

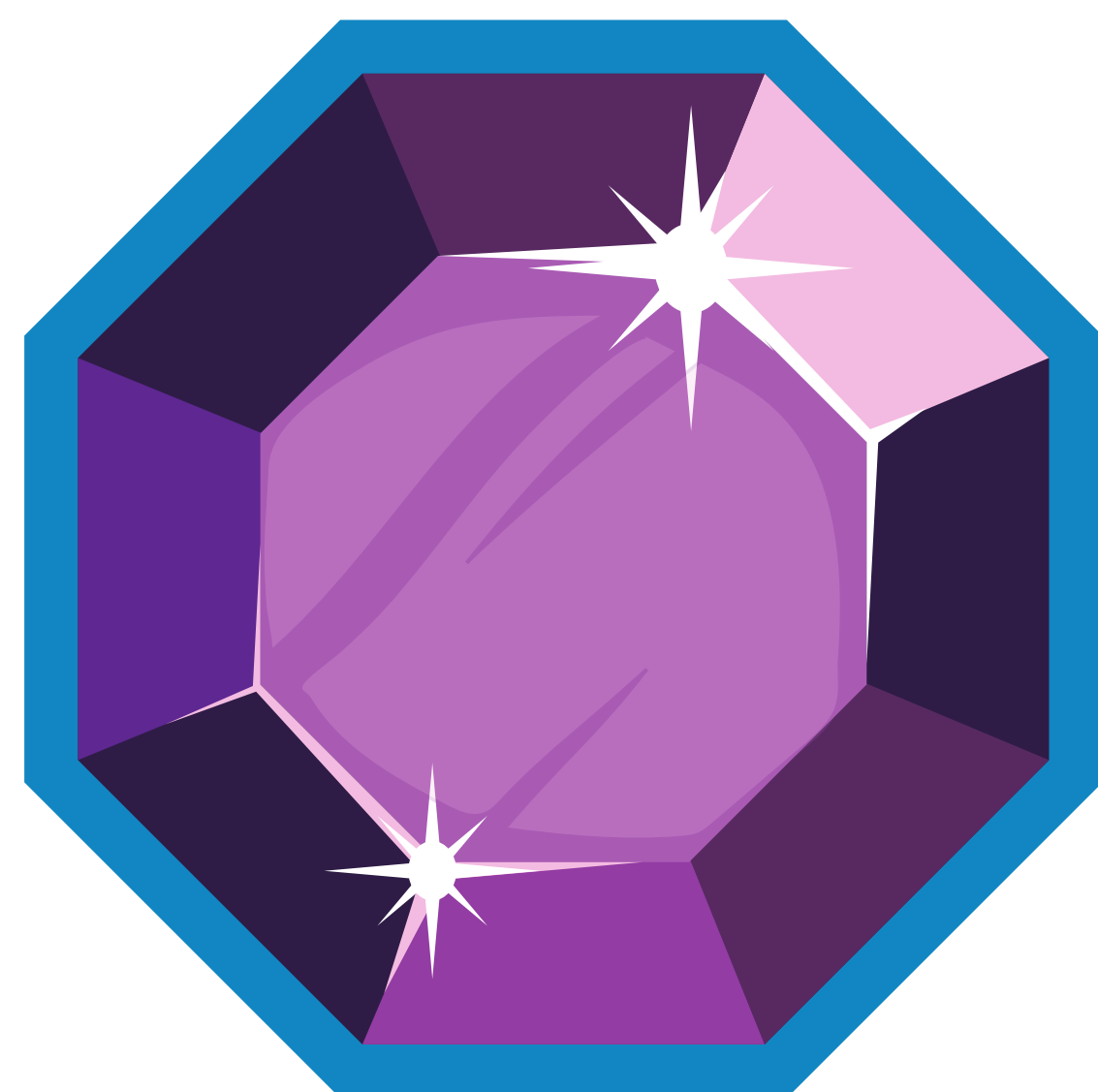
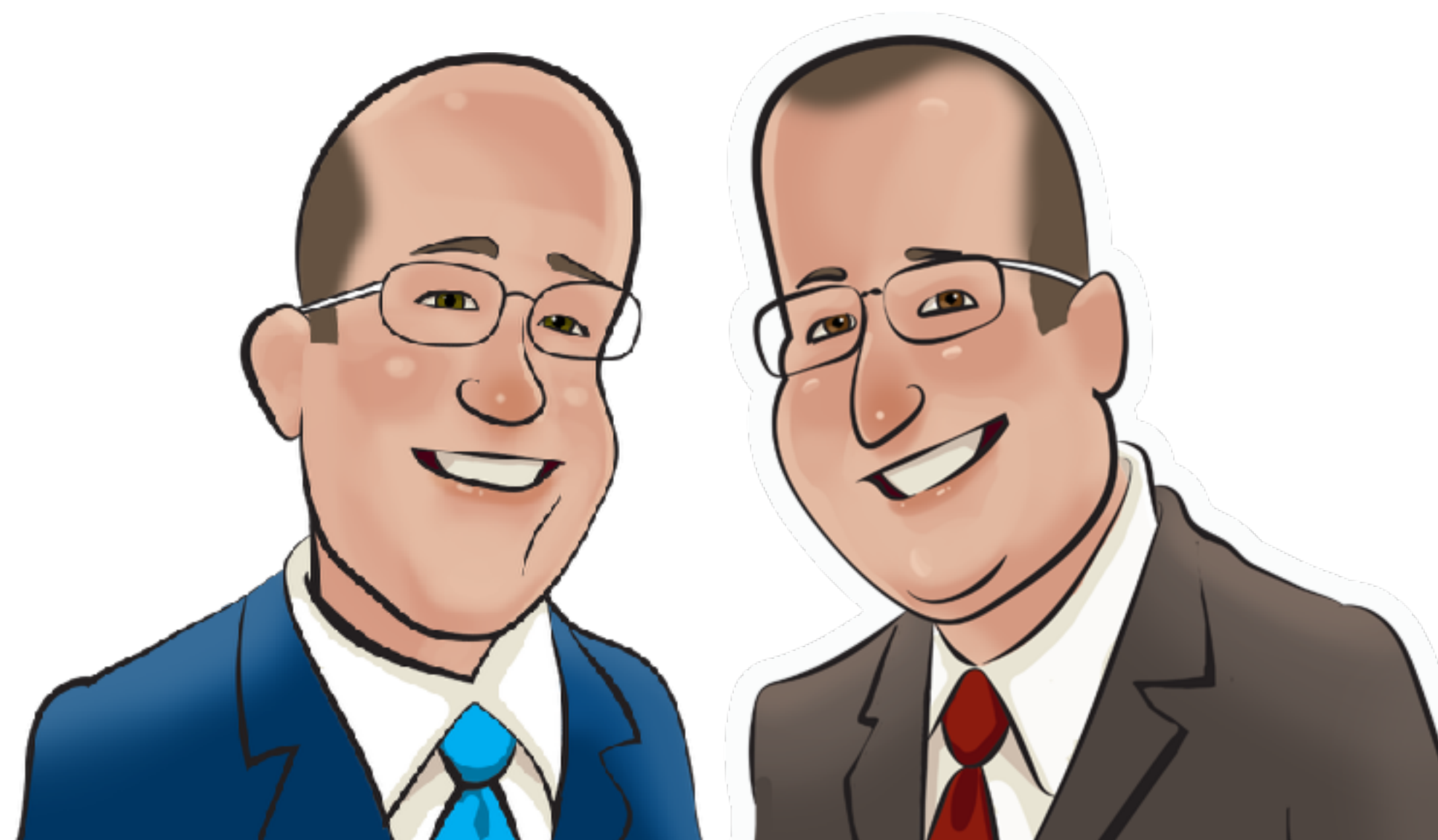


**Come Follow Me 2021**  
**D&C 81-83**





S02E29



# Scripture GEMS



NEW YORK

PENNSYLVANIA

Sections Received:

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

Sec 81

Sec 82, 83

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

Kirtland  
Thompson

Sec. 75

Amherst  
Hiram

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80, 81

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

Sec. 57, 58, 59, 60, 82, 83

61

62

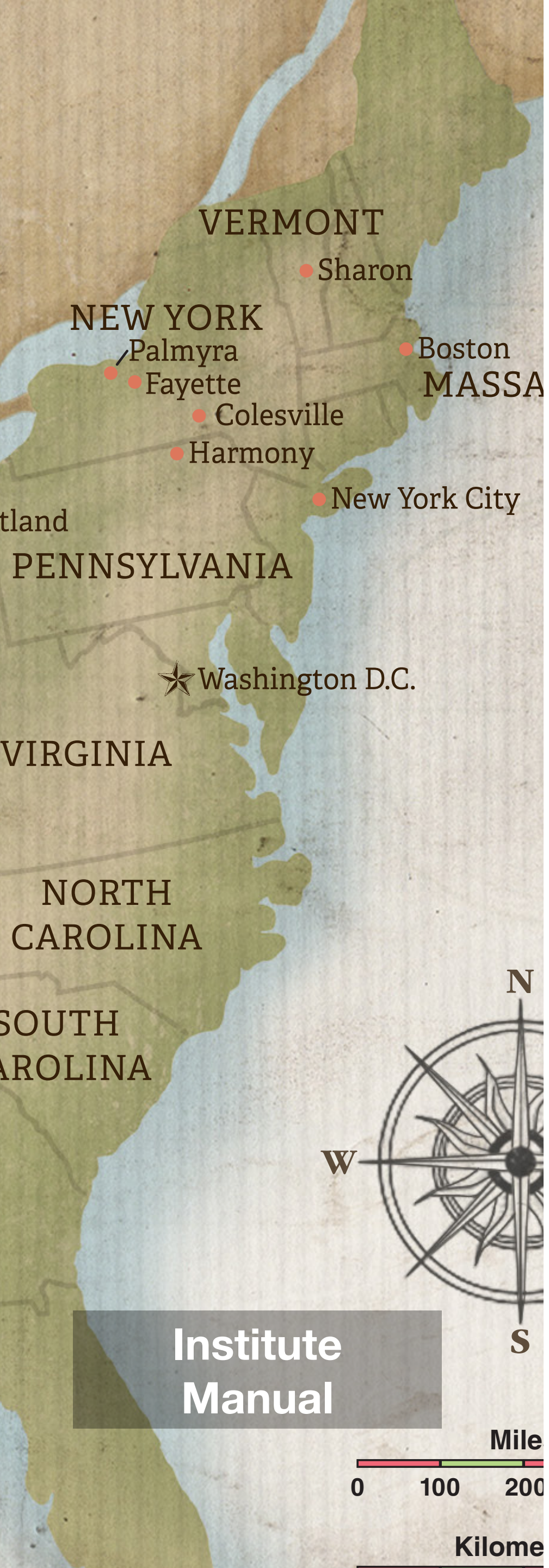
Jackson County, MO



**Doctrine  
Covenants & 81**



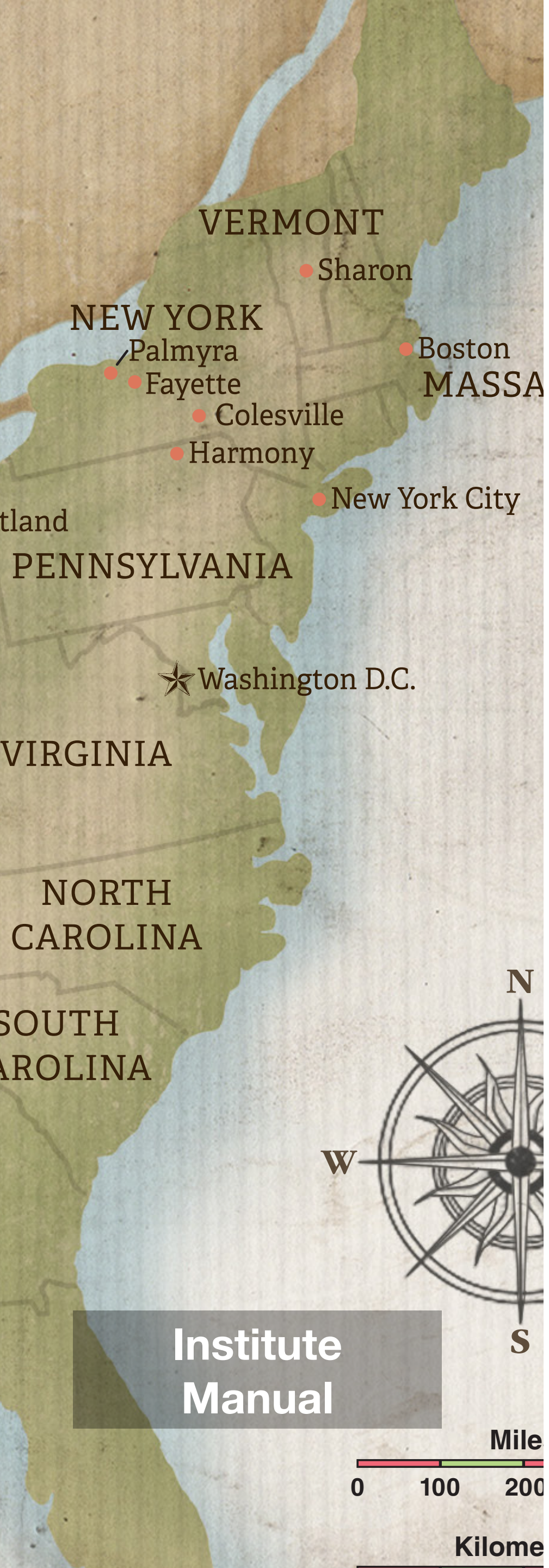




At a Church conference held on January 25, 1832, in Amherst, Ohio, the Prophet Joseph Smith was ordained as the President of the High Priesthood by Sidney Rigdon. On March 8, 1832, he selected Sidney Rigdon and Jesse Gause as counselors in the Presidency of the High Priesthood; the revelation given on March 15, 1832, confirmed Jesse Gause's call and instructed him regarding the duties of a counselor. Gradually, the Presidency of the High Priesthood began to be known as the First Presidency. This revelation "should be regarded as a step toward the formal organization of the First Presidency" (D&C 81, section heading).

Jesse Gause was likely baptized in late 1831 or early 1832. In March 1832, after being appointed as a counselor in the Presidency of the High Priesthood, Jesse may have assisted for a time as a scribe while the Prophet Joseph Smith continued his inspired translation of the New

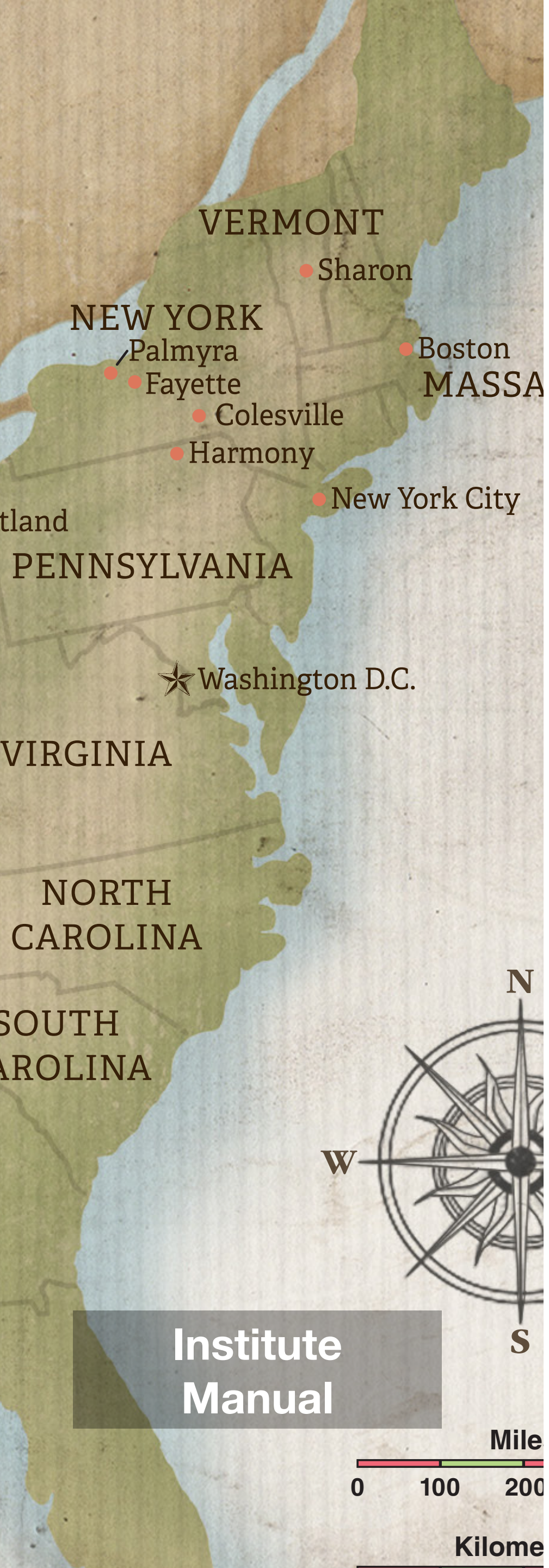




Jesse Gause was likely baptized in late 1831 or early 1832. In March 1832, after being appointed as a counselor in the Presidency of the High Priesthood, Jesse may have assisted for a time as a scribe while the Prophet Joseph Smith continued his inspired translation of the New Testament. He also traveled with Joseph Smith and other Church leaders to Independence, Missouri, in April 1832. Little is known about Jesse Gause after August 1832 except that he did not remain faithful and was excommunicated on December 3, 1832.

In January 1833, a few weeks after Jesse Gause was excommunicated, the Lord called Frederick G. Williams to replace him as a counselor. Frederick G. Williams had become a member of the Church after hearing the message of the missionaries who had traveled from New York to the Kirtland, Ohio, area in October 1830. He had volunteered to accompany Oliver Cowdery and the other missionaries as they continued to Missouri to preach the gospel “on the





replace him as a counselor. Frederick G. Williams had become a member of the Church after hearing the message of the missionaries who had traveled from New York to the Kirtland, Ohio, area in October 1830. He had volunteered to accompany Oliver Cowdery and the other missionaries as they continued to Missouri to preach the gospel “on the borders by the Lamanites” (D&C 28:9). He returned to Kirtland many months later and was ordained a high priest on October 25, 1831. He later became a clerk and a scribe for Joseph Smith. Sometime after he replaced Jesse Gause as a counselor in the Presidency of the High Priesthood, Frederick G. Williams’s name was written into the transcription of this revelation, replacing references to Jesse Gause. When this revelation was published in the 1835 edition of the Doctrine and Covenants, it referred only to Frederick G. Williams, illustrating that the instructions relating to the duties of a counselor were to be applied to others, not just to Jesse Gause.



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 <sup>a</sup>ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the <sup>b</sup>everlasting gospel.

2 And I will send upon him the <sup>a</sup>Comforter, which shall teach him the truth and the <sup>b</sup>way whither he shall go;

3 And inasmuch as he is faithful, I will crown him again with <sup>a</sup>sheaves.

4 Wherefore, let your heart be glad, my servant Jared Carter, and <sup>a</sup>fear 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 <sup>a</sup>Stephen Burnett: Go ye, go ye into the world and preach the gospel to every <sup>b</sup>creature that cometh under the sound of your voice.

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

servant <sup>a</sup>Eden 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 <sup>a</sup>know to be true.

5 Behold, this is the will of him who hath <sup>a</sup>called 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 appointment, the call was subsequently transferred to Frederick G. Williams. The revelation (dated March 1832) should be regarded as a step toward the formal organization of the First Presidency, specifically calling for the office of counselor in that body and explaining the dignity of the appointment. Brother Gause served for a time but was excommunicated from the Church in December 1832. Brother Williams was ordained to the specified office on March 18, 1833.*

79 1a D&C 52:38 (38–39).

3a D&C 31:5.

b Mark 16:15.

1–2, The keys of the kingdom are always held by the First Presidency; 3–7, If Frederick G. Williams is faithful in his ministry, he will have eternal life.

VERILY, verily, I say unto you my servant Frederick G. Williams: Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a <sup>a</sup>high priest in my church, and a <sup>b</sup>counselor unto my servant Joseph Smith, Jun.;

2 Unto whom I have given the <sup>a</sup>keys of the kingdom, which belong always unto the <sup>b</sup>Presidency of the High Priesthood:

3 Therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in counsel, in the office which I have appointed unto you, in prayer

always, vocally and in thy heart, in public and in private, also in thy <sup>a</sup>ministry in proclaiming the gospel in the <sup>b</sup>land of the living, and among thy brethren.

4 And in doing these things thou wilt do the greatest <sup>a</sup>good unto thy fellow beings, and wilt promote the <sup>b</sup>glory of him who is your Lord.

5 Wherefore, be faithful; stand in the office which I have appointed unto you; <sup>a</sup>succor the <sup>b</sup>weak, lift up the hands which hang down, and <sup>c</sup>strengthen the <sup>d</sup>feeble knees.

6 And if thou art <sup>a</sup>faithful unto the end thou shalt have a <sup>b</sup>crown of <sup>c</sup>immortality, and eternal life in the <sup>d</sup>mansions which I have prepared in the house of my Father.

7 Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen.

### SECTION 82

*Revelation given to Joseph Smith the Prophet, in Independence, Jackson County, Missouri, April 26, 1832. The occasion was a council of high priests and elders of the Church. At the council, Joseph Smith was sustained as the President of the High Priesthood, to which office he had previously been ordained at a conference of high priests, elders, and members, at Amherst, Ohio, January 25, 1832 (see the heading to section 75). This revelation reiterates instructions given in an earlier revelation (section 78) to establish a firm—known as the United Firm (under Joseph Smith’s direction, the term “order” later replaced “firm”)—to govern the Church’s mercantile and publishing endeavors.*

1–4, Where much is given, much is required; 5–7, Darkness reigns in the world; 8–13, The Lord is bound when we do what He says; 14–18, Zion must increase in beauty and holiness; 19–24, Every man should seek the interest of his neighbor.

VERILY, verily, I say unto you, my servants, that inasmuch as you have <sup>a</sup>forgiven one another your trespasses, even so I, the Lord, forgive you.

2 Nevertheless, there are those among you who have sinned

81 1a D&C 68:15.

TG High Priest, Melchizedek Priesthood.

b D&C 35:22 (3–23);

107:17 (9, 17, 22).

3a TG Mission of Latter-day Saints.

b Ps. 27:13.

4a TG Good Works.

d Isa. 35:3.

6a TG Steadfastness.

b TG Exaltation.

c TG Immortality.

d John 14:2 (2–3);



“The keys of the priesthood are the right to preside and direct the affairs of the Church within a jurisdiction. Jesus Christ holds all the keys of the priesthood pertaining to His Church. He has conferred upon each of His Apostles all the keys that pertain to the kingdom of God on earth. The senior living Apostle, the President of the Church, is the only person on earth authorized to exercise all priesthood keys.”

*(Gospel Topics-“Priesthood”)*

*1–2, The keys of the kingdom are always held by the First Presidency; 3–7, If Frederick G. Williams is faithful in his ministry, he will have eternal life.*

VERILY, verily, I say unto you my servant Frederick G. Williams: Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a <sup>a</sup>high priest in my church, and a <sup>b</sup>counselor unto my servant Joseph Smith, Jun.;

2 Unto whom I have given the <sup>a</sup>keys of the kingdom, which belong always unto the <sup>b</sup>Presidency of the High Priesthood:

3 Therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in counsel, in the office which I have appointed unto you, in prayer

always, vocally and in thy heart, in public and in private, also in thy <sup>a</sup>ministry in proclaiming the gospel in the <sup>b</sup>land of the living, and among thy brethren.

4 And in doing these things thou wilt do the greatest <sup>a</sup>good unto thy fellow beings, and wilt promote the <sup>b</sup>glory of him who is your Lord.

5 Wherefore, be faithful; stand in the office which I have appointed unto you; <sup>a</sup>succor the <sup>b</sup>weak, lift up the hands which hang down, and <sup>c</sup>strengthen the <sup>d</sup>feeble knees.

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## SECTION 82

*Revelation given to Joseph Smith the Prophet, in Independence, Jackson County, Missouri, April 26, 1832. The occasion was a council of high*



For a time, early members of the Church referred to the office of high priest as the high priesthood. Over time, the use of the term high priesthood was understood to mean the Melchizedek Priesthood. In 1902 the First Presidency quoted the scripture passage stating that the “President of the High Priesthood of the Church” is “the Presiding High Priest over the High Priesthood of the Church” (D&C 107:65–66) and then declared, “It is well to remember that the term ‘High Priesthood,’ as frequently used, has reference to the Melchizedek Priesthood, in contradistinction to the ‘Lesser,’ or Aaronic Priesthood”

(“The Priesthood and Its Offices,” Improvement Era, May 1902, 551).

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## SECTION 82

*Revelation given to Joseph Smith the Prophet, in Independence, Jackson County, Missouri, April 26, 1832. The occasion was a council of high*





**“The counselors are not the president. In certain circumstances they may act in his behalf, but this is a delegated authority. ...**

**“[A counselor] is an assistant to his president. Regardless of the organization, the assignment of president is a heavy and burdensome one. ...**

**“As an assistant, the counselor is not the president. He does not assume responsibility and move out ahead of his president.**

**“In presidency meetings, each counselor is free to speak his mind on all issues that come before the presidency. However, it is the prerogative of the president to make the decision, and it is the duty of the counselors to back him in that decision. His decision then becomes their decision, regardless of their previous ideas. ...**

**“... Even the President of the Church, who is Prophet, Seer, and Revelator, and whose right and responsibility it is to make**





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**“... Even the President of the Church, who is Prophet, Seer, and Revelator, and whose right and responsibility it is to make judgment and direct the course of the Church, invariably consults with his counselors to determine their feelings. If there is a lack of unity, there follows an absence of action. Two counselors, working with a president, preserve a wonderful system of checks and balances. They become a safeguard that is seldom, if ever, in error and affords great strength of leadership”**

*(President Gordon B. Hinckley, “In ... Counsellors There Is Safety,” Oct 1990 GC, Ensign, Nov. 1990, 49–50).*



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## SECTION 82

*Revelation given to Joseph Smith the Prophet, in Independence, Jackson County, Missouri, April 26, 1832. The occasion was a council of high*





“There is a phrase used four times in the standard works which has always intrigued me. It is the expression ‘feeble knees.’

“By definition, feeble means weak, not strong, without force, easily broken, frail.

“When Frederick G. Williams was called to be a counselor to Joseph Smith, he was given this charge: ‘Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees.’ (D&C 81:5.)

“Coupled with the word strengthen, which is to make or become stronger, the phrase led me to contemplate the meaning of these words.

“Early on, I assumed ‘feeble knees’ meant weak or exhausted. However, the context of its use in Isaiah (see Isa. 35:3-4) suggests that it may have a somewhat richer





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“Early on, I assumed ‘feeble knees’ meant weak or exhausted. However, the context of its use in Isaiah (see Isa. 35:3–4) suggests that it may have a somewhat richer meaning, something more like fearful. ...

“In Doctrine and Covenants 81:5, the verse might be interpreted as the Lord’s urging Frederick G. Williams to provide strength to the weak (‘succor the weak’), provide encouragement to those who are exhausted or discouraged (‘lift up the hands which hang down’), and to give courage and strength to those with feeble knees and fearful hearts”

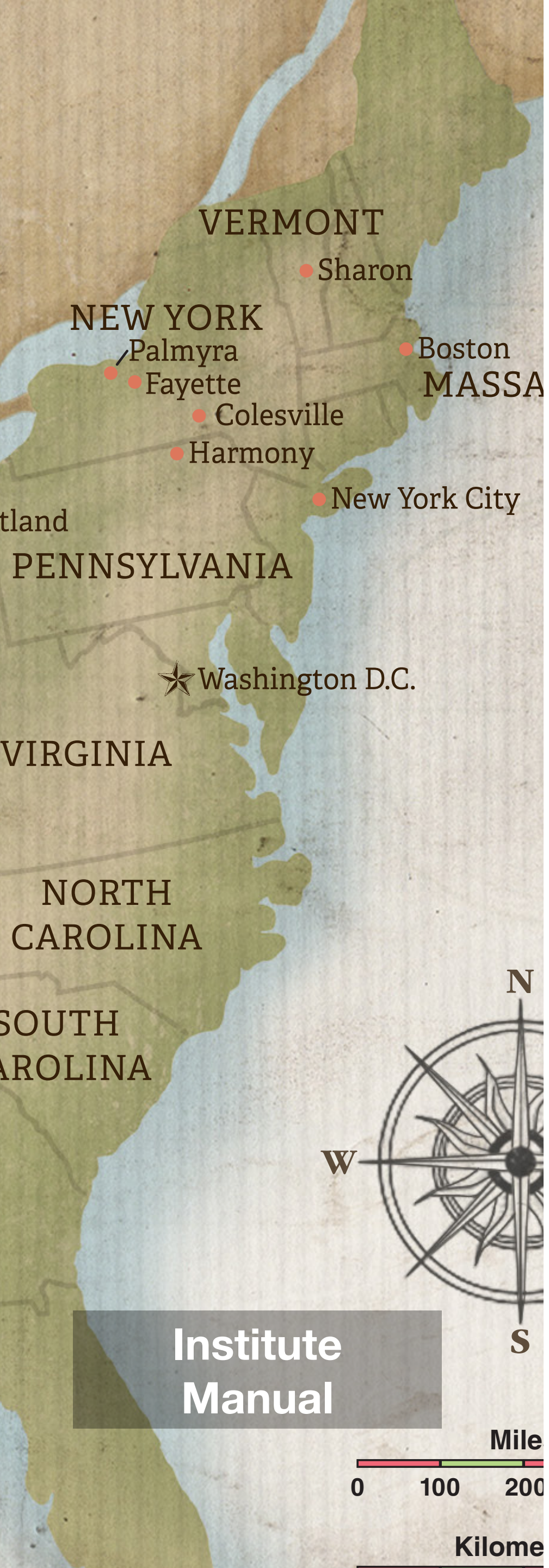
*(Elder Marvin J. Ashton, “Strengthen the Feeble Knees,” Oct 1991 GC, Ensign, Nov. 1991, 70).*



**Doctrine  
Covenants & 82**



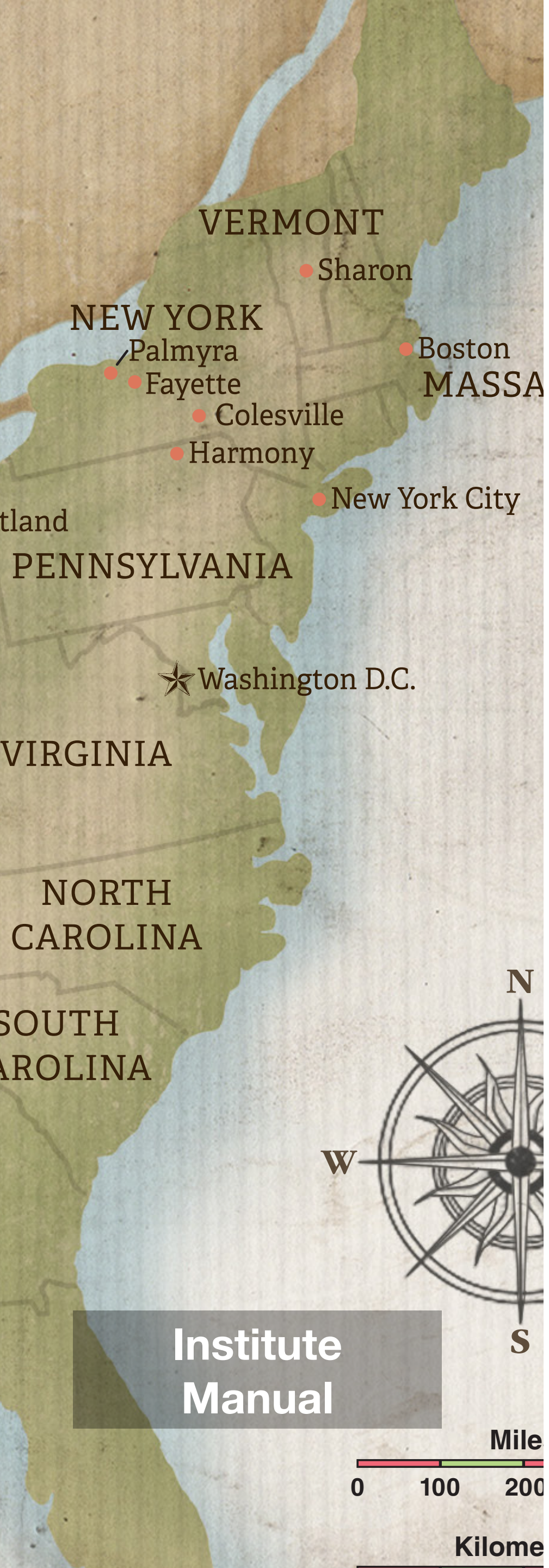




In 1832 the Church had two centers of growing membership: one in Kirtland, Ohio, and one in Jackson County, Missouri. To assist needy Saints and to generate revenue that could be used to purchase land in Zion (Jackson County) and publish the revelations, a storehouse was established in each location (see D&C 57:8–10; 72:8–10). In November 1831, the Lord appointed a group of Church leaders to be “stewards over the revelations and commandments” (D&C 70:3) and see to their publication. Later, the Lord commanded that a “firm” be organized to manage the literary and mercantile endeavors of the Church (see the section headings to D&C 78 and D&C 82).

As recorded in Doctrine and Covenants 78, Joseph Smith, Newel K. Whitney, and Sidney Rigdon were commanded to travel to Independence, Missouri, and counsel with Church leaders there. Before their departure, however, the Prophet Joseph Smith and Sidney Rigdon were violently taken from their homes in Hiram, Ohio, and brutally beaten in the middle of the night of March 24–25, 1832. The mob of local residents, including some former





Before their departure, however, the Prophet Joseph Smith and Sidney Rigdon were violently taken from their homes in Hiram, Ohio, and brutally beaten in the middle of the night of March 24–25, 1832. The mob of local residents, including some former Church members, covered Joseph’s body in tar and feathers in an effort to humiliate him. A few days later, perhaps partially because of exposure to the cold air on that night when the mobbers burst into their home, Joseph and Emma Smith’s 10-month-old adopted son, Joseph Murdock Smith, died.

To fulfill the Lord’s commandment to counsel with Church leaders in Missouri, the Prophet and others left Hiram, Ohio, on April 1, 1832, and made the nearly 900-mile journey to Independence, Missouri, arriving on April 24, 1832. As the Church leaders from Ohio assembled with those in Missouri in a council meeting held on April 26, 1832, the Prophet Joseph Smith dictated the revelation recorded in Doctrine and Covenants 82. This revelation was not published in the Book of Commandments but was included, using pseudonyms, or substitute names, in the 1835 edition of the Doctrine and Covenants.



If Frederick G. Williams is faithful in his ministry, he will have eternal life.

VERILY, verily, I say unto you my servant Frederick G. Williams: Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a <sup>a</sup>high priest in my church, and a <sup>b</sup>counselor unto my servant Joseph Smith, Jun.;

2 Unto whom I have given the <sup>a</sup>keys of the kingdom, which belong always unto the <sup>b</sup>Presidency of the High Priesthood:

3 Therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in counsel, in the office which I have appointed unto you, in prayer

<sup>a</sup>ministry in proclaiming the gospel in the <sup>b</sup>land of the living, and among thy brethren.

4 And in doing these things thou wilt do the greatest <sup>a</sup>good unto thy fellow beings, and wilt promote the <sup>b</sup>glory of him who is your Lord.

5 Wherefore, be faithful; stand in the office which I have appointed unto you; <sup>a</sup>succor the <sup>b</sup>weak, lift up the hands which hang down, and <sup>c</sup>strengthen the <sup>a</sup>feeble knees.

6 And if thou art <sup>a</sup>faithful unto the end thou shalt have a <sup>b</sup>crown of <sup>c</sup>immortality, and eternal life in the <sup>a</sup>mansions which I have prepared in the house of my Father.

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1–4, Where much is given, much is required; 5–7, Darkness reigns in the world; 8–13, The Lord is bound when we do what He says; 14–18, Zion must increase in beauty and holiness; 19–24, Every man should seek the interest of his neighbor.

VERILY, verily, I say unto you, my servants, that inasmuch as you have <sup>a</sup>forgiven one another your trespasses, even so I, the Lord, forgive you.

2 Nevertheless, there are those among you who have sinned

81 1a D&C 68:15.  
TG High Priest,

107:17 (9, 17, 22).  
3a TG Mission of

d Isa. 35:3.  
6a TG Steadfastness.

exceedingly; yea, even <sup>a</sup>all of you have sinned; but verily I say unto you, beware from henceforth, and <sup>b</sup>refrain from sin, lest sore judgments fall upon your heads.

3 For of him unto whom <sup>a</sup>much is <sup>b</sup>given much is <sup>c</sup>required; and he who <sup>a</sup>sins against the greater <sup>e</sup>light shall <sup>f</sup>receive the greater <sup>g</sup>condemnation.

4 Ye call upon my name for <sup>a</sup>revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and <sup>b</sup>justice and judgment are the penalty which is affixed unto my law.

5 Therefore, what I say unto one I say unto all: <sup>a</sup>Watch, for the <sup>b</sup>adversary <sup>c</sup>spreadeth his dominions, and <sup>d</sup>darkness reigneth;

6 And the anger of God kindleth against the inhabitants of the earth; and <sup>a</sup>none doeth good, for all have gone out of the <sup>b</sup>way.

7 And now, verily I say unto you, I, the Lord, will not lay any <sup>a</sup>sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the <sup>b</sup>former sins return, saith the Lord your God.

8 And again, I say unto you, I give unto you a <sup>a</sup>new commandment, that you may understand my will concerning you;

9 Or, in other words, I give unto you directions how you may <sup>a</sup>act before me, that it may <sup>b</sup>turn to you for your salvation.

10 I, the Lord, am <sup>a</sup>bound when ye do what I say; but when ye do not what I say, ye have no <sup>b</sup>promise.

11 Therefore, verily I say unto you, that it is expedient for my servants Edward Partridge and Newel K. Whitney, A. Sidney Gilbert and Sidney Rigdon, and my servant Joseph Smith, and John Whitmer and Oliver Cowdery, and W. W. Phelps and Martin Harris to be bound <sup>a</sup>together by a bond and covenant that cannot be <sup>b</sup>broken by transgression, except judgment shall immediately follow, in your several <sup>c</sup>stewardships—

12 To manage the affairs of the poor, and all things pertaining to the bishopric <sup>a</sup>both in the land of Zion and in the land of Kirtland;

13 For I have consecrated the land of Kirtland in mine own due time for the benefit of the saints of the Most High, and for a <sup>a</sup>stake to Zion.

14 For <sup>a</sup>Zion must increase in <sup>b</sup>beauty, and in <sup>c</sup>holiness; her borders must be enlarged; her <sup>a</sup>stakes must be strengthened; yea, verily I say

2a Rom. 3:23.  
b TG Abstain.  
3a Luke 12:48;  
James 4:17.  
TG Accountability;  
Talents.

b TG God, Justice of;  
Justice.  
5a TG Watch.  
b TG Devil.  
c Isa. 60:2;  
D&C 38:11 (11–12).

10a Josh. 23:14;  
1 Kgs. 8:23;  
Ps. 97:10; 145:20 (1–21);  
Prov. 12:2;  
1 Ne. 17:35 (33–35);  
D&C 1:37 (37–38); 58:31;



acknowledge  
him, and also  
thou art faith-  
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In the house of my Father.  
7 Behold, and lo, these are the  
words of Alpha and Omega, even  
Jesus Christ. Amen.

## SECTION 82

*Joseph Smith the Prophet, in Independence, Jackson April 26, 1832. The occasion was a council of high of the Church. At the council, Joseph Smith was sus- dent of the High Priesthood, to which office he had dained at a conference of high priests, elders, and rst, Ohio, January 25, 1832 (see the heading to sec- ation reiterates instructions given in an earlier reve- o establish a firm—known as the United Firm (under ection, the term “order” later replaced “firm”)—to s mercantile and publishing endeavors.*

s given, much is  
ness reigns in the  
d is bound when  
4–18, Zion must  
l holiness; 19–24,  
ek the interest of

VERILY, verily, I say unto you, my  
servants, that inasmuch as you  
have <sup>a</sup> forgiven one another your  
trespasses, even so I, the Lord, for-  
give you.

2 Nevertheless, there are those  
among you who have sinned

107:17 (9, 17, 22).  
3a TG Mission of

d Isa. 35:3.  
6a TG Steadfastness.

exceedingly; yea, even <sup>a</sup>all of you  
have sinned; but verily I say unto  
you, beware from henceforth, and  
<sup>b</sup>refrain from sin, lest sore judg-  
ments fall upon your heads.

3 For of him unto whom <sup>a</sup>much is  
<sup>b</sup>given much is <sup>c</sup>required; and he who  
<sup>d</sup>sins against the greater <sup>e</sup>light shall  
<sup>f</sup>receive the greater <sup>g</sup>condemnation.

4 Ye call upon my name for <sup>a</sup>reve-  
lations, and I give them unto you;  
and inasmuch as ye keep not my  
sayings, which I give unto you, ye  
become transgressors; and <sup>b</sup>justice  
and judgment are the penalty which  
is affixed unto my law.

5 Therefore, what I say unto one  
I say unto all: <sup>a</sup>Watch, for the <sup>b</sup>ad-  
versary <sup>c</sup>spreadeth his dominions,  
and <sup>d</sup>darkness reigneth;

6 And the anger of God kindleth  
against the inhabitants of the earth;  
and <sup>a</sup>none doeth good, for all have  
gone out of the <sup>b</sup>way.

7 And now, verily I say unto you,  
I, the Lord, will not lay any <sup>a</sup>sin to  
your charge: go your ways and sin

9 Or, in other  
you direction  
before me, tha  
for your salva

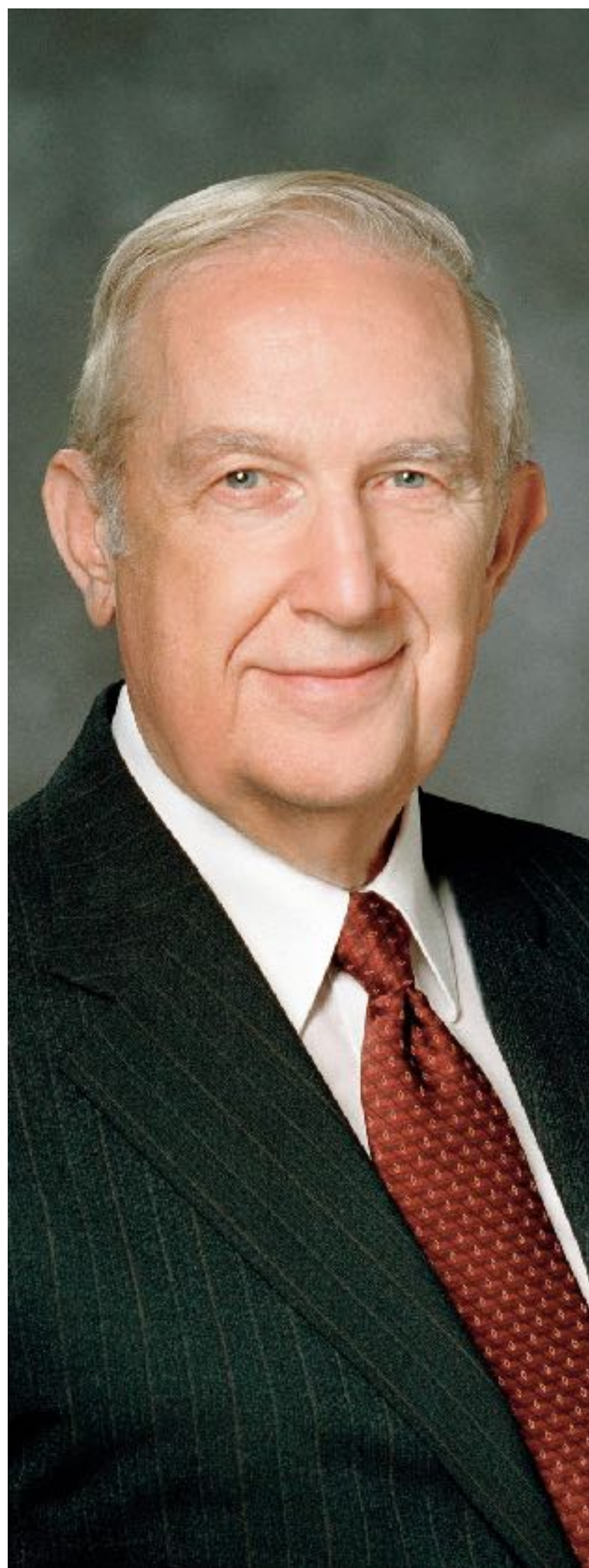
10 I, the Lord  
ye do what I  
not what I say

11 Therefore  
that it is expe  
Edward Part  
Whitney, A.  
Sidney Rigde  
Joseph Smith  
and Oliver C  
Phelps and  
bound <sup>a</sup>toget  
covenant that  
transgression,  
immediately  
<sup>c</sup>stewardships

12 To man  
the poor, and  
ing to the bi  
land of Zion  
Kirtland;

13 For I ha  
land of Kirtla





**“You may be carrying a heavy burden of feeling injured by another who has seriously offended you. Your response to that offense may have distorted your understanding so that you feel justified in waiting for that individual to ask forgiveness so that the pain can leave. The Savior dispelled any such thought when He commanded:**

**“Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.**

**“I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men’ [D&C 64:9–10; see also Mark 11:25–26; Luke 6:37; Mosiah 26:29–32; 3 Ne. 13:14–15].**

**“Don’t carry the burden of offense any longer. Genuinely ask forgiveness of one that has offended you, even when you consider you have done no wrong. That effort will assuredly bring you peace and will likely begin the healing of serious misunderstandings”**

*(Elder Richard G. Scott, “To Be Free of Heavy Burdens,” Oct 2002 GC, Ensign or Liahona, Nov. 2002, 88).*



exceedingly; yea, even <sup>a</sup>all of you have sinned; but verily I say unto you, beware from henceforth, and <sup>b</sup>refrain from sin, lest sore judgments fall upon your heads.

3 For of him unto whom <sup>a</sup>much is <sup>b</sup>given much is <sup>c</sup>required; and he who <sup>d</sup>sins against the greater <sup>e</sup>light shall <sup>f</sup>receive the greater <sup>g</sup>condemnation.

4 Ye call upon my name for <sup>a</sup>revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and <sup>b</sup>justice and judgment are the penalty which is affixed unto my law.

5 Therefore, what I say unto one I say unto all: <sup>a</sup>Watch, for the <sup>b</sup>adversary <sup>c</sup>spreadeth his dominions, and <sup>d</sup>darkness reigneth;

6 And the anger of God kindleth against the inhabitants of the earth; and <sup>a</sup>none doeth good, for all have gone out of the <sup>b</sup>way.

7 And now, verily I say unto you, I, the Lord, will not lay any <sup>a</sup>sin to your charge; go your ways and sin

9 Or, in other words, I give unto you directions how you may <sup>a</sup>act before me, that it may <sup>b</sup>turn to you for your salvation.

10 I, the Lord, am <sup>a</sup>bound when ye do what I say; but when ye do not what I say, ye have no <sup>b</sup>promise.

11 Therefore, verily I say unto you, that it is expedient for my servants Edward Partridge and Newel K. Whitney, A. Sidney Gilbert and Sidney Rigdon, and my servant Joseph Smith, and John Whitmer and Oliver Cowdery, and W. W. Phelps and Martin Harris to be bound <sup>a</sup>together by a bond and covenant that cannot be <sup>b</sup>broken by transgression, except judgment shall immediately follow, in your several <sup>c</sup>stewardships—

12 To manage the affairs of the poor, and all things pertaining to the bishopric <sup>a</sup>both in the land of Zion and in the land of Kirtland;

13 For I have consecrated the land of Kirtland in mine own due





**“As members of The Church of Jesus Christ of Latter-day Saints, having a witness of His reality not only from the Bible but also from the Book of Mormon; knowing His priesthood has been restored to the earth; having made sacred covenants to follow Him and received the gift of the Holy Ghost; having been endowed with power in His holy temple; and being part of preparing for His glorious return to the earth, we cannot compare what we are to be with those who have not yet received these truths. ‘Unto whom much is given much is required’ [D&C 82:3]”**

*(Elder Neil L. Andersen, “Never Leave Him,” Oct 2010 GC, Ensign or Liahona, Nov. 2010, 41).*



exceedingly; yea, even <sup>a</sup>all of you have sinned; but verily I say unto you, beware from henceforth, and <sup>b</sup>refrain from sin, lest sore judgments fall upon your heads.

3 For of him unto whom <sup>a</sup>much is <sup>b</sup>given much is <sup>c</sup>required; and he who <sup>d</sup>sins against the greater <sup>e</sup>light shall <sup>f</sup>receive the greater <sup>g</sup>condemnation.

4 Ye call upon my name for <sup>a</sup>revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and <sup>b</sup>justice and judgment are the penalty which is affixed unto my law.

5 Therefore, what I say unto one I say unto all: <sup>a</sup>Watch, for the <sup>b</sup>adversary <sup>c</sup>spreadeth his dominions, and <sup>d</sup>darkness reigneth;

6 And the anger of God kindleth against the inhabitants of the earth; and <sup>a</sup>none doeth good, for all have gone out of the <sup>b</sup>way.

7 And now, verily I say unto you, I, the Lord, will not lay any <sup>a</sup>sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the <sup>b</sup>former sins return, saith the Lord your God.

8 And again, I say unto you, I give unto you a <sup>a</sup>new commandment, that you may understand my will concerning you;

9 Or, in other words, I give unto you directions how you may <sup>a</sup>act before me, that it may <sup>b</sup>turn to you for your salvation.

10 I, the Lord, am <sup>a</sup>bound when ye do what I say; but when ye do not what I say, ye have no <sup>b</sup>promise.

11 Therefore, verily I say unto you, that it is expedient for my servants Edward Partridge and Newel K. Whitney, A. Sidney Gilbert and Sidney Rigdon, and my servant Joseph Smith, and John Whitmer and Oliver Cowdery, and W. W. Phelps and Martin Harris to be bound <sup>a</sup>together by a bond and covenant that cannot be <sup>b</sup>broken by transgression, except judgment shall immediately follow, in your several <sup>c</sup>stewardships—

12 To manage the affairs of the poor, and all things pertaining to the bishopric <sup>a</sup>both in the land of Zion and in the land of Kirtland;

13 For I have consecrated the land of Kirtland in mine own due time for the benefit of the saints of the Most High, and for a <sup>a</sup>stake to Zion.

14 For <sup>a</sup>Zion must increase in <sup>b</sup>beauty, and in <sup>c</sup>holiness; her borders must be enlarged; her <sup>d</sup>stakes must be strengthened; yea, verily I say

**“When we turn from the commandments the Lord has given unto us for our guidance then we do not have a claim upon His blessings. ...**

**“Keep the commandments. Walk in the light. Endure to the end. Be true to every covenant and obligation, and the Lord will bless you beyond your fondest dreams”**

*(Teachings of Presidents of the Church: Joseph Fielding Smith [2013], 232, 237).*





**President Gordon B. Hinckley spoke about the importance of Church-owned businesses:**

**“We have a few business interests. Not many. Most of these were begun in very early days when the Church was the only organization that could provide the capital that was needed to start certain business interests designed to serve the people in this remote area [such as banks, hospitals, and manufacturing]. We have divested ourselves long since of some of these where it was felt there was no longer a need. ...**

**“Some of these business interests directly serve the needs of the Church. For instance, our business is communication. We must speak with people across the world. We must speak at home to let our stand be known, and abroad to acquaint others with our work. And so we own a newspaper, the Deseret News, the oldest business institution in Utah.**

**“We likewise own television and radio stations. These provide a**



home to let our stand be known, and abroad to acquaint others with our work. And so we own a newspaper, the Deseret News, the oldest business institution in Utah.

“We likewise own television and radio stations. These provide a voice in the communities which they serve. ...

“We have a real estate arm designed primarily to ensure the viability and the attractiveness of properties surrounding Temple Square. The core of many cities has deteriorated terribly. This cannot be said of Salt Lake City. ... With the beautiful grounds of Temple Square and the adjoining block to the east, we maintain gardens the equal of any in the world. ...

“Are these businesses operated for profit? Of course they are. They operate in a competitive world. They pay taxes. They are important citizens of this community. And they produce a profit, and from that profit comes the money which is used by The Church of Jesus Christ of Latter-day Saints Foundation to help with charitable and worthwhile causes in this community and abroad and, more particularly, to assist in the great humanitarian







They operate in a competitive world. They pay taxes. They are important citizens of this community. And they produce a profit, and from that profit comes the money which is used by The Church of Jesus Christ of Latter-day Saints Foundation to help with charitable and worthwhile causes in this community and abroad and, more particularly, to assist in the great humanitarian efforts of the Church.

“These businesses contribute one-tenth of their profit to the Foundation. The Foundation cannot give to itself or to other Church entities, but it can use its resources to assist other causes, which it does so generously. Millions of dollars have been so distributed. Thousands upon thousands have been fed. They have been supplied with medicine. They have been supplied with clothing and shelter in times of great emergency and terrible distress. How grateful I feel for the beneficence of this great Foundation which derives its resources from the business interests of the Church” (“Why We Do Some of the Things We Do,” Oct 1999 GC, Ensign, Nov. 1999, 53).



unto you, Zion must <sup>e</sup>arise and put on her <sup>f</sup>beautiful garments.

15 Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

16 Behold, here is <sup>a</sup>wisdom also in me for your good.

17 And you are to be <sup>a</sup>equal, or in other words, you are to have equal <sup>b</sup>claims on the <sup>c</sup>properties, for the benefit of <sup>d</sup>managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

18 And all this for the benefit of the church of the living God, that every man may <sup>a</sup>improve upon his <sup>b</sup>talent, that every man may <sup>c</sup>gain other <sup>d</sup>talents, yea, even an hundred fold, to be cast into the Lord's <sup>e</sup>storehouse, to become the common <sup>f</sup>property of the whole church—

19 <sup>a</sup>Every man seeking the inter-

est of his <sup>b</sup>neighbor, and doing all things with an <sup>c</sup>eye single to the glory of God.

20 This order I have appointed to be an <sup>a</sup>everlasting <sup>b</sup>order unto you, and unto your successors, inasmuch as you sin not.

21 And the soul that sins against this covenant, and <sup>a</sup>hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the <sup>b</sup>buffetings of Satan until the day of redemption.

22 And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the <sup>a</sup>mammon of unrighteousness, and they will not destroy you.

23 Leave judgment alone with me, for it is mine and I will <sup>a</sup>repay. Peace be with you; my blessings continue with you.

24 For even yet the <sup>a</sup>kingdom is yours, and shall be forever, if you fall not from your <sup>b</sup>steadfastness. Even so. Amen.

(Church History Topics: United Firm)

In some editions of the Doctrine and Covenants, the “United Firm” was called the “United Order,” and code names were inserted in the place of the members’ names. In addition, language about the firm’s purpose was changed so that it referred more generically to caring for the poor. This was done to protect the identity of the firm’s members and to keep its purposes confidential. The names of the individuals were restored to the Doctrine and Covenants in the 1980s, but the word order is still used instead of firm in sections 78, 82, 92, 96, and 104. This has led some to confuse the firm with the united order, a system for living the law of consecration established later by Brigham Young in Utah.



**Doctrine  
Covenants**

**&**



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every man may <sup>a</sup>improve upon his <sup>b</sup>talent, that every man may <sup>c</sup>gain other <sup>d</sup>talents, yea, even an hundred fold, to be cast into the Lord's <sup>e</sup>storehouse, to become the common <sup>f</sup>property of the whole church—

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23 Leave judgment alone with me, for it is mine and I will <sup>a</sup>repay. Peace be with you; my blessings continue with you.

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## SECTION 83

*Revelation given through Joseph Smith the Prophet, at Independence, Missouri, April 30, 1832. This revelation was received as the Prophet sat in council with his brethren.*

*1–4, Women and children have claim upon their husbands and fathers for their support; 5–6, Widows and orphans have claim upon the Church for their support.*

VERILY, thus saith the Lord, in addition to the <sup>a</sup>laws of the church concerning women and children, those who belong to the church, who have <sup>b</sup>lost their husbands or fathers:

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14e TG Israel, Restoration of.  
f Isa. 52:1;  
D&C 113:8 (7–8).

16c TG God, Wisdom of

e D&C 42:33 (33–34, 55);  
51:13; 119:1 (1–3).  
f D&C 42:30.

10c 1 Cor. 10:24

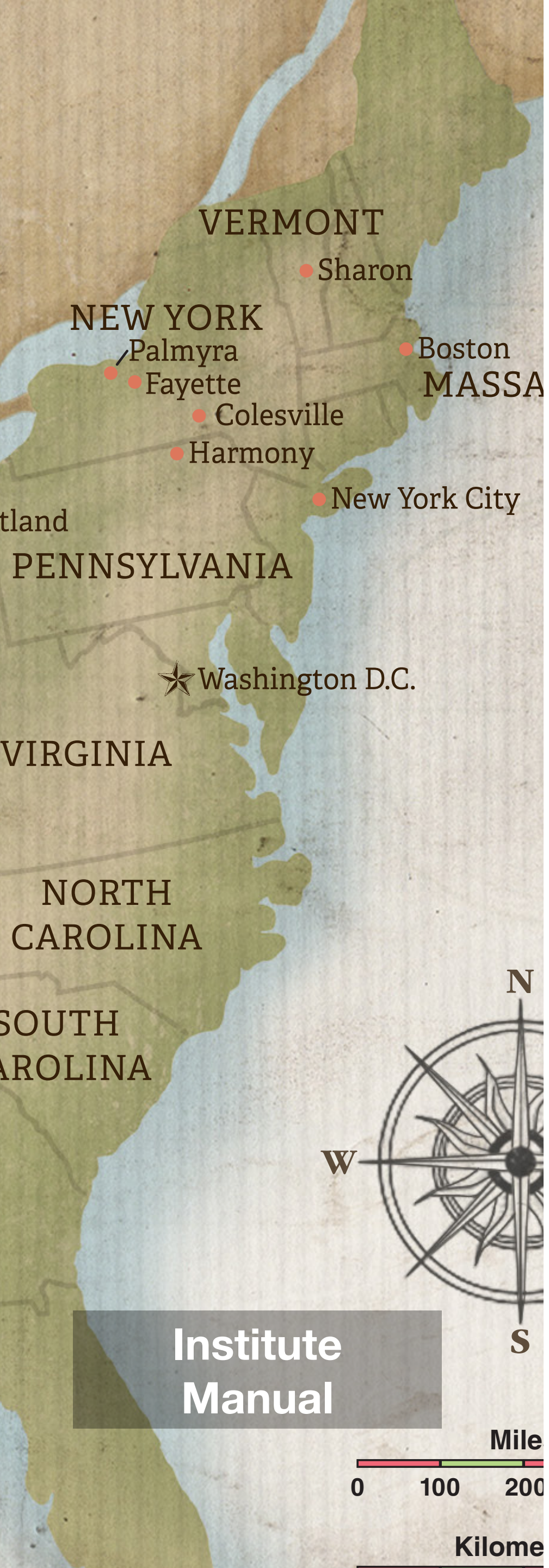
104:9 (8–10); 132:26.

22a Luke 16:9.

23a Rom. 12:19;

Morm. 3:15

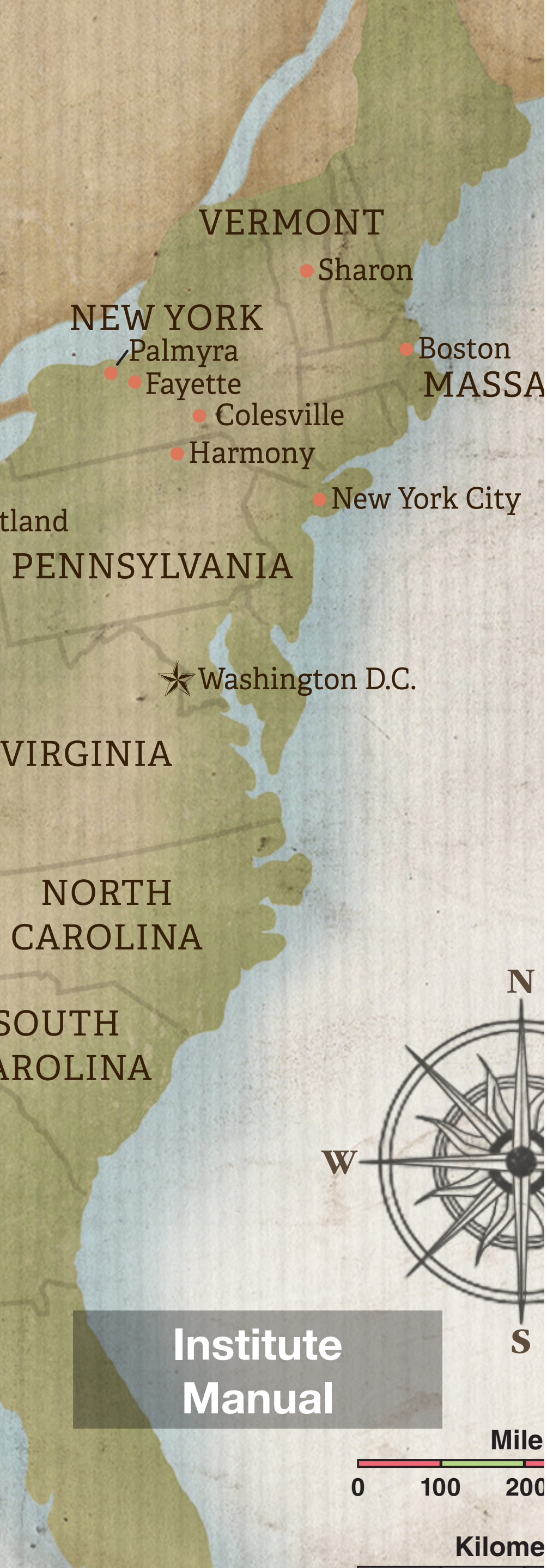




Some of the Saints who immigrated to Jackson County, Missouri, had settled in or near the town of Independence, while the majority of Church members lived in small settlements about 12 miles to the west in Kaw Township. After meeting with Church leaders in Independence on April 26–27, the Prophet Joseph Smith visited the Saints residing in Kaw Township, including those who had moved from Colesville, New York. The Prophet later recorded the following about his visit: “On the 28th and 29th [of April 1832] I visited the brethren ... in Kaw Township, twelve miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville Branch, in particular, rejoiced as the ancient Saints did with Paul. It is good to rejoice with the people of God. On the 30th I returned to Independence, and again sat in council with the brethren” (in *Manuscript History of the Church*, vol. A-1, page 213, [josephsmithpapers.org](http://josephsmithpapers.org); capitalization standardized).

At that April 30 meeting in Independence, Missouri, the Prophet received the revelation recorded in Doctrine and Covenants 83. At





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At that April 30 meeting in Independence, Missouri, the Prophet received the revelation recorded in Doctrine and Covenants 83. At the time, some of the Church members in Missouri were living according to the principles of consecration. During Joseph’s visit, it is possible that questions arose regarding the property rights of women following the death of their husbands, who had consecrated their property to the Church.



2 <sup>a</sup>Women have <sup>b</sup>claim on their husbands for their maintenance, until their <sup>c</sup>husbands are taken; and if they are not found transgressors they shall have fellowship in the church.

3 And if they are not faithful they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

4 All <sup>a</sup>children have claim upon

their <sup>b</sup>parents for their <sup>c</sup>maintenance until they are of age.

5 And after that, they have <sup>a</sup>claim upon the church, or in other words upon the Lord's <sup>b</sup>storehouse, if their parents have not wherewith to give them inheritances.

6 And the storehouse shall be kept by the consecrations of the church; and <sup>a</sup>widows and orphans shall be provided for, as also the <sup>b</sup>poor. Amen.

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## SECTION 84

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, September 22 and 23, 1832. During the month of September, elders had begun to return from their missions in the eastern states and to make reports of their labors. It was while they were together in this season of joy*





“Included among the women of the Church are those who have lost their husbands through abandonment, divorce, and death. Great is our obligation to you. ...

“... I hope that every woman who finds herself in [these kinds] of circumstances ... is ... blessed with an understanding and helpful bishop, with a Relief Society president who knows how to assist her, with home teachers who know where their duty lies and how to fulfill it, and with a host of ward members who are helpful without being intrusive”

*(President Gordon B. Hinckley, “Women of the Church,” Oct 1996 GC, Ensign, Nov. 1996, 68–69).*



“You who hold the priesthood have the responsibility, unless disabled, to provide temporal support for your wife and children. No man can shift the burden of responsibility to another, not even to his wife. The Lord has commanded that women and children have claim on their husbands and fathers for their maintenance (see D&C 83; 1 Tim. 5:8)”

*(President Howard W. Hunter, “Being a Righteous Husband and Father,” Oct 1994 GC, Ensign, Nov. 1994, 51).*

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DOCTRINE AND COVENANTS 83:2–84:2

2 <sup>a</sup>Women have <sup>b</sup>claim on their husbands for their maintenance, until their <sup>c</sup>husbands are taken; and if they are not found transgressors they shall have fellowship in the church.

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**“The Church and its members are commanded by the Lord to be self-reliant and independent. (See D&C 78:13–14.)**

**“The responsibility for each person’s social, emotional, spiritual, physical, or economic well-being rests first upon himself, second upon his family, and third upon the Church if he is a faithful member thereof.**

**“No true Latter-day Saint, while physically or emotionally able will voluntarily shift the burden of his own or his family’s well-being to someone else. So long as he can, under the inspiration of the Lord and with his own labors, he will supply himself and his family with the spiritual and temporal necessities of life. (See 1 Timothy 5:8.)”**

*(President Spencer W. Kimball, “Welfare Services: The Gospel in Action,” Oct 1977 GC, Ensign, Nov. 1977, 77–78).*