

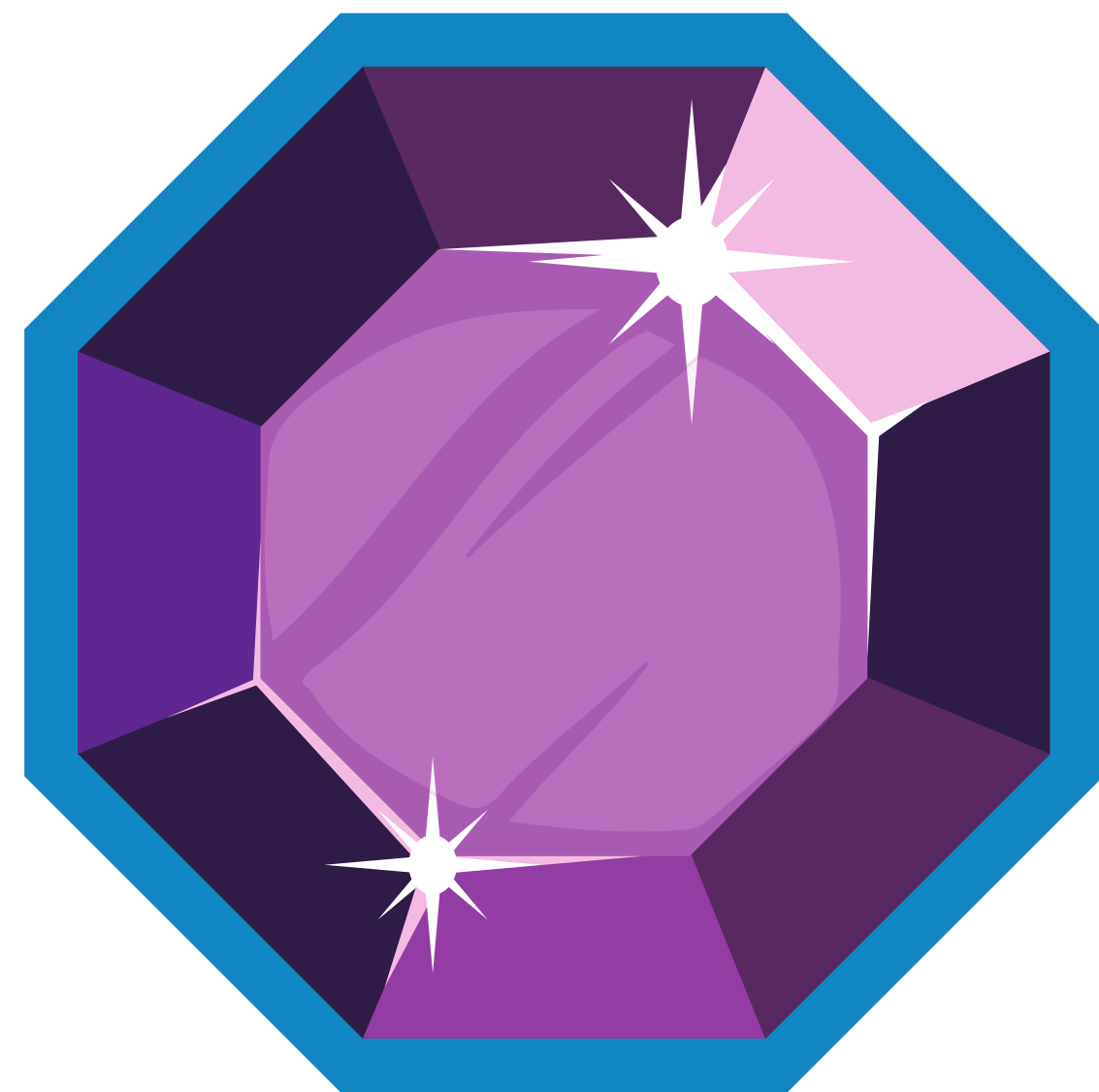
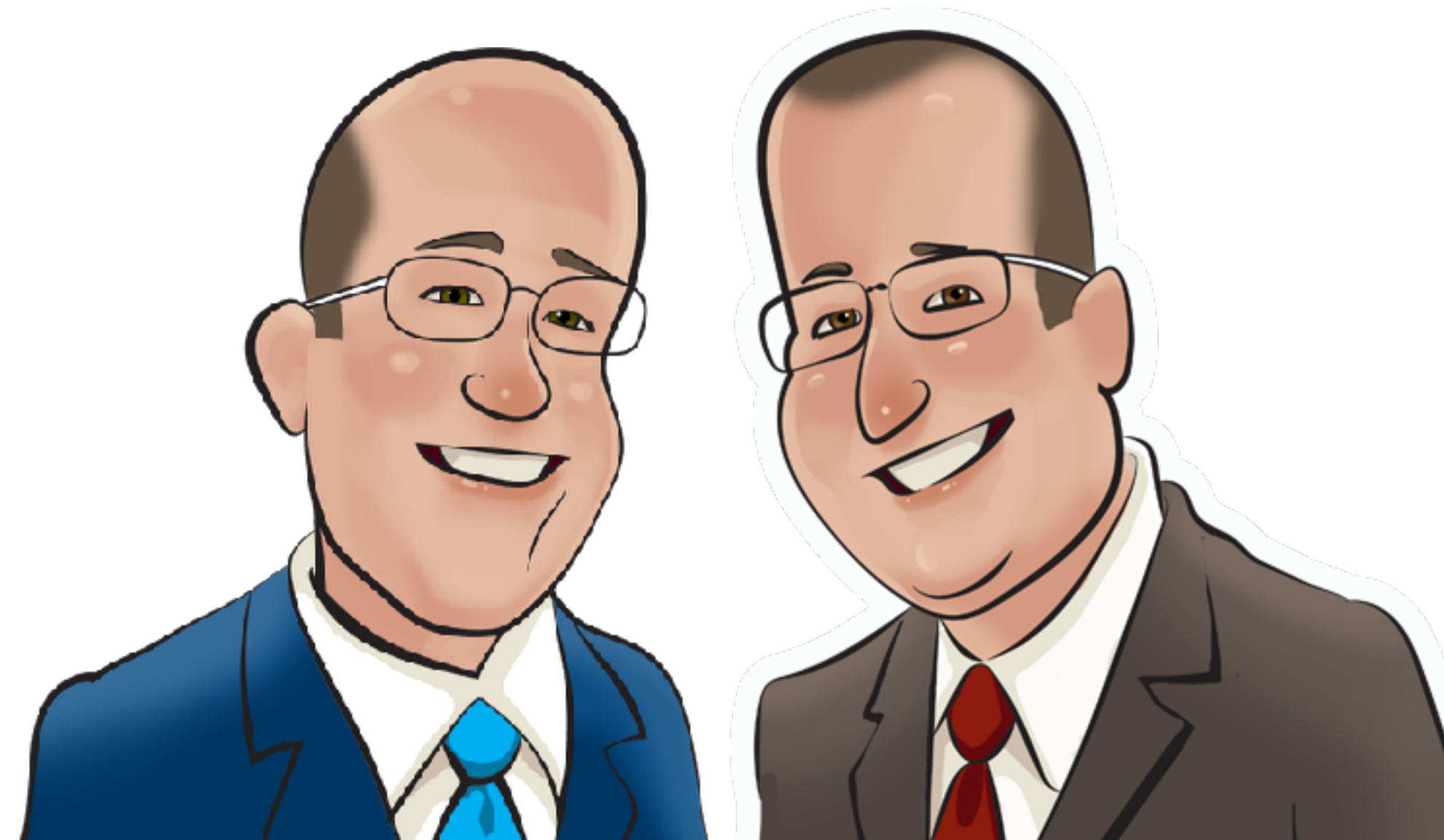


Come Follow Me 2021

D&C 84



S02E30



Scripture GEMS

1832

Jun

Sep

1833

NEW YORK

Sections Received:

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

Sec 84

Sec. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 54, 55, 56, 63, 64, 70, 72, 78, 84

Sec. 2, 19, 22, 23

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

Palmyra
Manchester
Fayette

Sec. 57

Harmony

Kirtland

Thompson

Sec. 75

Amherst

Hiram

PENNSYLVANIA

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

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

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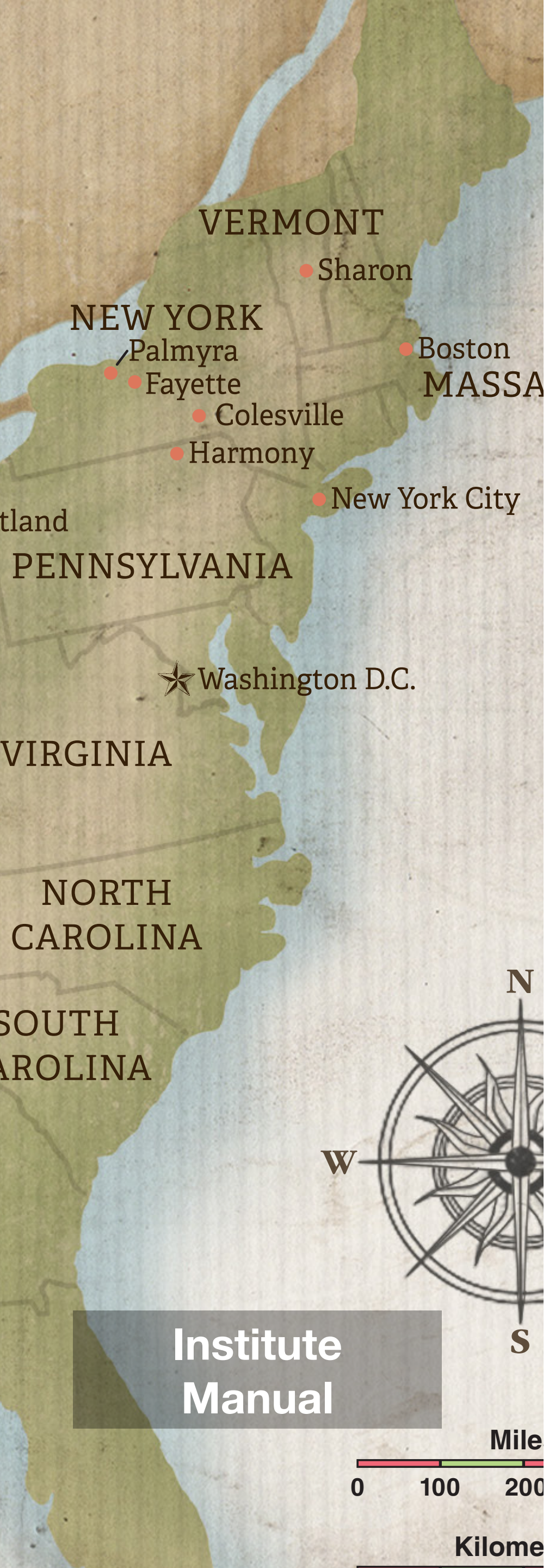
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Jackson County, MO

Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine
Covenants & 84**





During a conference of priesthood holders held in Amherst, Ohio, on January 25, 1832, a number of elders were called to preach the gospel in various locations in the United States (see D&C 75). In September 1832, some of these elders returned from their missions in the eastern states. Joseph and Emma Smith had just moved from the John and Alice (Elsa) Johnson home in Hiram, Ohio, to the living quarters in the Newel K. Whitney store in Kirtland, Ohio. When the missionaries returned to Kirtland, they reported their experiences, and the Prophet Joseph Smith rejoiced in their success. While the Prophet was with these elders on September 22, he inquired of the Lord and received revelation about the priesthood. The Prophet continued to receive instruction from the Lord the following day, September 23. This revelation, received over two days, is recorded in Doctrine and Covenants 84. Several individuals witnessed the Prophet Joseph Smith dictate the revelation. Doctrine and Covenants 84:1 suggests that six elders were present as the dictation began, but a note in an original handwritten copy of the revelation indicates that 10 high priests were present during the latter part of the revelation. (See *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 289–90.)

2 ^aWomen have ^bclaim on their husbands for their maintenance, until their ^chusbands 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 ^achildren have claim upon

their ^bparents for their ^cmaintenance until they are of age.

5 And after that, they have ^aclaim upon the church, or in other words upon the Lord's ^bstorehouse, if their parents have not wherewith to give them inheritances.

6 And the storehouse shall be kept by the consecrations of the church; and ^awidows and orphans shall be provided for, as also the ^bpoor. Amen.

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 that the following communication was received. The Prophet designated it a revelation on priesthood.

1–5, The New Jerusalem and the temple will be built in Missouri; 6–17, The line of priesthood from Moses to Adam is given; 18–25, The greater priesthood holds the key of the knowledge of God; 26–32, The lesser priesthood holds the key of the ministering of angels and of the preparatory gospel; 33–44, Men gain eternal life through the oath and covenant of the priesthood; 45–53, The Spirit of Christ enlightens men, and the world lies in sin; 54–61, The Saints must testify of those things they have received; 62–76, They are to preach the gospel, and signs will follow; 77–91, Elders are to go forth without purse or scrip, and the Lord will care for their needs; 92–97, Plagues and cursings await those who reject the gospel;

98–102, The new song of the redemption of Zion is given; 103–10, Let every man stand in his own office and labor in his own calling; 111–20, The Lord's servants are to proclaim the abomination of desolation of the last days.

A ^aREVELATION of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they ^bunited their hearts and ^clifted their voices on high.

2 Yea, the word of the Lord concerning his church, established in the last days for the ^arestoration of his people, as he has spoken by the mouth of his ^bprophets, and for the ^cgathering of his ^dsaints to stand upon ^eMount Zion, which shall be the city of ^fNew Jerusalem.

3 Which city shall be ^abuilt, beginning at the ^btemple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and ^cdedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

4 Verily this is the word of the Lord, that the city ^aNew Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which ^btemple shall be ^creared in this ^dgeneration.

5 For verily this generation shall not all ^apass away until an ^bhouse shall be built unto the Lord, and a ^ccloud shall rest upon it, which cloud shall be even the ^dglory of the Lord, which shall fill the house.

6 ^aAnd the ^bsons of Moses, according to the Holy Priesthood which he received under the ^chand of his father-in-law, ^dJethro;

7 And Jethro received it under the hand of Caleb;

8 And Caleb received it under the hand of Elihu;

9 And Elihu under the hand of Jeremy;

10 And Jeremy under the hand of Gad;

11 And Gad under the hand of Esaias;

12 And Esaias received it under the hand of God.

13 ^aEsaias also lived in the days of Abraham, and was blessed of him—

14 Which ^aAbraham received the priesthood from ^bMelchizedek, who received it through the lineage of his fathers, even till ^cNoah;

15 And from Noah till ^aEnoch, through the lineage of their fathers;

16 And from Enoch to ^aAbel, who was slain by the ^bconspiracy of his brother, who ^creceived the priesthood by the commandments of God, by the hand of his father ^aAdam, who was the first man—

17 Which ^apriesthood ^bcontinueth in the church of God in all generations, and is without ^cbeginning of days or end of years.

18 And the Lord confirmed a ^apriesthood also upon ^bAaron and his ^cseed, throughout all their generations, which priesthood also continueth and ^dabideth forever with the priesthood which is after the holiest order of God.

19 And this greater ^apriesthood administereth the gospel and holdeth the ^bkey of the ^cmysteries of

3a D&C 101:18; 103:11.

b D&C 57:3; 58:57;
97:10 (10–20);
124:51 (49–51).

c D&C 52:2.

4a D&C 45:66; Moses 7:62.
TG Mission of Latter-day
Saints.

b TG Temple.

c D&C 124:51 (49–54).

d Matt. 23:36; 24:34;

IS—M 1:34

b Lev. 8:13;

D&C 84:34 (18–41).

c TG Hands, Laying on of.
d Ex. 2:18 (16–18); 3:1; 18:1;
Num. 10:29.

TG Priesthood, History of.

13a D&C 76:100.

14a Abr. 1:3 (1–4, 19, 31).

b Gen. 14:18 (17–20);
JST Gen. 14:25–40 (Bible
Appendix);
Alma 13:14 (1–19).

Moses 6:7;

Abr. 2:9 (9, 11).

TG Priesthood,
Melchizedek.

b D&C 13; 90:3; 122:9;
124:130.

c Heb. 7:3.

18a TG Priesthood, History of.

b Ex. 40:15 (12–15);
Num. 16:40;
2 Chr. 26:18;
D&C 68:18;

President Joseph Fielding Smith wrote: “There have been various interpretations of the meaning of a generation. It is held by some that a generation is one hundred years; by others that it is one hundred and twenty years; by others that a generation as expressed in this and other scriptures has reference to a period of time which is indefinite. The Savior said: ‘An evil and adulterous generation seeketh after a sign.’ This did not have reference to a period of years, but to a period of wickedness. A generation may mean the time of this present dispensation.”

(Church History and Modern Revelation, 1:337.)

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11 And Esaias;

12 And the hand

13 ^aEsaias of Abraham him—

14 Which priesthood received his father

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16 And for was slain

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“The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed. ... He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood. ... These men held keys first on earth, and then in heaven.

“The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years”

(Teachings of Presidents of the Church: Joseph Smith, 104).



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 84:6–18.

After reading about how Moses received his priesthood authority, a priesthood holder in your family or a ministering brother could share his experience of being ordained to a priesthood office. If possible, he could share and discuss his priesthood line of authority. Why is it important that we can trace priesthood authority in the Church today back to the authority of Jesus Christ? To request a priesthood line of authority, send an email to

lineofauthority@ChurchofJesusChrist.org

11 And Gad under the hand of Esaias;

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the kingdom, even the key of the ^aknowledge of God.

20 Therefore, in the ^aordinances thereof, the power of ^bgodliness is manifest.

21 And without the ordinances thereof, and the ^aauthority of the priesthood, the power of godliness is ^bnot manifest unto men in the flesh;

22 For without this no ^aman can see the face of God, even the Father, and live.

23 Now this ^aMoses plainly taught to the children of Israel in the wilderness, and sought diligently to ^bsanctify his people that they might ^cbehold the face of God;

24 But they ^ahardened their hearts and could not endure his ^bpresence; therefore, the Lord in his ^cwrath, for his ^danger was kindled against them, swore that they should not ^eenter into his rest while in the wilderness, which rest is the fulness of his glory.

25 Therefore, he took ^aMoses out of their midst, and the Holy ^bPriesthood also;

26 And the lesser ^apriesthood continued, which priesthood holdeth the ^bkey of the ^cministering of angels and the ^dpreparatory gospel;

27 Which ^agospel is the gospel of

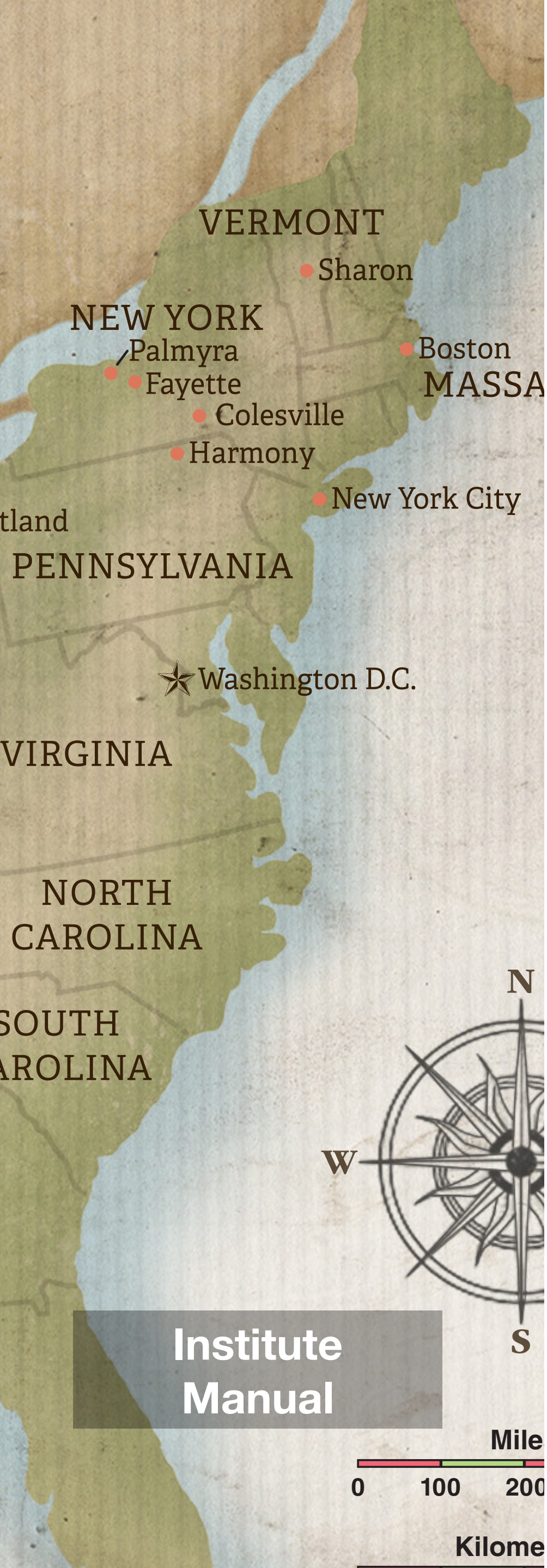
^brepentance and of ^cbaptism, and the ^dremission of sins, and the ^elaw of ^fcarnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until ^gJohn, whom God raised up, being ^hfilled with the Holy Ghost from his mother's womb.

28 For he was baptized while he was yet in his childhood, and was ^aordained by the angel of God at the time he was ^beight days old unto this power, to overthrow the kingdom of the Jews, and to ^cmake straight the way of the Lord before the face of his people, to prepare them for the ^dcoming of the Lord, in whose hand is given ^eall power.

29 And again, the ^aoffices of elder and bishop are necessary ^bappendages belonging unto the high priesthood.

30 And again, the offices of ^ateacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon ^bAaron and his sons.

31 Therefore, as I said ^aconcerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable ^boffering



Without the power of godliness, no man or woman can endure the presence of God. Moses saw God and spoke with Him face to face, and he said he would have “withered and died” had he not been “transfigured before [God]” (Moses 1:11). As recorded in Doctrine and Covenants 67, the Lord taught that only those “quickened by the Spirit of God” can see God’s face and abide His presence (see D&C 67:11–12). These accounts refer to transfiguration, a temporary change that has allowed righteous people in various dispensations to see God and live. However, Doctrine and Covenants 84:20–22 teaches of being sanctified—a lasting change to our fallen nature that comes through the ordinances and covenants of the Melchizedek Priesthood (see also D&C 67:10; 88:68; 93:1). The Lord taught Adam that “no unclean thing can dwell ... in his presence” (Moses 6:57). Only by receiving the ordinances through the power of the priesthood and keeping the associated covenants can we be cleansed from sin and become holy and pure like God. The Prophet Joseph Smith taught: “If you wish to go where God is, you must be like God, or possess the principles which God possesses” (Teachings: Joseph Smith, 72).

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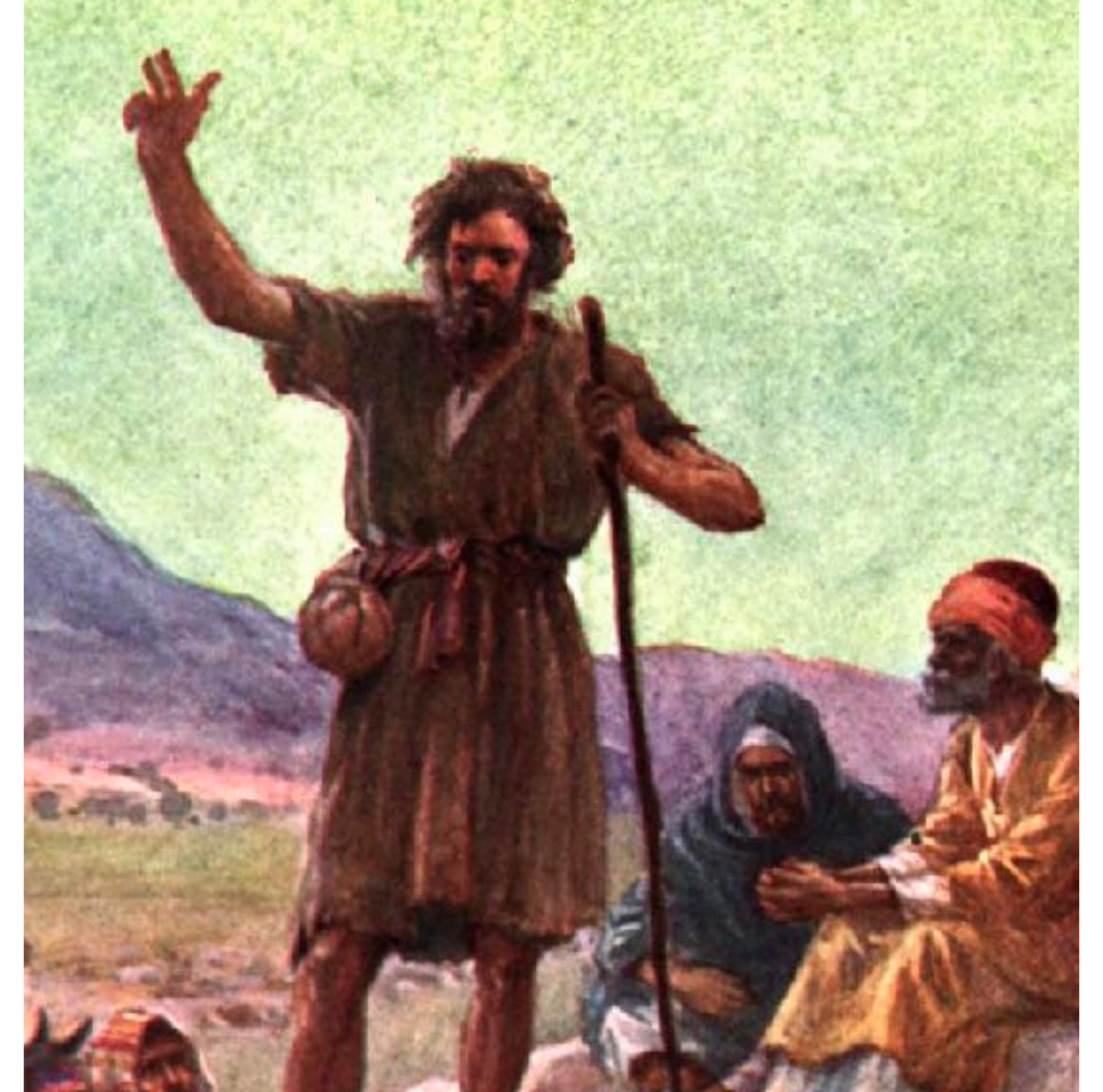
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“His ministry has operated in three dispensations: he was the last of the prophets under the law of Moses, he was the first of the New Testament prophets, and he brought the Aaronic Priesthood to the dispensation of the fulness of times.” (BD)

“The lesser portion of the gospel encompasses vital, saving truths and rests on the cornerstones of obedience and sacrifice. These truths school men and women, boys and girls in the fundamentals of righteousness. They consist of repentance, baptism, and observance of the law of carnal commandments unto the remission of sins. Carnal commandments are those that enable us to overcome the lusts, passions, and desires of our natural, or mortal, bodies and minds. ... This lesser portion of the gospel will nourish those who are new in the Church, lead back those who have strayed, help young people recognize and overcome the temptations and deceptions of the world. Without this preparation, the fulness of gospel blessings cannot be realized or enjoyed.

“The responsibility for administering this preparatory portion of the gospel is entrusted to the Aaronic Priesthood”

(Bishop Keith B. McMullin, “Behold the Man,” Oct 1997 GC, Ensign, Nov. 1997, 41).

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28 For he was baptized while he was yet in his childhood, and was a ordained by the angel of God at the time he was b eight days old unto this power, to overthrow the kingdom of the Jews, and to c make straight the way of the Lord before the face of his people, to prepare them for the d coming of the Lord, in whose hand is given e all power.

29 And again, the a offices of elder and bishop are necessary b appendages belonging unto the high priesthood.

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31 Therefore, as I said a concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable b offering

and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated c spot as I have appointed—

32 And the sons of Moses and of Aaron shall be filled with the a glory of the Lord, upon b Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my c church.

33 For whoso is a faithful unto the obtaining these two b priesthoods of which I have spoken, and the c magnifying their calling, are d sanctified by the Spirit unto the e renewing of their bodies.

34 They become the a sons of Moses and of Aaron and the b seed of c Abraham, and the church and kingdom, and the d elect of God.

35 And also all they who receive this priesthood a receive me, saith the Lord;

36 For he that receiveth my servants a receiveth me;

37 And he that a receiveth me receiveth my Father;

38 And he that receiveth my Father receiveth my Father's a kingdom; therefore b all that my Father hath shall be given unto him.

39 And this is according to the a oath and covenant which belongeth to the priesthood.

40 Therefore, all those who receive the a priesthood, receive this b oath and covenant of my Father, which he cannot break, neither can it be moved.

41 But whoso breaketh this a covenant after he hath received it, and altogether turneth therefrom, shall b not have forgiveness of sins in this world nor in the world to come.

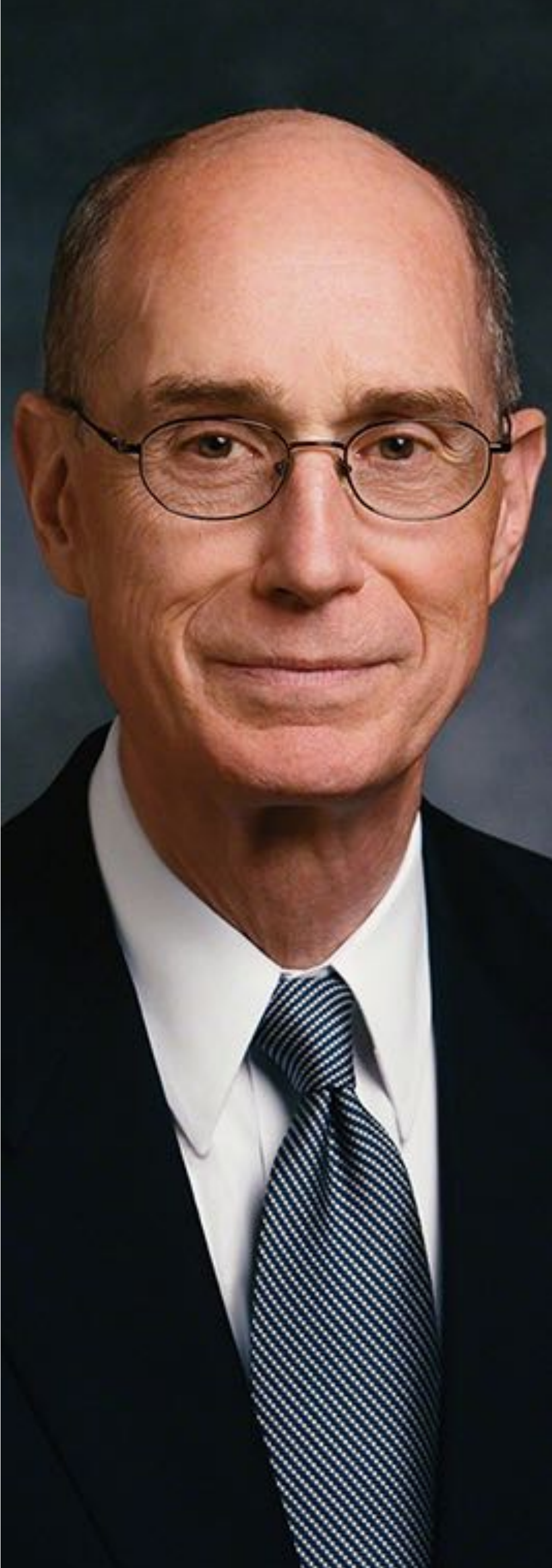
42 And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels a charge concerning you.

43 And I now give unto you a commandment to beware concerning yourselves, to give a diligent b heed to the words of eternal life.

44 For you shall a live by every word that proceedeth forth from the mouth of God.

45 For the a word of the Lord is truth, and whatsoever is truth is b light, and whatsoever is light is c Spirit, even the Spirit of Jesus Christ.

46 And the a Spirit giveth b light to



“Rising to the possibilities of the oath and covenant brings the greatest of all the gifts of God: eternal life. That is a purpose of the Melchizedek Priesthood. Through keeping the covenants as we receive the priesthood and renewing them in the temple ceremonies, we are promised by an oath made by our Heavenly Father, Elohim, that we will gain the fulness of His glory and live as He lives. We will have the blessing of being sealed in a family forever with the promise of eternal increase. ...

“... The very fact that you have been offered the oath and covenant is evidence that God has chosen you, knowing your power and capacity. He has known you since you were with Him in the spirit world. With His foreknowledge of your strength, He has allowed you to find the true Church of Jesus Christ and to be offered the priesthood. You can feel confidence because you have evidence of His confidence in you”

(President Henry B. Eyring, “Faith and the Oath and Covenant of the Priesthood,” Apr 2008 GC, Ensign or Liahona, May 2008, 61–62).



“The full blessings of the priesthood are received together as husband and wife or not at all.

“It is interesting that in the oath and covenant of the priesthood, the Lord uses the verbs *obtain* and *receive*. He does not use the verb ordain. It is in the temple that men and women—together—obtain and receive the blessings and power of both the Aaronic and Melchizedek Priesthoods”

(Elder Paul B. Pieper, “Revealed Realities of Mortality,” Ensign, Jan. 2016, 21).

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46 And the ^aSpirit giveth ^blight to

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world; and the Spirit enlighteneth
every man through the world, that
hearkeneth to the voice of the
Spirit.

47 And every one that hearkeneth
to the voice of the Spirit ^acometh
unto God, even the Father.

48 And the Father ^ateacheth him of
the covenant which he has ^brenewed
and confirmed upon you, which is
confirmed upon you for your sakes,
and not for your sakes only, but for
the sake of the ^cwhole world.

49 And the whole ^aworld lieth in
sin, and groaneth under ^bdarkness
and under the ^cbondage of sin.

50 And by this you may know they
are under the ^abondage of sin, be-
cause they come not unto me.

51 For whoso cometh not unto me
is under the ^abondage of sin.

52 And whoso receiveth not
my voice is not acquainted with ^amy
voice, and is not of me.

53 And by this you may know the
righteous from the wicked, and that
the whole ^aworld ^bgroaneth under
sin and darkness even now.

54 And your ^aminds in times past
have been ^bdarkened because of
^cunbelief, and because you have
treated ^alightly the things you
have received—

55 Which ^avanity and unbelief
have brought the whole church un-
der condemnation.

56 And this condemnation resteth
upon the children of ^aZion, even all.

57 And they shall remain under
this condemnation until they repent
and remember the new ^acovenant,
even the ^bBook of Mormon and the
^cformer commandments which I
have given them, not only to say,
but to ^ado according to that which
I have written—

58 That they may bring forth ^afruit
meet for their Father's kingdom; oth-
erwise there remaineth a ^bscourge
and judgment to be poured out
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59 For shall the children of the
kingdom ^apollute my holy land?
Verily, I say unto you, Nay.

60 Verily, verily, I say unto you who
now hear my ^awords, which are my
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you receive these things;

61 For I will ^aforgive you of your
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62 Therefore, ^ago ye into all the
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ye cannot go ye shall send, that the
testimony may go from you into all
the world unto every creature.

63 And as I said unto mine apos-
tles, even so I say unto you, for
you are mine ^aapostles, even God's

Mark 13:20;
D&C 29:7.
TG Election.

35a D&C 112:20.
36a Matt. 10:40 (40, 42).

Promise.
41a TG Apostasy of
Individuals.
b D&C 41:1; 42:18;
76:34; 132:27.

46c John 1:9; D&C 93:2.

54a TG Mind.

of Latter-day Saints.



“The Light of Christ is that divine power or influence that emanates from God through Jesus Christ [see Topical Guide, ‘Light of Christ’]. It gives light and life to all things. It prompts all rational individuals throughout the earth to distinguish truth from error, right from wrong. It activates your conscience [see Moroni 7:16]. Its influence can be weakened through transgression and addiction and restored through proper repentance. The Light of Christ is not a person. It is a power and influence that comes from God and when followed can lead a person to qualify for the guidance and inspiration of the Holy Ghost [see John 1:9; D&C 84:46–47]”

(Elder Richard G. Scott, “Peace of Conscience and Peace of Mind,” Oct 2004 GC, Ensign or Liahona, Nov. 2004, 15).

^cevery man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

47 And every one that hearkeneth to the voice of the Spirit ^acometh unto God, even the Father.

48 And the Father ^ateacheth him of the covenant which he has ^brenewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the ^cwhole world.

49 And the whole ^aworld lieth in sin, and groaneth under ^bdarkness and under the ^cbondage of sin.

50 And by this you may know they are under the ^abondage of sin, because they come not unto me.

51 For whoso cometh not unto me is under the ^abondage of sin.

52 And whoso receiveth not my voice is not acquainted with ^amy voice, and is not of me.

53 And by this you may know the righteous from the wicked, and that the whole ^aworld ^bgroaneth under sin and darkness even now.

54 And your ^aminds in times past have been ^bdarkened because of ^cunbelief, and because you have treated ^alightly the things you have received—

55 Which ^avanity and unbelief have brought the whole church under condemnation.

56 And this condemnation resteth upon the children of ^aZion, even all.

57 And they shall remain under this condemnation until they repent and remember the new ^acovenant, even the ^bBook of Mormon and the ^cformer commandments which I have given them, not only to say, but to ^ddo according to that which I have written—

58 That they may bring forth ^afruit meet for their Father's kingdom; otherwise there remaineth a ^bscourge and judgment to be poured out upon the children of Zion.

59 For shall the children of the kingdom ^apollute my holy land? Verily, I say unto you, Nay.

60 Verily, verily, I say unto you who now hear my ^awords, which are my voice, blessed are ye inasmuch as you receive these things;

61 For I will ^aforgive you of your sins with this commandment—that you remain ^bsteadfast in your minds in ^csolemnity and the spirit of prayer, in bearing ^atestimony to all the world of those things which are communicated unto you.

62 Therefore, ^ago ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

63 And as I said unto mine apostles, even so I say unto you, for you are mine ^aapostles, even God's

46c John 1:9; D&C 93:2.

47a Moro. 7:12 (12, 13).

54a TG Mind.

b TG Darkness, Spiritual.

of Latter-day Saints.

b D&C 90:36.

^cevery man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

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48 And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

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54 And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—

55 Which vanity and unbelief have brought the whole church under condemnation.

56 And this condemnation resteth upon the children of Zion, even all.

57 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—

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“...sometimes a speaker brings a jug of living water that has in it many gallons. And when he pours it out on the congregation, all the members have brought is a single cup and so that's all they take away. Or maybe they have their hands over the cups, and they don't get anything to speak of.

(Elder Bruce R. McConkie, “The Seven Deadly Heresies,” BYU Devotional, June 1, 1980)

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58 That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.

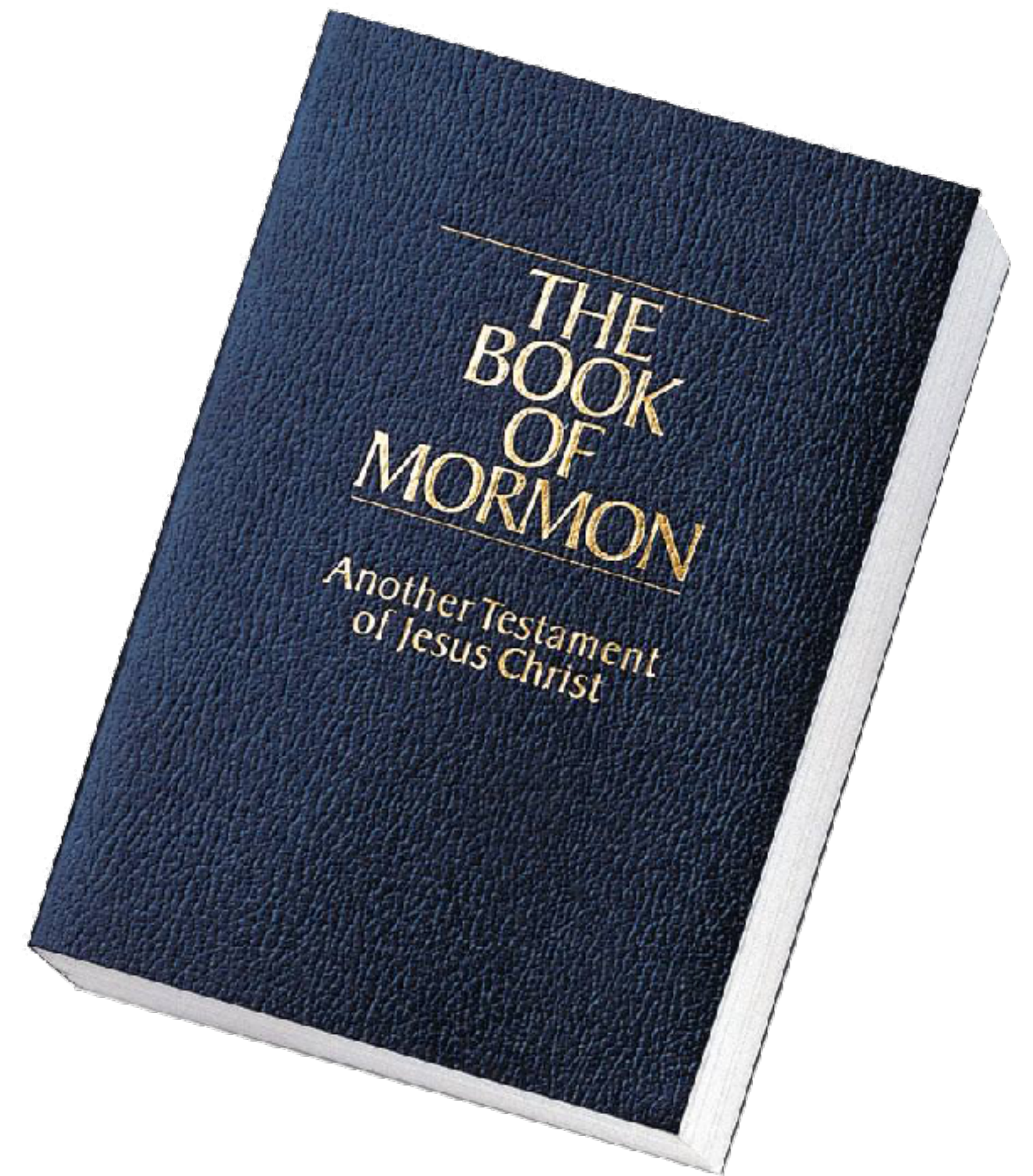
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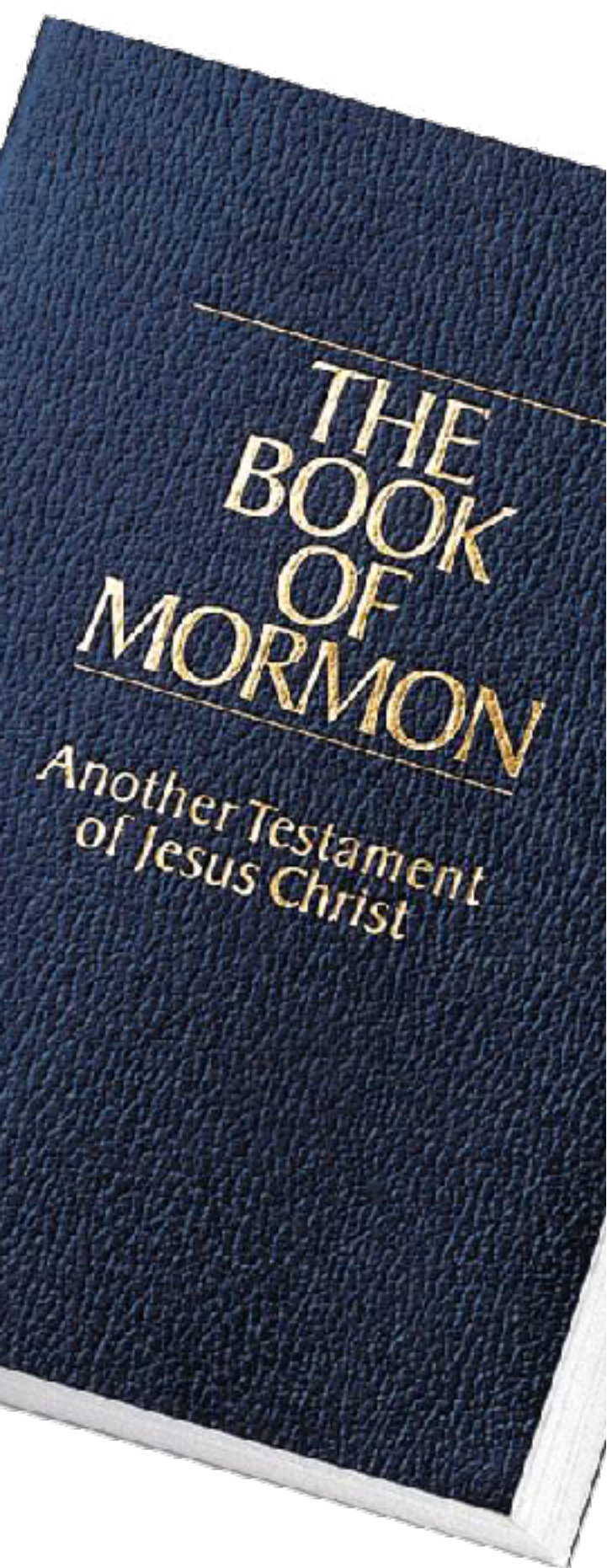
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63 And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's





“Brethren and sisters, I implore you with all my heart that you consider with great solemnity the importance of the Book of Mormon to you personally and to the Church collectively.

“Over ten years ago I made the following statement regarding the Book of Mormon:

“Do eternal consequences rest upon our response to this book? Yes, either to our blessing or our condemnation.

“Every Latter-day Saint should make the study of this book a lifetime pursuit. Otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life’ [“The Book of Mormon Is the Word of God,” Ensign, May 1975, 65]. ...

“I reaffirm those words to you this day. Let us not remain under condemnation, with its scourge and judgment, by treating lightly this great and marvelous gift the Lord has given to us. Rather, let us win the promises associated with treasuring it up in our hearts”

(“The Book of Mormon—Keystone of Our Religion,” Oct 1986 GC, Ensign, Nov. 1986, 7).

^cevery man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

47 And every one that hearkeneth to the voice of the Spirit ^acometh unto God, even the Father.

48 And the Father ^ateacheth him of the covenant which he has ^brenewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the ^cwhole world.

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57 And they shall remain under this condemnation until they repent and remember the new ^acovenant, even the ^bBook of Mormon and the ^cformer commandments which I have given them, not only to say, but to ^ado according to that which I have written—

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62 Therefore, ^ago ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

63 And as I said unto mine apostles, even so I say unto you, for you are mine ^aapostles, even God's

high priests; ye are they whom my Father hath ^bgiven me; ye are my ^cfriends;

64 Therefore, as I said unto mine apostles I say unto you again, that every ^asoul who ^bbelieveth on your words, and is baptized by water for the ^cremission of sins, shall ^areceive the Holy Ghost.

65 And these ^asigns shall follow them that believe—

66 In my name they shall do many wonderful ^aworks;

67 In my ^aname they shall cast out devils;

68 In my name they shall ^aheal the sick;

69 In my name they shall ^aopen the eyes of the blind, and unstop the ears of the deaf;

70 And the tongue of the dumb shall speak;

71 And if any man shall administer ^apoison unto them it shall not hurt them;

72 And the ^apoison of a serpent shall not have power to harm them.

73 But a commandment I give unto them, that they shall not ^aboast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

74 Verily, verily, I say unto you, they who believe not on your words, and are not ^abaptized in water in

my name, for the ^bremission of their sins, that they may receive the Holy Ghost, shall be ^cdamned, and shall not come into my Father's kingdom where my Father and I am.

75 And this revelation unto you, and commandment, is in force from this very hour upon all the ^aworld, and the gospel is unto all who have not received it.

76 But, verily I say unto all those to whom the kingdom has been given—from you it ^amust be ^bpreached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil ^chearts of unbelief, and your brethren in Zion for their ^arebellion against you at the time I sent you.

77 And again I say unto you, my friends, for from henceforth I shall call you ^afriends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power;

78 For I suffered them not to have ^apurse or scrip, neither two coats.

79 Behold, I ^asend you out to ^bprove the world, and the laborer is worthy of his ^chire.

80 And any man that shall go and preach this ^agospel of the kingdom, and fail not to continue ^bfaithful in all things, shall not be weary in

46c John 1:9; D&C 93:2.

47a Moro. 7:13 (12–13);
D&C 35:12.

TG Guidance, Divine.

54a TG Mind.

b TG Darkness, Spiritual;
Light [noun].

c TG Apostasy of

of Latter-day Saints.

b D&C 90:36.
TG Punish.

59a TG Pollution.

63b John 6:37; 17:9;
3 Ne. 15:24;
D&C 27:14; 50:41 (41–42).

c Ex. 33:11;
John 15:14 (13–15);

69a Matt. 9:28 (28–31);
20:30 (30–34);
John 9:1 (1–4);
Mosiah 3:5;

3 Ne. 17:9 (7–10).

Revelation;
World.

76a Isa. 49:6 (5–7).

b TG Priesthood,
Magnifying Callings



“The Lord is hastening His work, and it is no coincidence that these powerful communication innovations and inventions are occurring in the dispensation of the fulness of times. Social media channels are global tools that can personally and positively impact large numbers of individuals and families. And I believe the time has come for us as disciples of Christ to use these inspired tools appropriately and more effectively to testify of God the Eternal Father, His plan of happiness for His children, and His Son, Jesus Christ, as the Savior of the world; to proclaim the reality of the Restoration of the gospel in the latter days; and to accomplish the Lord’s work. ...

“What has been accomplished thus far in this dispensation communicating gospel messages through social media channels is a good beginning—but only a small trickle. I now extend to you the invitation to help transform the trickle into a flood. ... I exhort you to sweep the earth with messages filled with righteousness and truth—messages that are authentic, edifying, and praiseworthy—and literally to sweep the earth as with a flood (see Moses 7:59–62)”

(Elder David A. Bednar, “Flood the Earth through Social Media,” New Era, Aug. 2015, 32, 35).

high priests; ye are they whom my Father hath ^bgiven me; ye are my ^cfriends;

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mind, neither darkened, neither in body, limb, nor joint; and a ^chair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

81 Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.

82 For, ^aconsider the ^blilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these.

83 For your ^aFather, who is in heaven, ^bknoweth that you have need of all these things.

84 Therefore, let the morrow take ^athought for the things of itself.

85 Neither take ye thought beforehand ^awhat ye shall say; but ^btreasure up in your minds continually the words of life, and it shall be ^cgiven you in the very hour that portion that shall be meted unto every man.

86 Therefore, let no man among you, for this commandment is unto all the ^afaithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

87 Behold, I send you out to ^areprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

88 And whoso ^areceiveth you, there I will be also, for I will go ^bbefore your face. I will be on your right hand and on your left, and my

^cSpirit shall be in your hearts, and mine ^aangels round about you, to bear you up.

89 Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

90 And he who feeds you, or clothes you, or gives you money, shall in nowise ^alose his reward.

91 And he that doeth not these things is not my disciple; by this you may know ^amy disciples.

92 He that receiveth you not, go away from him alone by yourselves, and ^acleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man.

93 And in whatsoever village or city ye enter, do likewise.

94 Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

95 Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me;

96 For I, the ^aAlmighty, have laid my hands upon the nations, to ^bscourge them for their ^cwickedness.

97 And ^aplagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut ^bshort in righteousness—

98 Until all shall ^aknow me, who remain, even from the least unto the greatest, and shall be filled with

63b John 6:37; 17:9;
3 Ne. 15:24;
D&C 27:14; 50:41 (41–42).
c Ex. 33:11;
John 15:14 (13–15);
Ether 12:39;
D&C 84:77; 88:62; 93:45.

69a Matt. 9:28 (28–31);
20:30 (30–34);
John 9:1 (1–4);
Mosiah 3:5;
3 Ne. 17:9 (7–10).
TG Sight.
71a Mark 16:18.

Revelation;
World.
76a Isa. 49:6 (5–7).
b TG Priesthood,
Magnifying Callings
within.
c TG Hardheartedness.

80c Luke 21:18.

TG Meditation: Mind;

d D&C 84:42.

“We never need to feel that we are alone or unloved in the Lord’s service because we never are. We can feel the love of God. The Savior has promised angels on our left and our right to bear us up. (See D&C 84:88.) And He always keeps His word”

(President Henry B. Eyring, “Mountains to Climb,” Apr 2012 GC, Ensign or Liahona, May 2012, 26).

mind, neither darkened, neither in body, limb, nor joint; and a ^chair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

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97 And ^aplagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut ^bshort in righteousness—

98 Until all shall ^aknow me, who remain, even from the least unto the greatest, and shall be filled with



“The first thing you must commit to do is to go and serve, knowing that you do not go alone. When you go to comfort and serve anyone for the Savior, He prepares the way before you. Now, as the returned missionaries here tonight will tell you, that doesn’t mean that every person behind every door is prepared to welcome you or that every person you try to serve will thank you. But the Lord will go before your face to prepare the way. ...

“One of the ways He goes before your face is to prepare the heart of a person He has asked you to serve. He will prepare your heart as well.

“You will also find that the Lord puts helpers by your side—on your right, on your left, and all around you. You do not go alone to serve others for Him”

(President Henry B. Eyring, “Trust in That Spirit Which Leadeth to Do Good,” Apr 2016 GC, Ensign or Liahona, May 2016, 17).

mind, neither darkened, neither in body, limb, nor joint; and a ^chair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

81 Therefore, take ye no ^athought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.

82 For, ^aconsider the ^blilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these.

83 For your ^aFather, who is in heaven, ^bknoweth that you have need of all these things.

84 Therefore, let the morrow take ^athought for the things of itself.

85 Neither take ye thought beforehand ^awhat ye shall say; but ^btreasure up in your minds continually the words of life, and it shall be ^cgiven you in the very hour that portion that shall be meted unto every man.

86 Therefore, let no man among you, for this commandment is unto all the ^afaithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

87 Behold, I send you out to ^areprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

88 And whoso ^areceiveth you, there I will be also, for I will go ^bbefore your face. I will be on your right hand and on your left, and my

^cSpirit shall be in your hearts, and mine ^dangels round about you, to bear you up.

89 Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

90 And he who feeds you, or clothes you, or gives you money, shall in nowise ^alose his reward.

91 And he that doeth not these things is not my disciple; by this you may know ^amy disciples.

92 He that receiveth you not, go away from him alone by yourselves, and ^acleans your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man.

93 And in whatsoever village or city ye enter, do likewise.

94 Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

95 Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me;

96 For I, the ^aAlmighty, have laid my hands upon the nations, to ^bscourge them for their ^cwickedness.

97 And ^aplagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut ^bshort in righteousness.

98 Until all shall ^aknow me, who remain, even from the least unto the greatest, and shall be filled with

the knowledge of the Lord, and shall ^bsee eye to eye, and shall lift up their voice, and with the voice together ^csing this new song, saying:

99 The Lord hath brought again Zion;

The Lord hath ^aredeemed his people, ^bIsrael,

According to the ^celection of ^dgrace, Which was brought to pass by the faith

And ^ecovenant of their fathers.

100 The Lord hath redeemed his people;

And Satan is ^abound and ^btime is no longer.

The Lord hath gathered all things in ^cone.

The Lord hath brought down ^dZion from above.

The Lord hath ^ebrought up Zion from beneath.

101 The ^aearth hath travailed and ^bbrought forth her strength;

And truth is established in her bowels;

And the heavens have smiled upon her;

And she is clothed with the ^cglory of her God;

For he ^astands in the midst of his ^epeople.

102 Glory, and honor, and power, and might,

Be ascribed to our God; for he is full of ^amercy,

Justice, grace and truth, and ^bpeace, Forever and ever, Amen.

103 And again, verily, verily, I say unto you, it is expedient that every

man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have ^afamilies, and receive ^bmoney by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good.

104 And let all those who have not families, who receive ^amoney, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

105 And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the ^apoor, and go on your way rejoicing.

106 And if any man among you be ^astrong in the Spirit, let him take with him him that is ^bweak, that he may be ^cedified in all ^dmeekness, that he may become strong also.

107 Therefore, take with you those who are ordained unto the ^alesser priesthood, and send them ^bbefore you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.

108 Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

109 Therefore, let every man stand in his own ^aoffice, and ^blabor in his own calling; and let not the ^chead say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

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110 Also the body hath need of every ^amember, that all may be ^bedified together, that the system may be kept perfect.

111 And behold, the ^ahigh priests should travel, and also the elders, and also the lesser ^bpriests; but the ^cdeacons and ^dteachers should be appointed to ^ewatch over the church, to be standing ministers unto the church.

112 And the bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor to ^aadminister to their wants by ^bhumbling the rich and the proud.

113 He should also employ an ^aagent to take charge and to do his secular business as he shall direct.

114 Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those ^acities with the sound of the gospel, with a loud voice, of the ^bdesolation and utter abolishment which await them if they do reject these things.

115 For if they do reject these

things the hour of their judgment is nigh, and their house shall be left unto them ^adesolate.

116 Let him ^atrust in me and he shall not be ^bconfounded; and a ^chair of his head shall not fall to the ground unnoticed.

117 And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, ^areproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of ^babomination in the last days.

118 For, with you saith the Lord ^aAlmighty, I will ^brend their ^ckingdoms; I will not only ^dshake the earth, but the ^estarry heavens shall tremble.

119 For I, the Lord, have put forth my hand to exert the ^apowers of heaven; ye cannot see it now, yet a ^blittle while and ye shall see it, and know that I am, and that ^cI will ^dcome and reign with my people.

120 I am ^aAlpha and Omega, the beginning and the end. Amen.

SECTION 85

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 27, 1832. This section is an extract from a letter of the Prophet to William W. Phelps, who was living in Independence, Missouri. It answers questions about those Saints who had moved to Zion but who had not followed the commandment to consecrate their properties and had thus not received their inheritances according to the established order in the Church.

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“You may feel that there are others who are more capable or more experienced who could fulfill your callings and assignments better than you can, but the Lord gave you your responsibilities for a reason. There may be people and hearts only you can reach and touch. Perhaps no one else could do it in quite the same way” (President Dieter F. Uchtdorf, “Lift Where You Stand,” Oct 2008 GC, *Ensign* or *Liahona*, Nov. 2008, 56).

(Bible Dictionary: Abomination of desolation)

Daniel spoke prophetically of a day when there would be “the abomination that maketh desolate” (Dan. 11:31; 12:11), and the phrase was re coined in New Testament times to say “the abomination of desolation, spoken of by Daniel the prophet” (Matt. 24:15).

Conditions of desolation, born of abomination and wickedness, were to occur twice in fulfillment of Daniel’s words. The first was to be when the Roman legions under Titus, in A.D. 70, laid siege to Jerusalem (Matt. 24:15; JS—M 1:12).

Speaking of the last days, of the days following the Restoration of the gospel and its declaration “for a witness unto all nations,” our Lord said: “And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled” (JS—M 1:31–32). That is, Jerusalem again will be under siege.

In a general sense, abomination of desolation also describes the latter-day judgments to be poured out upon the wicked wherever they may be. And so that the honest in heart may escape these things, the Lord sends His servants forth to raise the warning voice, to declare the glad tidings of the Restoration, lest “desolation and utter abolishment” come upon them. The elders are commanded to reprove “the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days” (D&C 84:114, 117; 88:84–85).

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