faithful people went to great lengths to seek, receive, and obey his revelations. Jared Carter embraced Joseph's revelations and went on a mission because of them. After he returned, he went to the home where Joseph was living to ask "the seer to inquire the will of the Lord concerning my ministry the ensuing season. And the word of the Lord came forth."

Jared noted that April 25, 1832, marked "the commencement of a mission by Jared Carter, a servant of the Lord." He followed section 79 specifically, going from town to town in the power of his ordination, "which was to the high privilege of administering in the name of Jesus Christ." Jared went northeast along Lake Erie and continued on to Benson, Vermont, his birthplace, proclaiming the everlasting gospel in each location. He battled opposition and bouts of depression. He kept

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**Doctrine
Covenants & 80**



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SECTION 81

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“Perhaps one of the lessons the Savior is teaching us in this revelation is that an assignment to labor in a specific place is essential and important but secondary to a call to the work”

(Elder David A. Bednar, “Called to the Work,” Apr 2017 GC, Ensign or Liahona, May 2017, 68).

Steven C Harper (Book of Mormon Central Commentary)

Stephen Burnett started fast. He converted at age 16 and was ordained a teacher, then an elder, and then a high priest before he turned 18. He was filled with the Holy Ghost and a desire to take the gospel to his relatives. He led his parents into the Church and was called to preach in January 1832 (D&C 75:35) and again in March by section 80.

Stephen and Eden Smith started their mission on July 15 and spent a few days together declaring the gospel in villages south of Kirtland, Ohio. Stephen also went east with success. He “was the first one that sounded the glad tidings of the everlasting gospel” in Dalton, New Hampshire. By 1838, Stephen felt completely disillusioned. He tried but failed to regain the Spirit. Finally, he “proclaimed all revelation lies” and left the Church. He said that the foundation of his faith failed and the entire structure fell in “a heap of ruins.” Joseph thought there was more to it. He thought that Stephen’s unwillingness to consecrate his life to the kingdom of God contributed to his unconversion.