

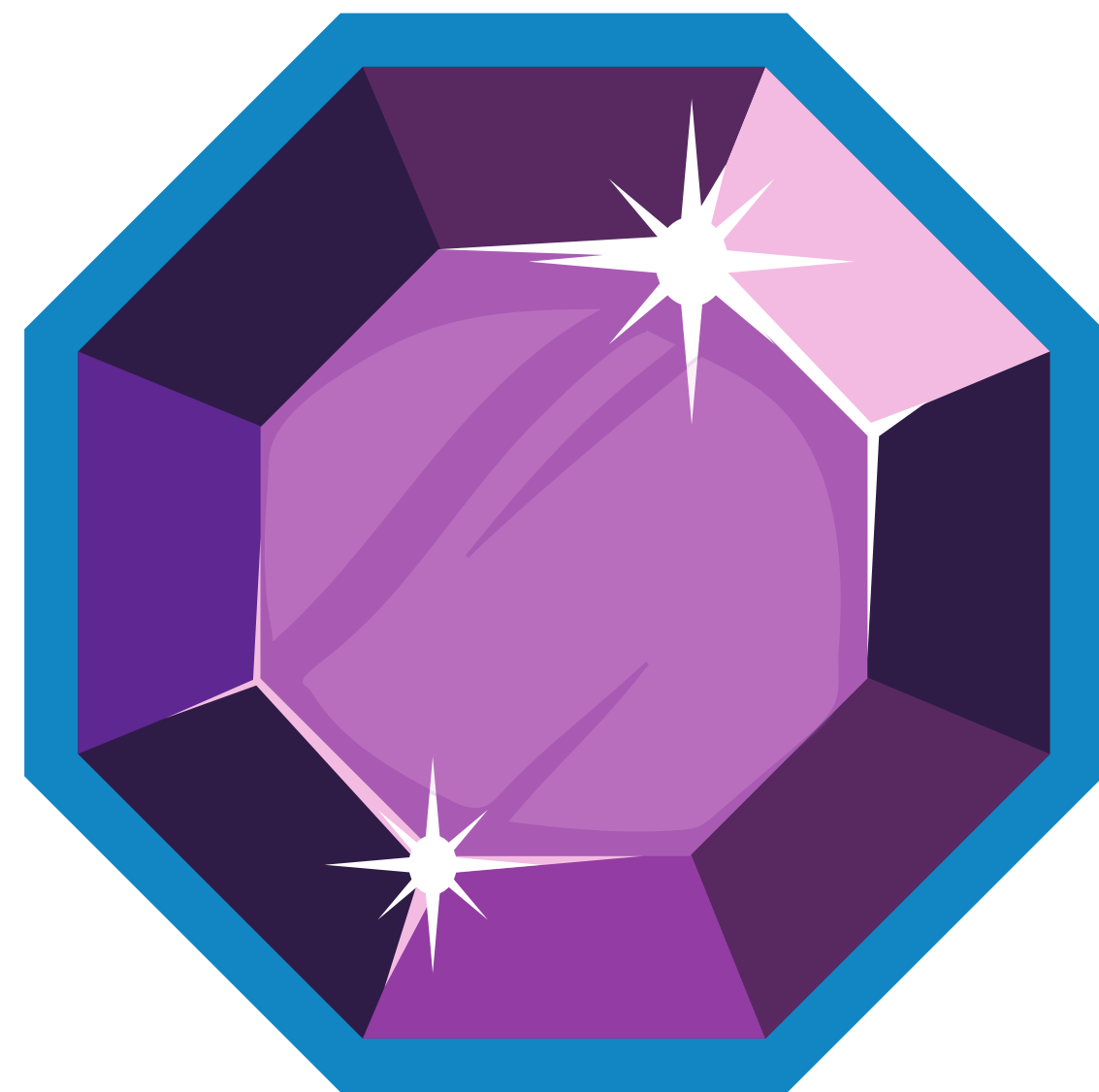
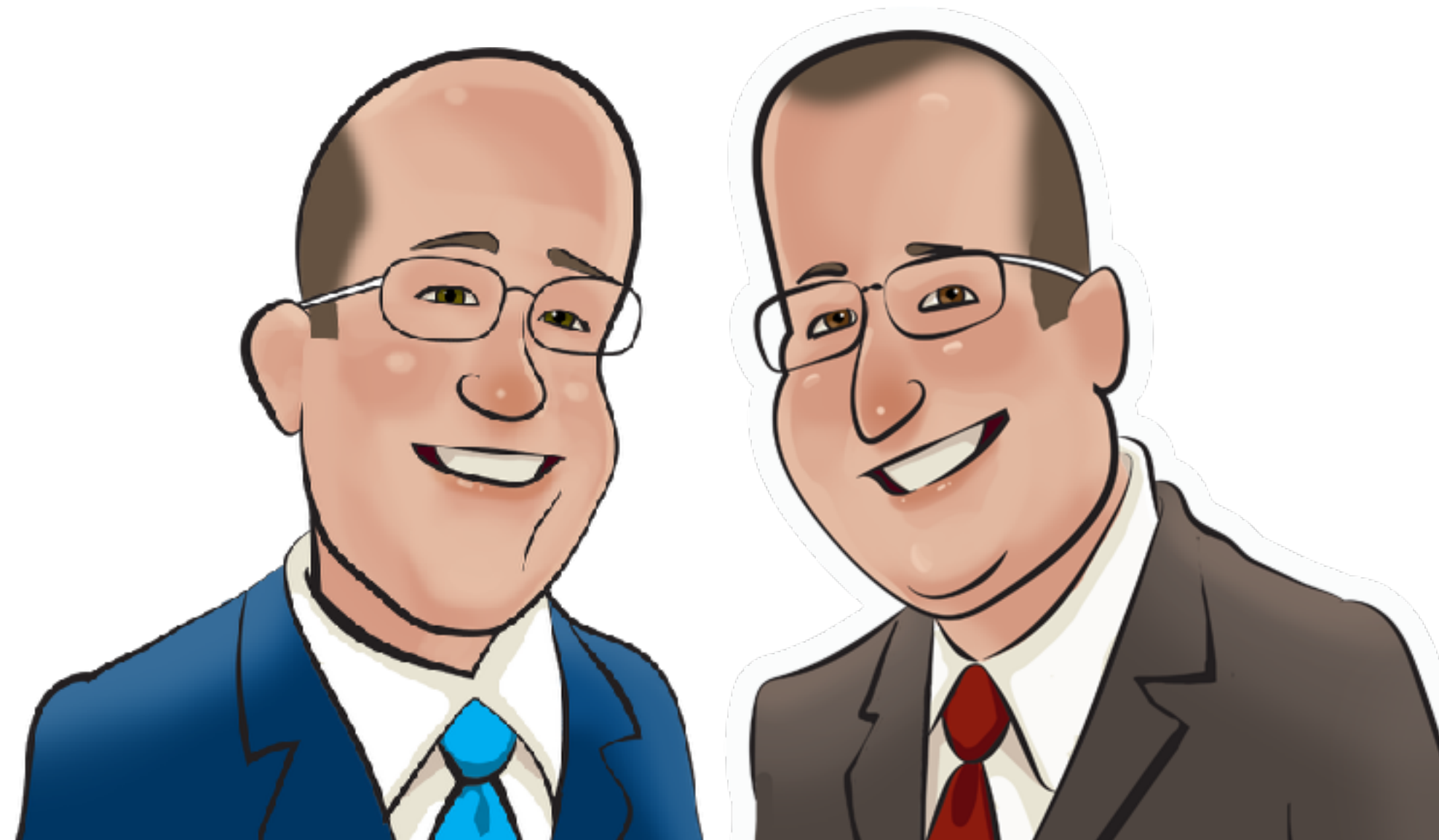


Come Follow Me 2021

D&C 88



S02E32



Scripture GEMS

1832

1833

Sections Received:

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

NEW YORK

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

Sec 88

Sec. 41, 42, 43, 44,
45, 46, 47, 48, 49, 50,
52, 53, 54, 55, 56, 63,
64, 70, 72, 78, 84, 85,
86, 87, 88

Sec. 2, 19, 22, 23

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

61

62

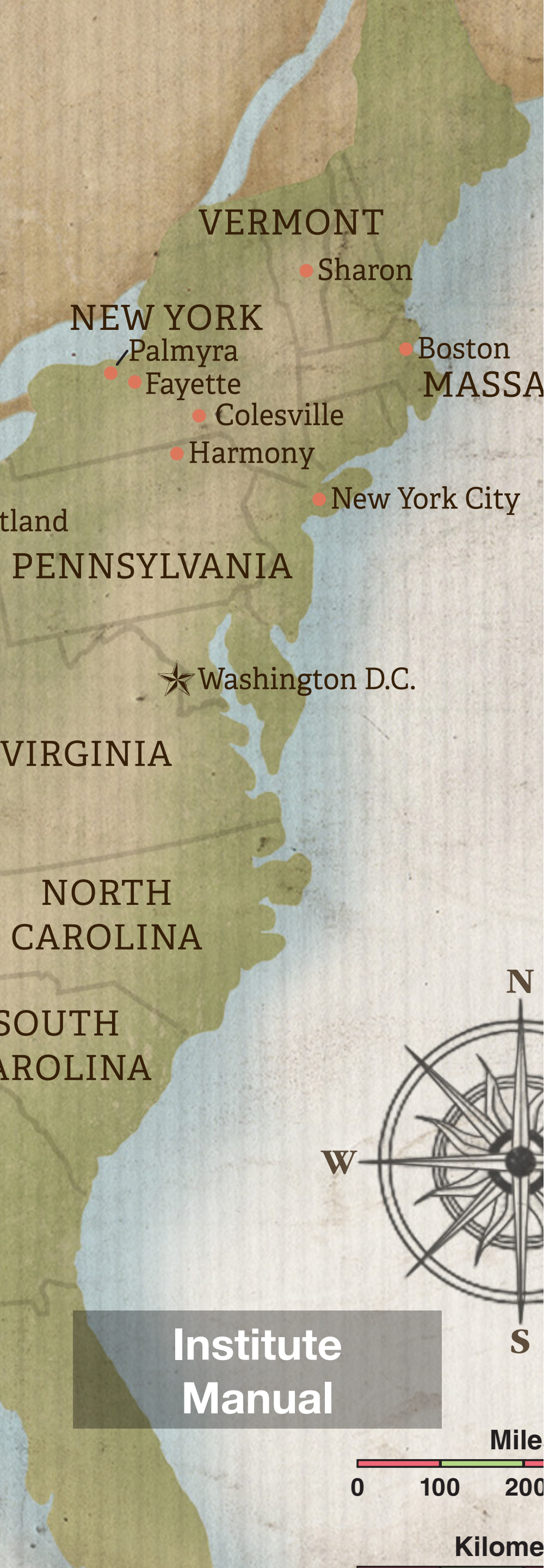
Jackson County, MO

Places Where the Sections of the Doctrine and Covenants Were Revealed

**Doctrine
Covenants**

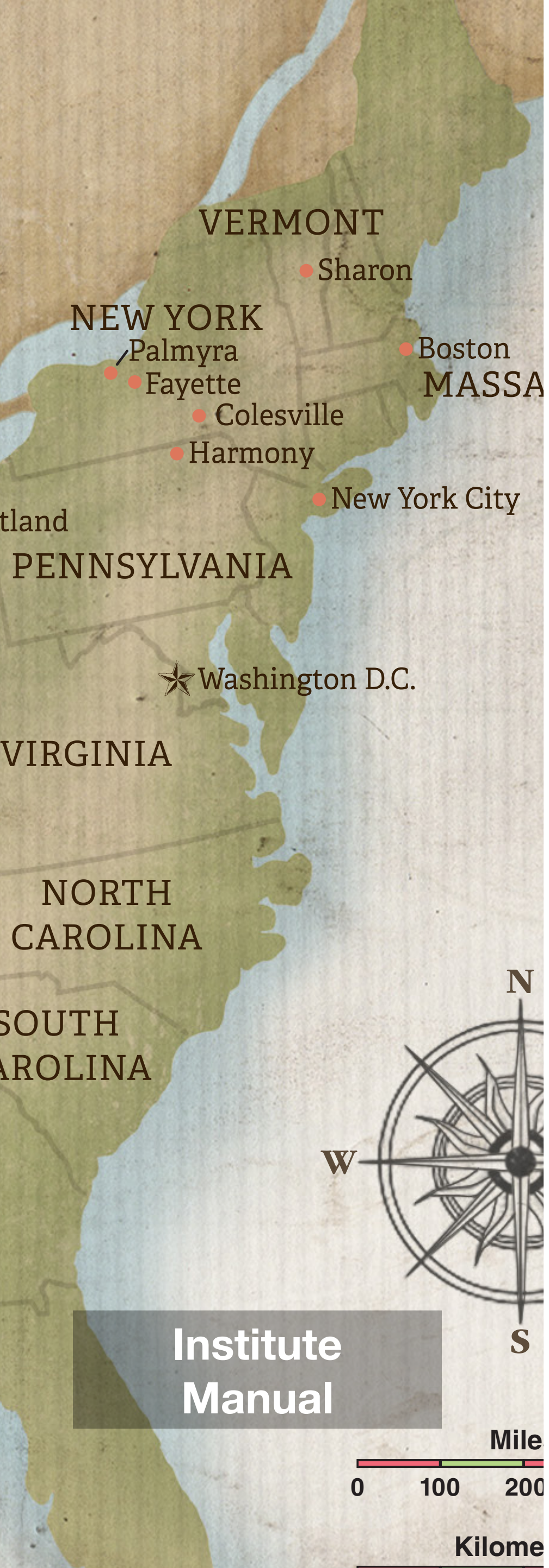


88



On December 27, 1832, the Prophet Joseph Smith met with several Church leaders and other members in the “translating room,” located upstairs in Newel K. Whitney’s store in Kirtland, Ohio. He desired further divine instruction about the elders’ duties and about how to build up Zion. As this meeting, or conference, began, the Prophet explained that in order for revelation to be received, each person in the assembled group should exercise faith in God and be of one heart and mind. He proceeded to invite each person to take a turn praying aloud to know the Lord’s will. The ensuing revelation was then dictated by Joseph Smith until 9:00 p.m. that evening, at which time they stopped for the night. The next morning the group reassembled and prayed, and the remainder of the revelation was received. Later, on January 3, 1833, the Prophet received additional revelation that was later added to the revelation he had received in December (see D&C 88:127–37). Beginning with the 1835 edition of the Doctrine and Covenants, the revelation that was given on January 3, 1833, was added to the one received on December 27–28, 1832, along with four more verses that were added at the end (see D&C 88:138–41).

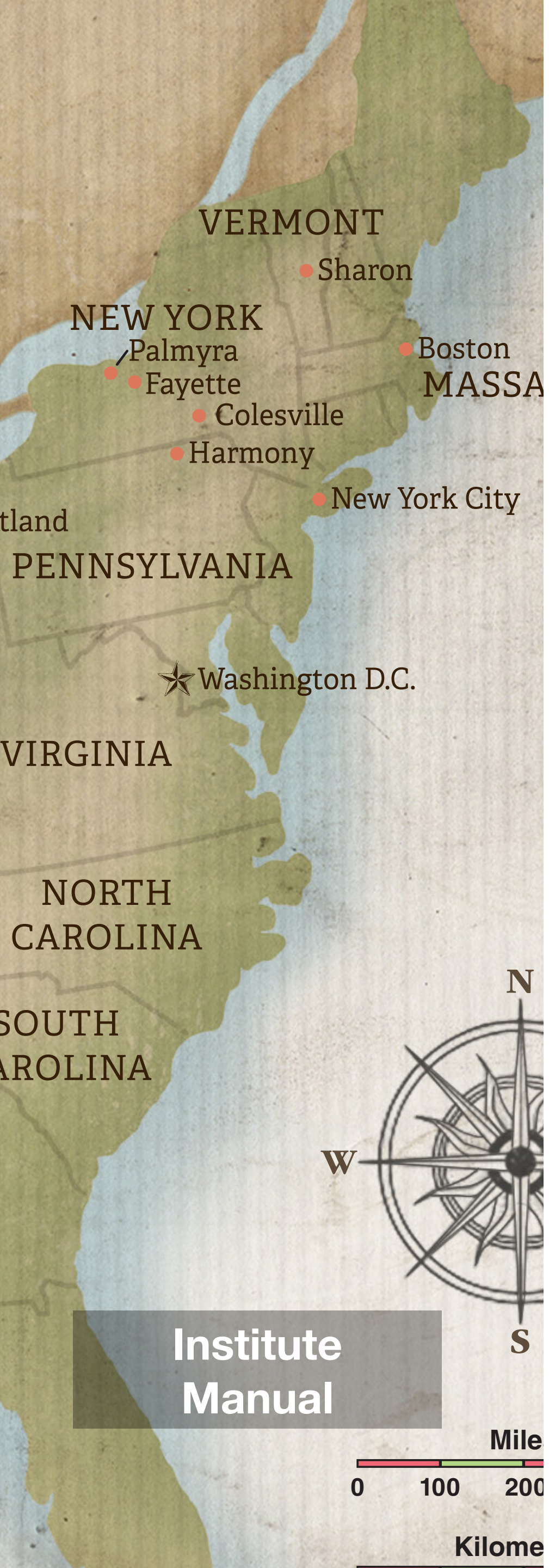
The revelation given on December 27–28, 1832, directed the Saints to



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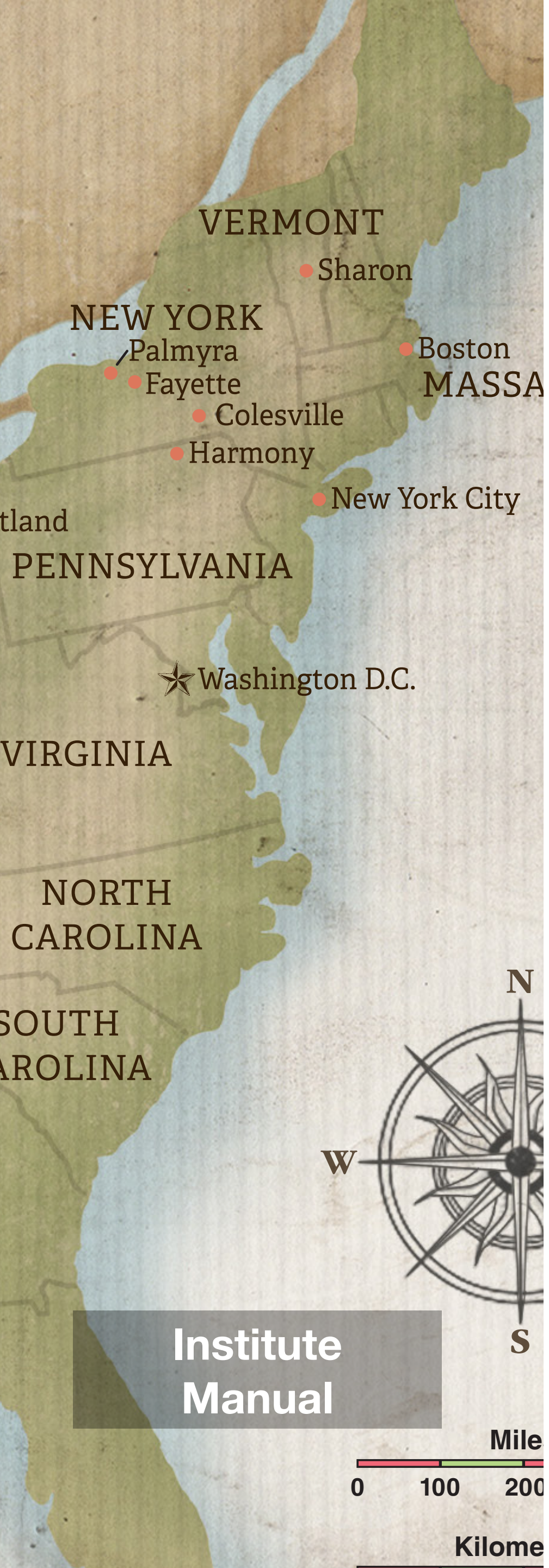
The revelation given on December 27–28, 1832, directed the Saints to establish a school where Church elders could be taught “in all things that pertain unto the kingdom of God” (D&C 88:78) as well as temporal subjects so that they would be prepared to preach the gospel (see D&C 88:74, 77–80, 118, 122). The revelation given on January 3, 1833, referred to this school as “the school of the prophets” (D&C 88:127, 136–37), suggesting that this school would be similar to the schools of the prophets in Old Testament times. The members of those schools were sometimes called “the sons of the prophets” and received instruction from Samuel, Elijah, and Elisha (see 2 Kings 2:3, 5; 4:38; 6:1; see also 1 Samuel 10:10–11; 19:19–20; Bible Dictionary, “Schools of the Prophets”). Further, the Saints were commanded to “establish ... a house of God” where the School of the Prophets was to be held (D&C 88:119).

For many months before January 1833, Church leaders in Missouri had directed accusations and expressed unkind feelings toward Church leaders in Ohio. On January 11, 1833, Joseph Smith sent a letter to William W. Phelps in Independence, Missouri, and included a copy of the revelation recorded in Doctrine and Covenants 88:1–126 (and



For many months before January 1833, Church leaders in Missouri had directed accusations and expressed unkind feelings toward Church leaders in Ohio. On January 11, 1833, Joseph Smith sent a letter to William W. Phelps in Independence, Missouri, and included a copy of the revelation recorded in Doctrine and Covenants 88:1–126 (and perhaps the portion in verses 127–37) and explained: “I send you the olive leaf which we have plucked from the tree of Paradise, the Lord’s message of peace to us; for though our Brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet we have the satisfaction of knowing that the Lord approves of us and has accepted us, and established His name in Kirtland for the salvation of the nations. ... Let me say to you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord’s anger be kindled to fierceness. ... The Brethren in Kirtland pray for you unceasingly, for knowing the terrors of the Lord, they greatly fear for you” (in *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others (2013), 365, 367; capitalization, spelling, and punctuation standardized).

The olive leaf and olive branch have long been recognized as symbols of peace in many cultures. It is possible that Joseph Smith labeled this



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The olive leaf and olive branch have long been recognized as symbols of peace in many cultures. It is possible that Joseph Smith labeled this revelation as an “olive leaf” to provide a sign to the brethren in Missouri that spiritual safety was to be found in living the gospel, just as Noah learned that it was safe to walk again on the earth after the dove he sent out returned with an olive leaf in its beak (see Genesis 8:10–11).



SECTION 88

Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, December 27 and 28, 1832, and January 3, 1833. The Prophet designated it as the “olive leaf” . . . plucked from the Tree of Paradise, the Lord’s message of peace to us.” The revelation was given after high priests at a conference prayed “separately and vocally to the Lord to reveal his will unto us concerning the upbuilding of Zion.”

1–5, Faithful Saints receive that Comforter, which is the promise of eternal life; 6–13, All things are controlled and governed by the Light of Christ; 14–16, The Resurrection comes through the Redemption; 17–31, Obedience to celestial, terrestrial, or telestial law prepares men for those respective kingdoms and glories; 32–35, Those who will to abide in sin remain filthy still; 36–41, All kingdoms are governed by law; 42–45, God has given a law unto all things; 46–50, Man will comprehend even God; 51–61, The parable of the man sending his servants into the field and visiting them in turn; 62–73, Draw near unto the Lord, and ye will see His face; 74–80, Sanctify yourselves and teach one another the doctrines of the kingdom; 81–85, Every man who has been warned should warn his neighbor; 86–94, Signs, upheavals of the elements, and angels prepare the way for the coming of the Lord; 95–102, Angelic trumps call forth the dead in their order; 103–16, Angelic trumps proclaim the restoration of the gospel, the fall of Babylon, and the battle of the great God; 117–26, Seek learning, establish a house of God (a temple), and clothe yourselves with the bond of charity; 127–41, The order of the School of the Prophets is set forth, including the ordinance of washing of feet.

VERILY, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you:

2 Behold, this is pleasing unto your Lord, and the angels ^arejoice over you; the ^balms of your prayers have come up into the ears of the Lord of ^cSabaoth, and are recorded in the ^abook of the names of the sanctified, even them of the celestial world.

3 Wherefore, I now send upon you another ^aComforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of ^bpromise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

4 This Comforter is the ^apromise which I give unto you of ^beternal life, even the ^cglory of the celestial kingdom;

5 Which glory is that of the church of the ^aFirstborn, even of God, the holiest of all, through Jesus Christ his Son—

6 He that ^aascended up on high, as also he ^bdescended below all things, in that he ^ccomprehended all things, that he might be in all and through all things, the ^alight of truth;

7 Which truth shineth. This is the ^alight of Christ. As also he is in the

sun, and the light of the sun, and the power thereof by which it was ^bmade.

8 As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;

9 As also the light of the stars, and the power thereof by which they were made;

10 And the earth also, and the power thereof, even the earth upon which you ^astand.

11 And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your ^aunderstandings;

12 Which ^alight proceedeth forth from the presence of God to ^bfill the immensity of space—

13 The ^alight which is in all things, which giveth ^blife to all things, which is the ^claw by which all things are governed, even the ^apower of God who ^esitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

14 Now, verily I say unto you, that through the ^aredemption which is made for you is brought to pass the resurrection from the dead.

15 And the ^aspirit and the ^bbody are the ^csoul of man.

16 And the ^aresurrection from the dead is the redemption of the soul.

17 And the redemption of the

soul is through him that ^aquickeneth all things, in whose bosom it is decreed that the ^bpoor and the ^cmEEK of the ^aearth shall inherit it.

18 Therefore, it must needs be ^asanctified from all ^bunrighteousness, that it may be prepared for the ^ccelestial glory;

19 For after it hath filled the measure of its creation, it shall be crowned with ^aglory, even with the presence of God the Father;

20 That bodies who are of the ^acelestial kingdom may ^bpossess it forever and ever; for, for this ^cintent was it made and created, and for this intent are they ^asanctified.

21 And they who are not ^asanctified through the ^blaw which I have given unto you, even the law of Christ, must inherit ^canother kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

22 For he who is not able to abide the ^alaw of a celestial kingdom cannot ^babide a ^ccelestial glory.

23 And he who cannot abide the law of a ^aterrestrial kingdom cannot abide a terrestrial glory.

24 And he who cannot abide the law of a ^atelestial ^bkingdom cannot abide a telestial ^cglory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

25 And again, verily I say unto

88 2a Luke 15:7 (7–10).

D&C 76:53;

Condescension of.

7b Gen. 1:16.
TG Creation;
Jesus Christ, Creator;
Jesus Christ, Power of.
10a Moses 2:1.
11a TG Understanding.
12a 1 Tim. 6:16.
TG Light of Christ.
b Ps. 139:7 (7–12);
Jer. 23:24.
13a Col. 1:17 (16–17).

Redemption;
Resurrection.
15a TG Man, a Spirit Child of
Heavenly Father; Spirit
Body; Spirit Creation.
b TG Body, Sanctity of.
c Gen. 2:7;
Ezek. 37:14 (6–14);
Alma 40:23 (16–24).
TG Soul.
16a Alma 11:45 (40–45).

c TG Celestial Glory.
19a D&C 130:7 (7–9).
TG Earth, Destiny of.
20a TG Earth, Purpose of.
b D&C 38:20.
c Moses 1:39.
TG Man, Potential to
Become like Heavenly
Father.
d TG Man, New, Spiritually
Reborn.

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4 This Comforter is the ^apromise which I give unto you of ^beternal life, even the ^cglory of the celestial kingdom;

5 Which glory is that of the church of the ^aFirstborn, even of God, the holiest of all, through Jesus Christ his Son—

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TG Creation;
Jesus Christ, Creator;
Jesus Christ, Power of.
10a Moses 2:1.



“The Holy Spirit of Promise is the ratifying power of the Holy Ghost. When sealed by the Holy Spirit of Promise, an ordinance, vow, or covenant is binding on earth and in heaven. (See D&C 132:7.) Receiving this “stamp of approval” from the Holy Ghost is the result of faithfulness, integrity, and steadfastness in honoring gospel covenants “in [the] process of time” (Moses 7:21). However, this sealing can be forfeited through unrighteousness and transgression.

“Purifying and sealing by the Holy Spirit of Promise constitute the culminating steps in the process of being born again”

(Elder David A. Bednar, “Ye Must Be Born Again,” Apr 2007 GC, Ensign or Liahona, May 2007, 22).

35, Those who
remain filthy still;
are governed by
even a law unto
m will compre-
1, The parable
s servants into
them in turn;
to the Lord, and
4–80, Sanctify
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n; 81–85, Every
ed should warn
gns, upheavals
angels prepare
g of the Lord;
s call forth the
03–16, Angelic
storiation of the
bylon, and the
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7 Which truth shineth. This is the
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sun, and the light of the sun, and
the power thereof by which it was
^bmade.

8 As also he is in the moon, and is
the light of the moon, and the power
thereof by which it was made;

9 As also the light of the stars, and
the power thereof by which they
were made;

10 And the earth also, and the
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which you ^astand.

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14 Now, verily I say unto you, that

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18 Therefore
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President Joseph Fielding Smith provided this description:

“This Light of Christ is not a personage. It has no body. I do not know what it is as far as substance is concerned; but it fills the immensity of space and emanates from God. ...

“... Unless a man had the blessings that come from this Spirit, his mind would not be quickened; there would be no vegetation grow; the worlds would not stay in their orbits; because it is through this Spirit of Truth, this Light of Truth, according to this revelation [in D&C 88], that all these things are done” (Doctrines of Salvation, 1:52).

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soul is through him that ^aquickeneth all things, in whose bosom it is decreed that the ^bpoor and the ^cmeekest of the ^dearth shall inherit it.

18 Therefore, it must needs be ^asanctified from all ^bunrighteousness, that it may be prepared for the ^ccelestial glory;

19 For after it hath filled the measure of its creation, it shall be crowned with ^aglory, even with the presence of God the Father;

20 That bodies who are of the ^acelestial kingdom may ^bpossess it forever and ever; for, for this ^cintent was it made and created, and for this intent are they ^dsanctified.

21 And they who are not ^asanctified through the ^blaw which I have given unto you, even the law of Christ, must inherit ^canother kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

22 For he who is not able to abide the ^alaw of a celestial kingdom cannot ^babide a ^ccelestial glory.

23 And he who cannot abide the law of a ^aterrestrial kingdom cannot abide a terrestrial glory.

24 And he who cannot abide the law of a ^atelestial ^bkingdom cannot abide a telestial ^cglory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

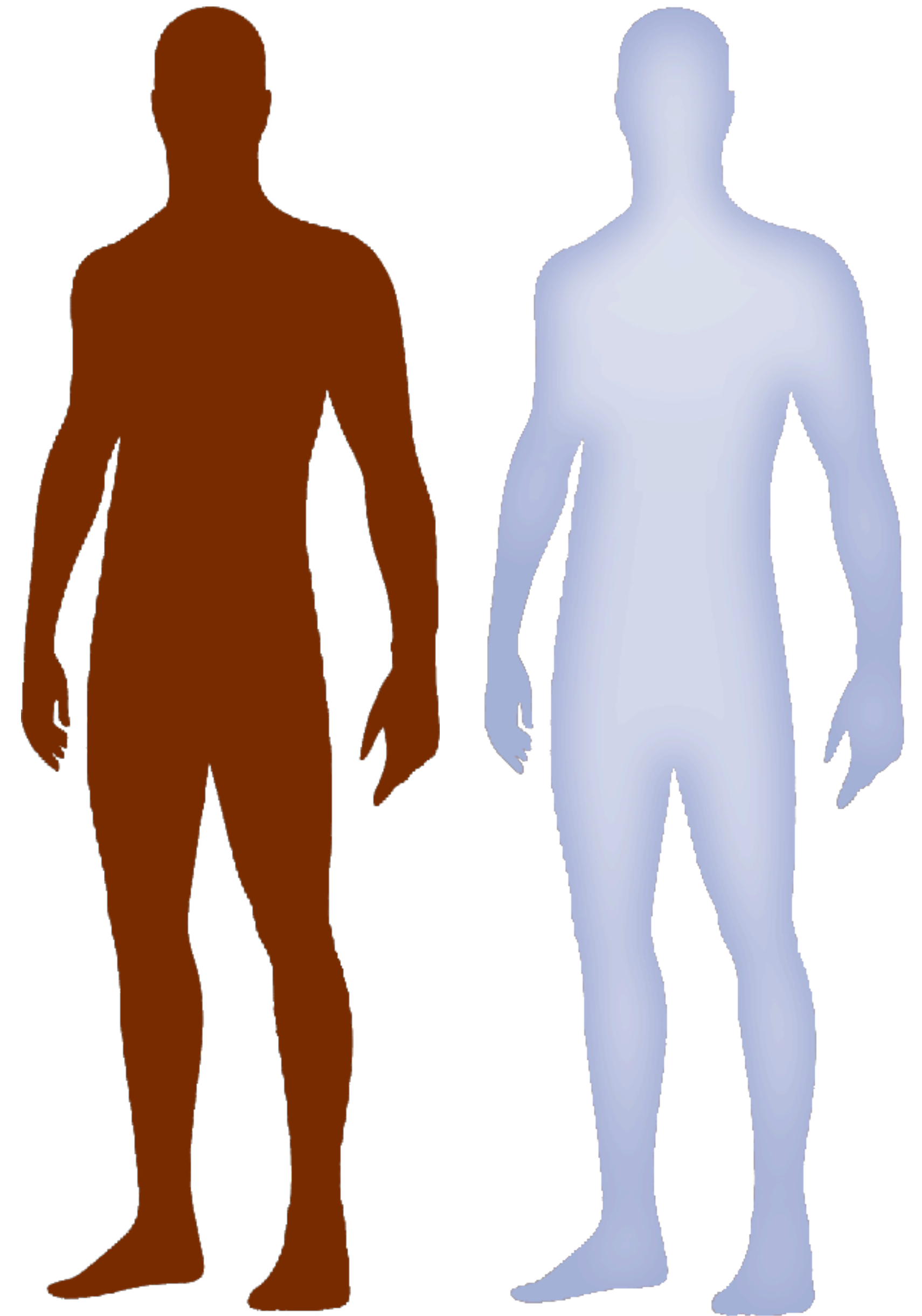
25 And again, verily I say unto

“We are dual beings. Each soul is comprised of body and spirit [see D&C 88:15], both of which emanate from God. A firm understanding of body and spirit will shape our thoughts and deeds for good. ...

“Spirit and body, when joined together, become a living soul of supernal worth. Indeed, we are children of God—physically and spiritually.

“... The gift of a physical body is priceless. Without it, we cannot attain a fulness of joy [see D&C 138:17]. ...

(cont.)



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“... The gift of a physical body is priceless. Without it, we cannot attain a fulness of joy [see D&C 138:17]. ...

(cont.)





“How should these truths influence our personal behavior?

...

“We will regard our body as a temple of our very own [see 1 Corinthians 3:16]. ... We will control our diet and exercise for physical fitness.

“Should not equal attention be paid to spiritual fitness? [See 1 Corinthians 9:24–27; Hebrews 12:9.] Just as physical strength requires exercise, so spiritual strength requires effort. ...

“Who are we? We are children of God. Our potential is unlimited. Our inheritance is sacred”

(President Russell M. Nelson, “We Are Children of God,” Oct 1998 GC, Ensign, Nov. 1998, 85–87).

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which it was

the moon, and is
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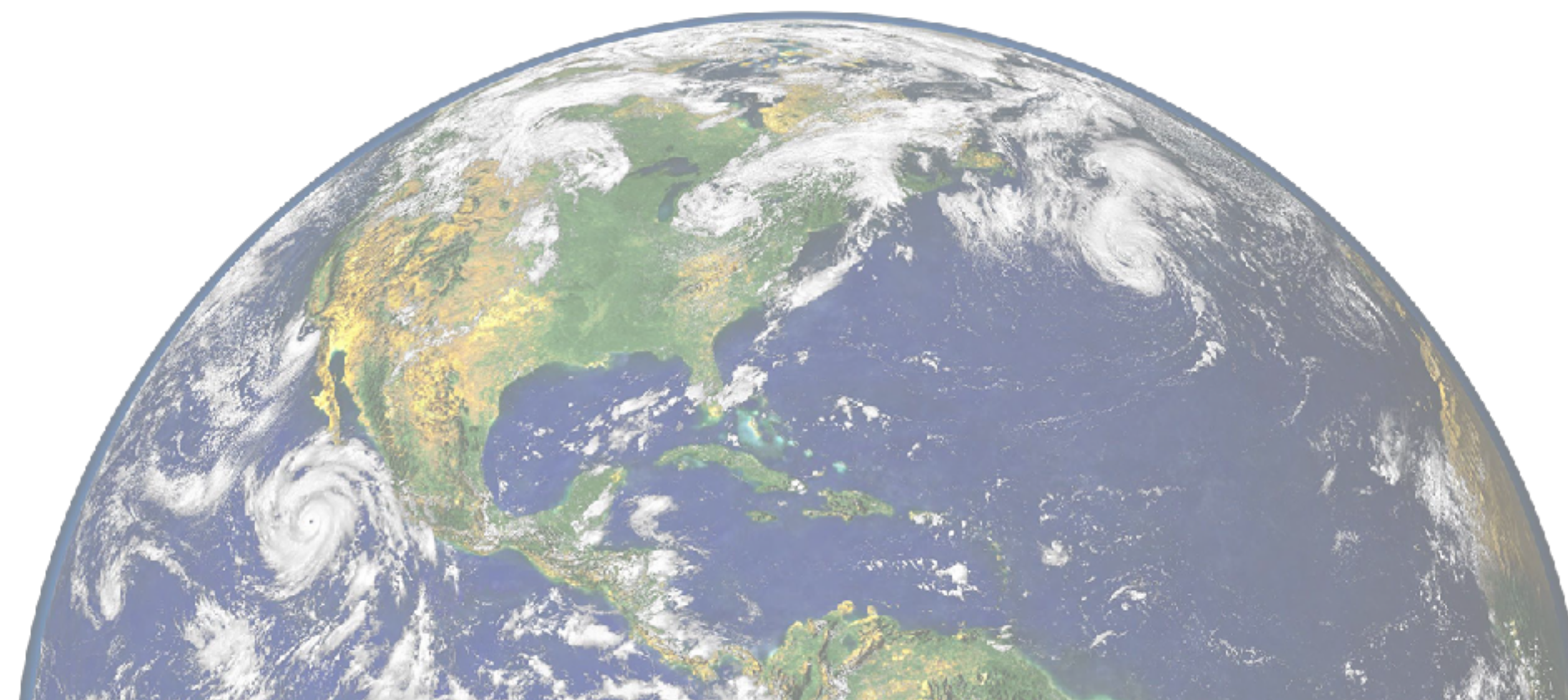
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25 And again, verily I say unto



Institute Manual:

To inherit the earth means to inherit the celestial kingdom. At the Fall of Adam and Eve, the earth was changed from having a paradisiacal or terrestrial glory and became a telestial world. At the Second Coming of Jesus Christ, the earth will “be renewed and receive its paradisiacal glory” (Articles of Faith 1:10; see also D&C 101:24–25). Following that Millennial period, the earth will again undergo a change and become new—this time as a celestial world

the sun, and which it was

the moon, and is and the power was made;

the stars, and y which they

also, and the he earth upon

which shineth, ht, is through th your eyes, ht that quick- ndings;

ceedeth forth f God to bfill ce—

ich is in all fe to all things, oy which all ven the apower on his throne, f eternity, who things.

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nd the bbody

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you, the aearth abideth the law of a celestial kingdom, for it filleth the bmeasure of its creation, and transgresseth not the law—

26 Wherefore, it shall be asanctified; yea, notwithstanding it shall bdie, it shall be cquickened again, and shall abide the power by which it is quickened, and the arighteous shall einherit it.

27 For notwithstanding they die, they also shall arise again, a bspirital body.

28 They who are of a celestial aspirit shall receive the same bbody which was a natural body; even ye shall receive your bodies, and your cglory shall be that glory by which your bodies are aquickened.

29 Ye who are aquickened by a portion of the bcelestial glory shall then receive of the same, even a fulness.

30 And they who are quickened by a portion of the aterrestrial glory shall then receive of the same, even a fulness.

31 And also they who are quickened by a portion of the atelesial glory shall then receive of the same, even a fulness.

32 And they who remain shall also be aquickened; nevertheless, they shall return again to their own place, to enjoy that which they are bwilling to receive, because they were not willing to enjoy that which they might have received.

33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

34 And again, verily I say unto you, that which is agoverned by law is also preserved by law and perfected and bsanctified by the same.

35 That which abreaketh a law, and babilideth not by claw, but seeketh to become a law unto itself, and wil- leth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, ajustice, nor ejudgment. Therefore, they must remain ffilthy still.

36 All kingdoms have a law given;

37 And there are many akingsdoms; for there is no bspace in the which there is no ckingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

38 And unto every kingdom is given aalaw; and unto every law there are certain bounds also and conditions.

39 All beings who abide not in those aconditions are not bjustified.

40 For aintelligence cleaveth unto intelligence; bwisdom receiveth wisdom; ctruth embraceth truth; avirtue loveth virtue; elight cleaveth unto light; fmercy hath gcompassion on mercy and claimeth her own; hjustice continueth its course and



“Each of you will be judged according to your individual works and the desires of your hearts [see D&C 137:9]. ... Your eventual placement in the celestial, terrestrial, or telestial kingdom will not be determined by chance. The Lord has prescribed unchanging requirements for each. You can know what the scriptures teach and pattern your lives accordingly [see John 14:2; 1 Corinthians 15:40–41; D&C 76:50–119; 98:18]”

(President Russell M. Nelson, “Constancy amid Change,” Oct 1993 GC, Ensign, Nov. 1993, 35).

President Joseph Fielding Smith explained the nature of a spiritual body:

“After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones, but ... they will no longer be quickened by blood but quickened by the spirit which is eternal and they shall become immortal and shall never die”

(in Conference Report, Apr. 1917, 63).

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61 Therefore, unto this parable I will liken all these ^akingdoms, and the ^binhabitants thereof—every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made.

62 And again, verily I say unto you, my ^afriends, I leave these ^bsayings with you to ^cponder in your hearts, with this commandment which I give unto you, that ye shall ^acall upon me while I am near—

63 ^aDraw ^bnear unto me and I will draw near unto you; ^cseek me diligently and ye shall ^afind me; ask, and ye shall receive; knock, and it shall be opened unto you.

64 Whatsoever ye ^aask the Father in my name it shall be given unto you, that is ^bexpedient for you;

65 And if ye ask anything that is not ^aexpedient for you, it shall turn unto your ^bcondemnation.

66 Behold, that which you hear is as the ^avoice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is ^bSpirit; my Spirit is truth; ^ctruth abideth

and hath no end; and if it be in you it shall abound.

67 And if your eye be ^asingle to my ^bglory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light ^ccomprehendeth all things.

68 Therefore, ^asanctify yourselves that your ^bminds become ^csingle to God, and the days will come that you shall ^asee him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

69 Remember the great and last promise which I have made unto you; cast away your ^aidle thoughts and your ^bexcess of ^claughter far from you.

70 Tarry ye, tarry ye in this place, and call a ^asolemn assembly, even of those who are the first ^blaborers in this last kingdom.

71 And let those whom they have warned in their traveling call on the Lord, and ^aponder the ^bwarning in their hearts which they have received, for a little season.

72 Behold, and lo, I will take care of your ^aflocks, and will raise up elders and send unto them.

73 Behold, I will ^ahasten my work in its time.

61^a D&C 88:47.

^b D&C 76:24.

62^a Ex. 33:11; Ether 12:39; D&C 84:63; 93:45.

^b Deut. 6:6.

^c TG Meditation.

^d Isa. 55:6; James 1:5 (5–6); D&C 46:7.

63^a Ps. 69:18; Zech. 1:3 (3–4); James 4:8;

^b D&C 18:18.

65^a Rom. 8:26 (26–27); James 4:3; D&C 46:28 (28–30).

^b D&C 63:11 (7–12).

66^a Ps. 95:7; Isa. 40:3; 1 Ne. 17:13; Alma 5:37 (37–38); D&C 65:3; 97:1; 128:20.

^b TG God, Spirit of.

^c Luke 11:34 (34–36). TG Commitment.

^d Lev. 9:4; D&C 67:10 (10–12); 93:1; 97:16.

TG God, Privilege of Seeing.

69^a Matt. 12:36; Alma 12:14.

^b TG Rioting and Reveling; Temperance.

“As to the Lord’s continuing role amid His vast creations, so little has been revealed. There are inklings, however, about kingdoms and inhabitants. ...

“Nevertheless, we do not worship a one-planet God!”

(Elder Neal A. Maxwell, “Our Creator’s Cosmos” [address given at the Church Educational System Conference, Aug. 13, 2002], 4–5).

until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in his lord, that they all might be glorified.

61 Therefore, unto this parable I will liken all these ^akingdoms, and the ^binhabitants thereof—every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made.

62 And again, verily I say unto you, my ^afriends, I leave these ^bsayings with you to ^cponder in your hearts, with this commandment which I give unto you, that ye shall ^acall upon me while I am near—

63 ^aDraw ^bnear unto me and I will draw near unto you; ^cseek me diligently and ye shall ^afind me; ask, and ye shall receive; knock, and it shall be opened unto you.

64 Whatsoever ye ^aask the Father in my name it shall be given unto you, that is ^bexpedient for you;

65 And if ye ask anything that is not ^aexpedient for you, it shall turn unto your ^bcondemnation.

66 Behold, that which you hear is as the ^avoice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is ^bSpirit; my Spirit is truth; ^ctruth abideth

and hath no end; and if it be in you it shall abound.

67 And if your eye be ^asingle to my ^bglory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light ^ccomprehendeth all things.

68 Therefore, ^asanctify yourselves that your ^bminds become ^csingle to God, and the days will come that you shall ^asee him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

69 Remember the great and last promise which I have made unto you; cast away your ^aidle thoughts and your ^bexcess of ^claughter far from you.

70 Tarry ye, tarry ye in this place, and call a ^asolemn assembly, even of those who are the first ^blaborers in this last kingdom.

71 And let those whom they have warned in their traveling call on the Lord, and ^aponder the ^bwarning in their hearts which they have received, for a little season.

72 Behold, and lo, I will take care of your ^aflocks, and will raise up elders and send unto them.

73 Behold, I will ^ahasten my work in its time.

61 ^a D&C 88:47.

^b D&C 18:18.

^c Luke 11:34 (34–36).

Sister Sheri L. Dew illustrated how we can draw near to the Lord:

“There are no disclaimers or exceptions in His invitation [in D&C 88:63]. We are the ones who determine whether or not we will come unto Him. The drawing near, seeking, asking, and knocking are up to us. And the more we know about the Lord—meaning the more we experience His mercy, devotion, and willingness to guide us even when we may not feel worthy of His direction—the more confident we become that He will respond to our petitions. ...

“There are many ways to draw near, seek, ask, and knock. If, for example, your prayers offered to Heavenly Father in the name of Christ have become a little casual, would you recommit yourself to meaningful prayer, offered in unrushed solitude and with a repentant heart? If you have not yet come to appreciate the peace and the power of temple worship, would you partake of the ordinances of the house of the Lord as often as your circumstances allow? If you have not yet found that immersion in the scriptures increases your

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“These efforts and many others increase our connection with Jesus Christ. As our testimony of Him expands and matures, we begin to care more about life forever than life today, and we have no desire but to do what He needs us to do and to live as He has asked us to live” (“Are You the Woman I Think You Are?” Oct 1997 GC, Ensign, Nov. 1997, 92).

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“[Heavenly Father] will always hear your prayers and will invariably answer them. ...

“President David O. McKay testified, ‘It is true that the answers to our prayers may not always come as direct and at the time, nor in the manner, we anticipate; but they do come, and at a time and in a manner best for the interests of him who offers the supplication’ [in Conference Report, Apr. 1969, 153]. Be thankful that sometimes God lets you struggle for a long time before that answer comes. Your character will grow; your faith will increase. ...

“It is so hard when sincere prayer about something you desire very much is not answered the way you want. It is difficult to understand why your exercise of deep and sincere faith from an obedient life does not grant the desired result. The Savior taught, ‘Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you’ [D&C 88:64; emphasis added; see also D&C 88:63, 65]. At times it is difficult to recognize what is best or expedient for you over time. Your life will

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“Some misunderstandings about prayer can be clarified by realizing that the scriptures define principles for effective prayer, but they do not assure when a response will be given”

(Elder Richard G. Scott, “Using the Supernal Gift of Prayer,” Apr 2007 GC, Ensign or Liahona, May 2007, 9–10).

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President Dieter F. Uchtdorf of the First
Presidency taught that the process of
obtaining spiritual light begins when we
come to God: “As we draw near to
Heavenly Father, we become more holy.
And as we become more holy, we will
overcome disbelief and our souls will be
filled with His blessed light. As we align our
lives with this supernal light, it leads us out
of darkness and toward greater light. This
greater light leads to the unspeakable
ministerings of the Holy Spirit, and the veil
between heaven and earth can become
thin” (*“The Love of God,” Oct 2009 GC, Ensign*
or Liahona, Nov. 2009, 23–24).

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72 Behold, and lo, I will take care of your ^aflocks, and will raise up elders and send unto them.

73 Behold, I will ^ahasten my work in its time.

Elder David B. Haight (1906–2004) of the Quorum of the Twelve Apostles: “A solemn assembly, as the name implies, denotes a sacred, sober, and reverent occasion when the Saints assemble under the direction of the First Presidency. Solemn assemblies are used for three purposes: the dedication of temples, special instruction to priesthood leaders, and sustaining a new President of the Church” (“Solemn Assemblies,” Oct 1994 GC, Ensign, Nov. 1994, 14).

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“Do you realize that the restored Church was 98 years old before it had 100 stakes? But less than 30 years later, the Church had organized its second 100 stakes. And only eight years after that the Church had more than 300 stakes. Today we are [thousands of] stakes strong.

“Why is this growth taking place at an accelerated rate? Is it because we are better known? Is it because we have lovely chapels?

“These things are important, but the reason the Church is growing today is that the Lord indicated it would. In the Doctrine and Covenants, He said, ‘Behold, I will hasten my work in its time’ [D&C 88:73].

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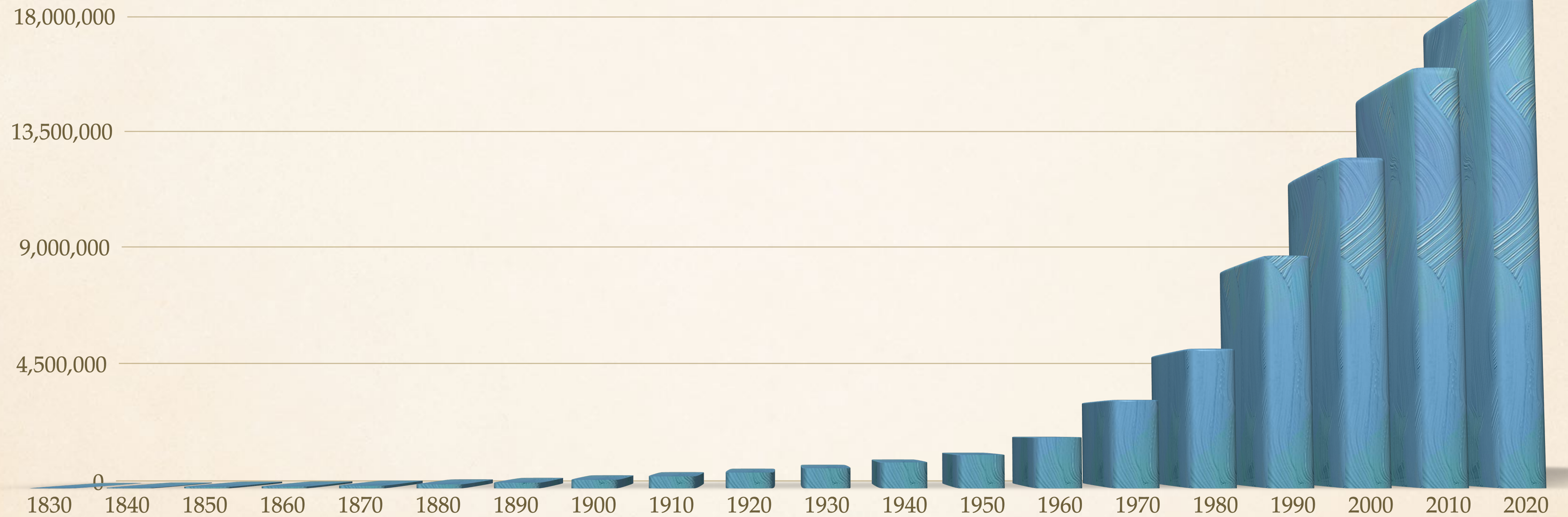
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“We, as spirit children of our Heavenly Father, were sent to earth at this time that we might participate in hastening this great work.

“The Lord has never, to my knowledge, indicated that His work is confined to mortality. Rather, His work embraces eternity. I believe He is hastening His work in the spirit world”

(President Thomas S. Monson, “Hastening the Work,” Ensign, June 2014, 4).

■ Church Membership



74 And I give unto you, who are the first ^alaborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and ^bsanctify yourselves; yea, purify your hearts, and ^ccleanse your hands and your feet before me, that I may make you ^dclean;

75 That I may testify unto your ^aFather, and your God, and my ^bGod, that you are clean from the ^cblood of this wicked generation; that I may fulfil this promise, this great and last ^dpromise, which I have made unto you, when I will.

76 Also, I give unto you a commandment that ye shall continue in ^aprayer and fasting from this time forth.

77 And I give unto you a commandment that you shall ^ateach one another the ^bdoctrine of the kingdom.

78 Teach ye diligently and my ^agrace shall attend you, that you may be ^binstructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

79 Of things both in ^aheaven and in the earth, and under the earth; things which have been, things which are, things which must ^bshortly come to pass; things which

are at home, things which are abroad; the wars and the perplexities of the ^cnations, and the judgments which are on the land; and a ^dknowledge also of countries and of kingdoms—

80 That ye may be prepared in all things when I shall send you again to ^amagnify the calling whereunto I have called you, and the ^bmission with which I have commissioned you.

81 Behold, I sent you out to ^atestify and warn the people, and it cometh every man who hath been warned to ^bwarn his neighbor.

82 Therefore, they are left ^awithout excuse, and their sins are upon their ^bown heads.

83 He that ^aseeketh me ^bearly shall find me, and shall not be forsaken.

84 Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the ^aGentiles for the last time, as many as the mouth of the Lord shall name, to ^bbind up the law and ^cseal up the testimony, and to prepare the saints for the hour of judgment which is to come;

85 That their souls may escape the wrath of God, the ^adesolation of abomination which awaits the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not the ^bfirst

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“It is clear that our first priority should go to spiritual learning. For us, reading the scriptures would come for us before reading history books. Prayer would come before memorizing those Spanish verbs. A temple recommend would be worth more to us than standing first in our graduating class. But it is also clear that spiritual learning would not replace our drive for secular learning.

“The Lord clearly values what you will find in that history book and in a text on political theory. Remember His words. He wants you to know ‘things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations’ (D&C 88:79). And He favors not only Spanish verbs but the study of geography and demography. You remember that His educational charter requires that we have ‘a knowledge also of countries and of kingdoms’ (v. 79). There is also an endorsement for questions we study in the sciences. It is clear that putting spiritual learning first does not relieve us from learning secular things. On the contrary, it gives our secular learning purpose and motivates us to work harder at it”

(President Henry B. Eyring, “Education for Real Life,” Ensign, Oct. 2002, 17–18).

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President Ezra Taft Benson (1899–1994) taught about our responsibility to share the gospel:

“We all share this great responsibility [of missionary work]. We cannot avoid it. Let no man or woman think that because of where we live, or because of our place in society, or because of our occupation or status, we are exempt from this responsibility.

“Membership in the Lord’s Church is a gift and a blessing which the Lord has given us in mortality, and He expects us to share that blessing with those who do not have it” (“Our Responsibility to Share the Gospel,” Apr 1985 GC, Ensign, May 1985, 8).

elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

86 Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

87 For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree.

88 And after your testimony cometh wrath and indignation upon the people.

89 For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

90 And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

91 And all things shall be in commotion; and surely, men's hearts

shall fail them; for fear shall come upon all people.

92 And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him.

93 And immediately there shall appear a great sign in heaven, and all people shall see it together.

94 And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

95 And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

96 And the saints that are upon

“Then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east” (Teachings of Presidents of the Church: Joseph Smith [2007], 252–53).

After sharing that declaration by the Prophet Joseph Smith, Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles taught: “All people shall see it together! It shall spread over all the earth as the morning light! ‘For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.’ [Joseph Smith—Matthew 1:26.] Surely this is that of which Isaiah said: ‘And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.’ (Isa. 40:5.) Surely this is that of which our revelation speaks: ‘Prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.’ (D&C 101:23.) Surely this is that day of which Zechariah prophesied: ‘The Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. ... And the Lord shall be king over all the earth.’ (Zech. 14:5–9.)” (The Millennial Messiah: The Second Coming of the Son of Man [1982], 419–20).

Lamb.

116 This is the glory of God, and the ^asanctified; and they shall not any more see ^bdeath.

117 Therefore, verily I say unto you, my ^afriends, call your solemn assembly, as I have ^bcommanded you.

~~118 And as all have not ^afaith, seek ye diligently and ^bteach one another words of ^cwisdom; yea, seek ye out of the best ^dbooks words of wisdom; seek learning, even by study and also by faith.~~

119 ^aOrganize yourselves; prepare every needful thing; and establish a ^bhouse, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

120 That your ^aincomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with ^buplifted hands unto the Most High.

121 Therefore, ^acease from all your light speeches, from all ^blaughter, from all your ^clustful desires, from all your ^dpride and light-mindedness, and from all your wicked doings.

122 Appoint among yourselves a

Lamb.

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119 ^aOrganize yourselves; prepare every needful thing; and establish a ^bhouse, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

120 That your ^aincomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with ^buplifted hands unto the Most High.

121 Therefore, ^acease from all your light speeches, from all ^blaughter, from all your ^clustful desires, from all your ^dpride and light-mindedness, and from all your wicked doings.

122 Appoint among yourselves a

“A learner exercising agency by acting in accordance with correct principles opens his or her heart to the Holy Ghost and invites His teaching, testifying power, and confirming witness. Learning by faith requires spiritual, mental, and physical exertion and not just passive reception. It is in the sincerity and consistency of our faith-inspired action that we indicate to our Heavenly Father and His Son, Jesus Christ, our willingness to learn and receive instruction from the Holy Ghost. ...

“The learning I am describing reaches far beyond mere cognitive comprehension and the retaining and recalling of information. The type of learning to which I am referring causes us to put off the natural man (see Mosiah 3:19), to change our hearts (see Mosiah 5:2), to be converted unto the Lord, and to never fall away (see Alma 22:6). Learning by faith requires both

Lamb.

116 This is the glory of God, and the ^asanctified; and they shall not any more see ^bdeath.

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(Elder David A. Bednar, “Seek Learning by Faith,” Ensign, Sept. 2007, 64).

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“In order to keep the temple and those who attend it sacred and worthy, the Lord has established standards through His servants, the prophets. We may be well-advised to consider together, in family council, standards for our homes to keep them sacred and to allow them to be a ‘house of the Lord.’ The admonition to ‘establish ... a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God’ [D&C 88:119] provides divine insight into the type of home the Lord would have us build. Doing such begins the construction of a ‘spiritual mansion’ in which we all may reside regardless of our worldly circumstance”

(Elder Gary E. Stevenson, “Sacred Homes, Sacred Temples,” Apr 2009 GC, Ensign or Liahona, May 2009, 102).

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121 Therefore, ^acease from all your light speeches, from all ^blaughter, from all your ^clustful desires, from all your ^dpride and light-mindedness, and from all your wicked doings.

122 Appoint among yourselves a teacher, and let ^anot all be spokesmen at once; but let one speak at

a time and let all listen unto his sayings, that when all have spoken that all may be ^bedified of all, and that every man may have an equal privilege.

123 See that ye ^alove one another; cease to be ^bcovetous; learn to impart one to another as the gospel requires.

124 Cease to be ^aidle; cease to be ^bunclean; cease to ^cfind fault one with another; cease to ^dsleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be ^einvigorated.

125 And above all things, clothe yourselves with the bond of ^acharity, as with a mantle, which is the bond of perfectness and ^bpeace.

126 ^aPray always, that ye may not faint, until I ^bcome. Behold, and lo, I will come quickly, and receive you unto myself. Amen.

127 And again, the order of the house prepared for the ^apresidency of the ^bschool of the ^cprophets, as

his words not with

130 And house of C in the hou tiful, that

131 Let h upon his k or remem covenant.

132 And after him, with ^aupli even direc brethren

133 Art ren? I sal the Lord, remembra enant, in

you to ^afe tion that unchange and ^cbrot

God in th in all the blameless



“When we enter the temple, we should leave the world behind. We should feel what it would be like when we enter the presence of the Lord. We may consider what thoughts we would think and what communications we would have in His holy presence. If we can catch the vision of this eventual event, it will help us in preparing to enter His presence and in leaving the world behind as we enter His temple. ...

“As we enter the temple grounds, we should leave our worldly thoughts behind and focus on the sacred responsibilities that are ours as we serve in the house of the Lord. ...

“The Savior has given us great counsel concerning our communications in the temple. He said: ‘Therefore, cease from all your light speeches, from all laughter, ... from all your pride and light-mindedness’ (D&C 88:121).



Lord. ...

“The Savior has given us great counsel concerning our communications in the temple. He said: ‘Therefore, cease from all your light speeches, from all laughter, ... from all your pride and light-mindedness’ (D&C 88:121).

“Just as we leave our worldly thoughts behind as we enter the temple grounds, we should also leave our worldly discussions behind. It is inappropriate to discuss matters of business, pleasure, or current events in the temple.

“It is important not only what we speak in the temple, but also the manner in which we speak. We must always speak in soft and subdued tones in all places in the temple”

(Elder L. Lionel Kendrick, “Enhancing Our Temple Experience,” Apr 2001 GC, Ensign, May 2001, 79).

a time and let all listen unto his sayings, that when all have spoken that all may be ^bedified of all, and that every man may have an equal privilege.

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his words carefully and distinctly, not with loud speech

130 And when he cometh into the house of God, for he should be first in the house—behold, this is ^abeautiful, that he may be an ^bexample—

131 Let him offer himself in prayer upon his knees before God, in ^atoken or remembrance of the everlasting covenant.

132 And when any shall come in after him, let the teacher arise, and, with ^auplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:

133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to ^afellowship, in a determination that is fixed, immovable, and unchangeable, to be your ^bfriend and ^cbrother through the grace of God in the bonds of love, to walk in all the commandments of God blameless in thanksgiving forever

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134 And he that is found ^aunworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be ^bpolluted by him.

135 And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same.

136 Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the

house of God, in the school of the prophets.

137 And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your ^aedification.

~~138 And ye shall not receive any among you into this school save he is clean from the ^ablood of this generation;~~

139 And he shall be received by the ordinance of the ^awashing of feet, for unto this end was the ordinance of the washing of feet instituted.

140 And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church.

141 It is to be commenced with prayer; and after partaking of ^abread and wine, he is to gird himself according to the ^bpattern given in the thirteenth chapter of John's testimony concerning me. Amen.

SECTION 89

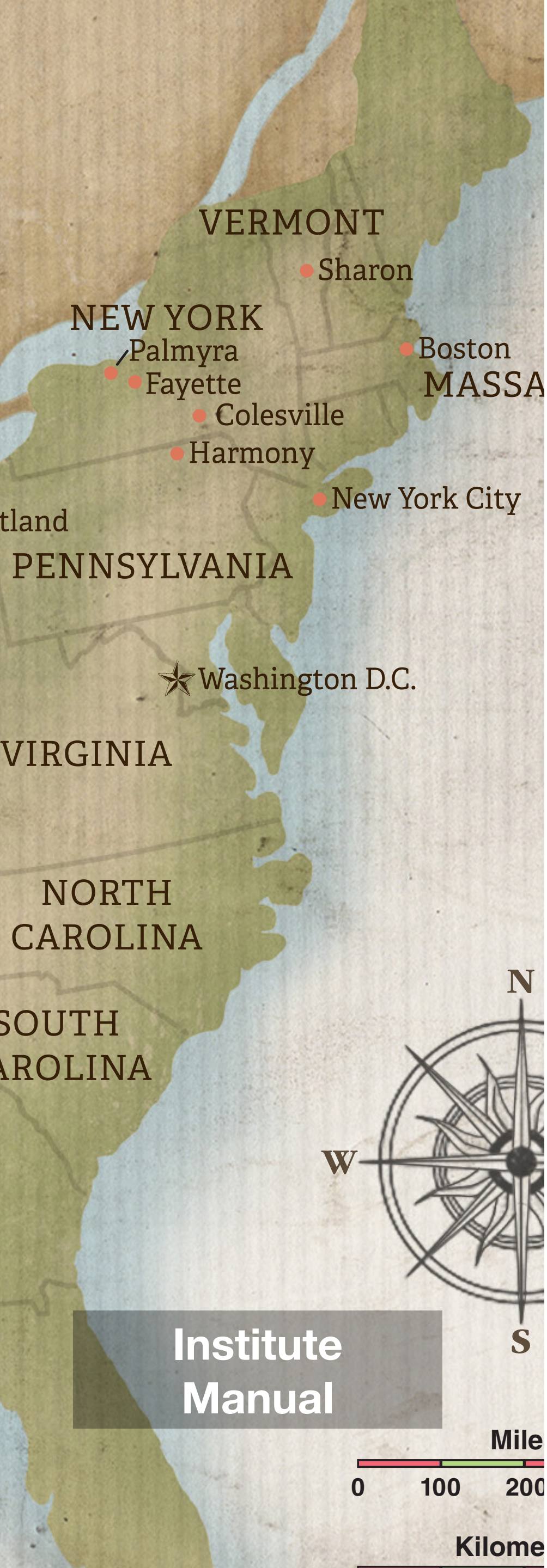
Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 27, 1833. As a consequence of the early brethren using tobacco in their meetings, the Prophet was led to ponder upon the matter; consequently, he inquired of the Lord concerning it. This revelation, known as the Word of Wisdom, was the result.

1–9, The use of wine, strong drinks, tobacco, and hot drinks is proscribed; 10–17, Herbs, fruits, flesh, and grain are ordained for the use of man and of animals; 18–21, Obedience to gospel law, including the Word of Wisdom, brings temporal and spiritual blessings.

of God in the temporal salvation of all saints in the last days—

3 Given for a principle with ^apromise, adapted to the capacity of the ^bweak and the weakest of all ^csaints, who are or can be called saints.

4 Behold, verily, thus saith the Lord unto you. In consequence of



“Unlike a conventional school, with semesters and set schedules in a fixed location, the School of the Prophets was intermittent and moved around. In farming communities such as Kirtland, winter months provided more time for such activities as schooling. The first session lasted about three months and closed in April. Subsequent sessions, called variously the ‘school of the prophets,’ the ‘school of mine apostles,’ and ‘Elders school,’ were held that summer in Missouri and again in Kirtland in fall 1834 and winter 1835–36 in the Church’s printing office or in the attic floor of the unfinished Kirtland Temple” (Nathan Waite, “A School and an Endowment,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 175–76, or history.lds.org).

house of God, in the school of the prophets.

137 And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your ^aedification.

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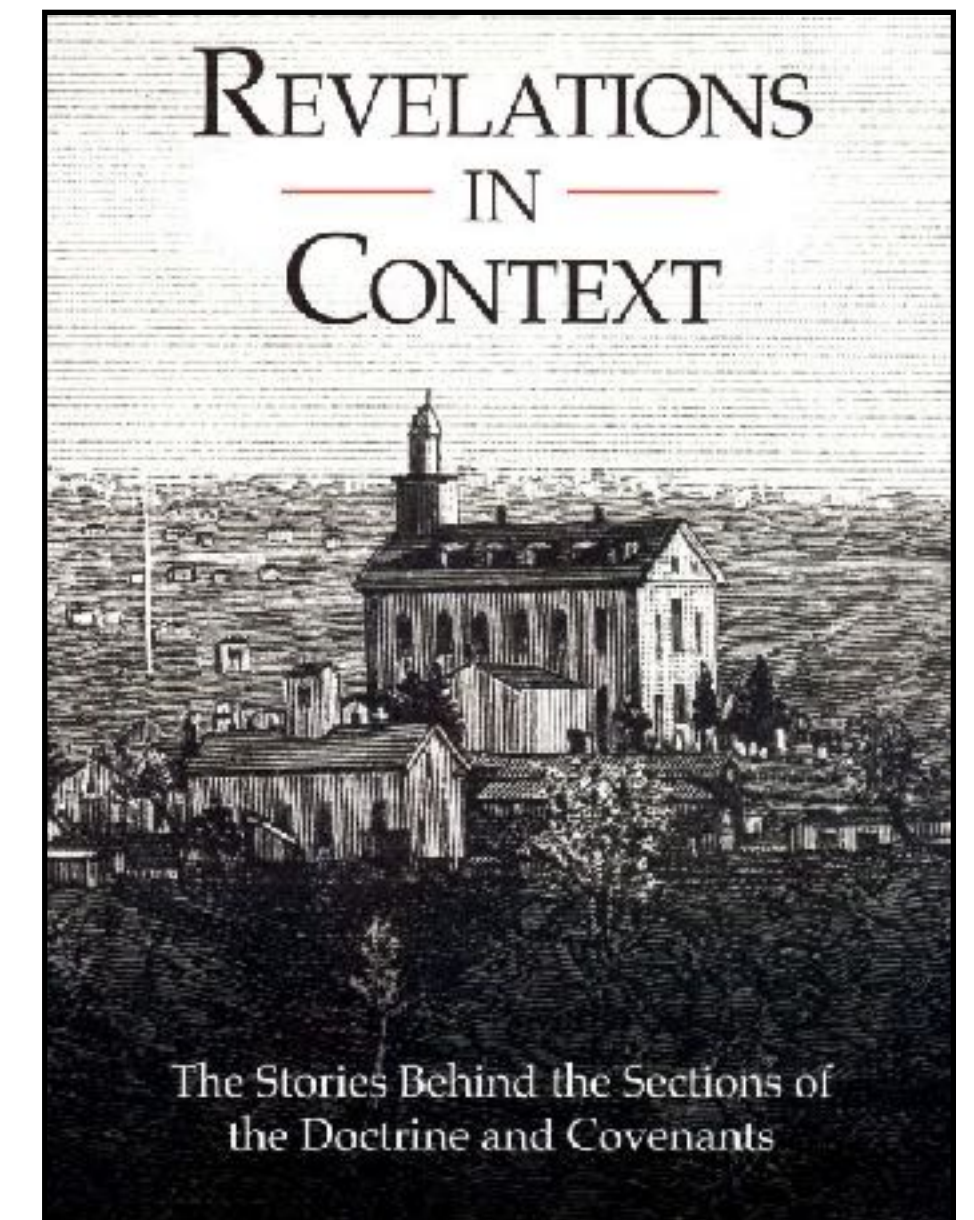
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To become “clean from the blood of this generation” and to set themselves apart from the world, the elders participated in ritual washings. After each elder washed his own face, hands, and feet, Joseph Smith washed the feet of each, following the example set by Jesus in John 13:4–17 and instructions in Doctrine and Covenants 88:138–41. Joseph washed the feet of each new member of the school and repeated the ceremony at other meetings of the School of the Prophets. Later washings and anointings, including foot washing, were part of preparations for the solemn assembly held in the newly dedicated Kirtland Temple, and these washings featured prominently in the solemn assembly itself.



**A School and an
Endowment**