

LESSON 5
“This Is the Spirit of Revelation”
D&C 6, 8, 9, Joseph Smith – History 1:8-17

OVERVIEW:

Our need for personal revelation. Understanding what we should do to receive revelation.

Since the apostasy included an apostasy of revelation, these sections are important to show us how revelation is to be received and how to recognize it. Joseph and Oliver, although not yet members of the Church, have been receiving revelation.

(God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them. TPJS, p. 149)

(No one of us can survive in the world of today, much less in what it soon will become, without personal inspiration. Boyd K. Packer, CR Oct 1991, p. 29)

The passage of the lesson that covers JS-H 1:8-17 was covered in Lesson 3.

Sections 6-9: (These sections are the four most important documents extant today from which we can learn how the Book of Mormon was translated. Section 9 affirms that Oliver did in fact translate but that he lost confidence and, like Peter as he walked on water, lost the power to continue translating (Matthew 14:31). Two reasons for his failure are given in this revelation: first, he had not studied or prepared himself properly; second, his fear had caused the moment to be lost to him (vv. 8, 11). That Oliver translated—even briefly—is of great importance, for it made him a participant in the process of translation. He could now stand at Joseph's side and testify that the Book of Mormon was indeed translated by the gift and power of God and in no other way. Revelations of the Restoration, McConkie, p. 76-77)

SCRIPTURES:

. THE DOCTRINE AND COVENANTS
SECTION 6

Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 32—35. Oliver Cowdery began his labors as scribe in the translation of the Book of Mormon, April 7, 1829. He had already received a divine manifestation of the truth of the Prophet's testimony respecting the plates on which was engraved the Book of Mormon record. The Prophet inquired of the Lord through the Urim and Thummim and received this response. ("When Oliver was introduced to Joseph, he said, 'Mr. Smith, I have come for the purpose of writing for you.' This was not at all unexpected to Joseph, for although he had never seen Mr. Cowdery before, he knew that the Lord was able to perform, and that he had been faithful to fulfill, all his promises" (History of Joseph Smith, 1996, 184). Of these events, the Prophet recorded: "The Lord appeared unto a young man by the name Oliver Cowdery and shewed unto him the plates in a vision and also the truth of the work and what the Lord was about to do through me, his unworthy servant. Therefore he was desirous to come and write for me to translate" (Jessee, Papers of Joseph Smith, 1:10; spelling standardized). Revelations of the Restoration, p. 78)

1—6, Laborers in the Lord's field gain salvation; 7—13, There is no gift greater than the gift of salvation; 14—27, Witness of truth comes by the power of the Spirit; 28—37, Look unto Christ, and do good continually.

1 A GREAT and ^amarvelous work is about to come forth unto the children of men.

2 Behold, I am God; give heed unto my ^aword, which is quick (to make alive) and powerful, ^bsharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

3 Behold, the ^afield is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day ^blasts, that he may ^ctreasure up for his soul everlasting salvation in the kingdom of God.

4 Yea, whosoever will thrust in his sickle and reap, the same is ^acalled of God.

5 Therefore, if you will ^aask of me you shall receive; if you will knock it shall be opened unto you. (No message appears in scripture more times, in more ways than "Ask, and ye shall receive. Boyd K. Packer, CR, Oct 1991, p. 26)

6 Now, as you have asked, behold, I say unto you, keep my commandments, and ^aseek to bring forth and establish the cause of ^bZion;

7 ^aSeek not for ^briches but for ^cwisdom, and behold, the ^dmysteries of God shall be unfolded unto you, and then shall you be made ^erich. Behold, he that hath ^feternal life is rich.

8 Verily, verily, I say unto you, even as you ^adesire of me so it shall be unto you; and if you desire, you shall be the means of doing much ^bgood in this generation.

(Does this mean to really only speak about repentance?) 9 Say nothing but ^arepentance unto this generation; (When the Lord calls upon his servants to cry nothing but repentance, he does not mean that they may not cry baptism, and call upon the people to obey the commandments of the Lord, but he wishes that all that they say and do be in the spirit of bringing the people to repentance. Joseph Fielding Smith, Church History and Modern Revelation, 1:57) keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed. (These preceding verses help us get revelation. Righteousness comes before revelation can be received.)

10 Behold thou hast a gift, and blessed art thou because of thy ^agift. Remember it is ^bsacred and cometh from above—

11 And if thou wilt ^ainquire, thou shalt know ^bmysteries which are great and marvelous; therefore thou shalt exercise thy ^cgift, that thou mayest find out mysteries, that thou mayest bring ^dmany to the knowledge of the truth, yea, ^econvince them of the error of their ways.

12 Make not thy gift known unto any save it be those who are of thy faith. Trifle not with ^asacred things. (Oliver Cowdery had been given two gifts. The first was the gift of revelation by which he could obtain a knowledge of the mysteries of the kingdom, and the second was the gift to translate (D&C 6:25-28). In the realm of spiritual things, few men have been so richly favored. Revelations of the Restoration, McConkie, p. 79)

13 If thou wilt do ^agood, yea, and ^bhold out ^cfaithful to the ^dend, thou shalt be saved in the ^ekingdom of God, which is the greatest of all the ^fgifts of God; for there is no gift greater than the gift of ^gsalvation. (The gift of salvation is given to those who have the gift of revelation. The most important revelation we receive is to know that Jesus is the Christ. That testimony only comes through personal revelation.)

14 Verily, verily, I say unto thee, blessed art thou for what thou hast done; for thou hast ^ainquired of me, and behold, as often as thou hast inquired thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time. (Oliver has already been inspired by the Spirit to be where he is now. We may be where we are today because of personal revelation. We are married to our spouse because we received revelation and then followed it.)

15 Behold, thou knowest that thou hast inquired of me and I did enlighten thy ^amind; and now I tell thee these things that thou mayest know that thou hast been ^benlightened by the ^cSpirit of truth;

16 Yea, I tell thee, that thou mayest know that there is none else save God that ^aknowest thy thoughts and the ^bintents of thy ^cheart. (Joseph Smith: After we had received this revelation, Oliver Cowdery stated to me that after he had gone to my father's to board, and after the family had communicated to him concerning my having obtained the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and the Lord manifested to him that they were true, but he had kept the circumstance entirely secret, and had mentioned it to no one; so that after this revelation was given, he knew that the work was true, because no being living knew of the thing alluded to in the revelation, but God and himself. (History of the Church, 1:35))

17 I tell thee these things as a witness unto thee—that the words or the work which thou hast been writing are ^atrue.

18 Therefore be diligent; ^astand by my ^bservant Joseph, faithfully, in whatsoever difficult circumstances he may be for the word's sake.

19 Admonish him in his faults, and also ^areceive admonition of him. ^bBe patient; be sober; be temperate; have patience, faith, hope and charity.

20 Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore ^atreasure up these words in thy heart. Be faithful and ^bdiligent in keeping the commandments of God, and I will encircle thee in the arms of my ^clove.

21 Behold, I am Jesus Christ, the ^aSon of God. I am the same that came unto mine ^bown, and mine own received me not. I am the ^clight which shineth in ^ddarkness, and the darkness comprehendeth it not.

22 Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might ^aknow concerning the truth of these things.

23 Did I not speak ^apeace to your mind concerning the matter? (Those seeking to become conversant in the language of the Spirit, who wish to know when their prayers are being answered and when the Spirit is directing them, must learn to identify the feelings of peace, comfort, and assurance that are characteristic of the spirit of revelation. Each time Oliver had prayed, he had experienced a quiet assurance. Unfamiliar with the nature of such prompting, he had not recognized that those feelings came in response to his prayers. His experience is instructive to all who are in the process of growing up in the things of the Spirit. Revelations of the Restoration, p. 81) What greater ^bwitness can you have than from God? (Peace is the witness that we've received revelation.)

24 And now, behold, you have received a ^awitness; for if I have ^btold you things which no man knoweth have you not received a witness?

25 And, behold, I grant unto you a gift, if you desire of me, to ^atranslate, even as my servant Joseph.

26 Verily, verily, I say unto you, that there are ^arecords which contain much of my gospel, which have been kept back because of the ^bwickedness of the people;

27 And now I command you, that if you have good desires—a desire to lay up ^atreasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my ^bscriptures which have been hidden because of iniquity.

28 And now, behold, I give unto you, and also unto my servant Joseph, the ^akeys of this gift, which shall bring to light this ministry; and in the mouth of two or three ^bwitnesses shall every word be established. (Oliver did, in fact, translate a small portion of the book. We do not have any information on what pages were actually translated by Oliver.)

29 Verily, verily, I say unto you, if they ^areject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me.

30 And even if they ^ado unto you even as they have done unto me, blessed are ye, for you shall ^bdwell with me in ^cglory.

31 But if they ^areject not my words, which shall be established by the ^btestimony which shall be given, blessed are they, and then shall ye have joy in the fruit of your labors.

32 Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as ^atouching ^bone thing, behold, there will I be in the ^cmidst of them—even so am I in the

^dmidst of you. (Mary Elizabeth Rollins Lightner: (Kirtland, Ohio 1831) Mother and I went over to the Smith house. There were other visitors. The whole Smith family, excepting Joseph, was there. As we stood talking to them, Brother Joseph and Martin Harris came in, with two or three others. When the greetings were over, Brother Joseph looked around very solemnly. It was the first time some of them had ever seen him. He then said, "There are enough here to hold a little meeting." A board was put across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed; then Joseph got up to speak. He began very solemnly and very earnestly. All at once his countenance changed and he stood mute. He turned so white he seemed perfectly transparent. Those who looked at him that night said he looked like he had a searchlight within him, in every part of his body. I never saw anything like it on earth. I could not take my eyes away from him. He got so white that anyone who saw him would have thought he was transparent. I remember I thought we could almost see the bones through the flesh of his face. I shall remember it and see it in my mind's eye as long as I remain upon the earth. He stood some moments looking over the congregation, as if to pierce each heart, then said, "Do you know who has been in your midst this night?" One of the Smiths said, "An angel of the Lord." Joseph did not answer. Martin Harris was sitting at the Prophet's feet on a box. He slid to his knees, clasped his arms around the Prophet's knees and said, "I know, it was our Lord and Savior, Jesus Christ." Joseph put his hand on Martin's head and answered, "Martin, God revealed that to you. Brothers and Sisters, the Savior has been in your midst this night. I want you all to remember it. There is a veil over your eyes, for you could not endure to look upon Him. You must be fed with milk and not strong meat. I want you to remember this as if it were the last thing that escaped my lips. He has given you all to me, and commanded me to seal you up to everlasting life, that where He is there you may be also. And if you are tempted of Satan say, 'Get thee behind me, Satan, for my salvation is secure.'" Then he knelt and prayed, and such a prayer I never heard before or since. I felt he was talking to the Lord, and the power rested upon us all. (Hyrum L. Andrus and Helen Mae Andrus, comps., *They Knew the Prophet* [Salt Lake City: Bookcraft, 1974], 22-23.))

33 ^aFear not to do ^bgood, my sons, for whatsoever ye ^csow, that shall ye also reap; therefore, if ye sow ^dgood ye shall also reap good for your ^ereward.

34 Therefore, fear not, little ^aflock; do good; let earth and hell combine against you, for if ye are ^bbuilt upon my rock, they cannot prevail.

35 Behold, I do not condemn you; go your ways and ^asin no more; perform with soberness the work which I have commanded you.

36 ^aLook unto me in every ^bthought; ^cdoubt not, fear not.

37 ^aBehold the wounds which pierced my side, and also the prints of the ^bnails in my hands and feet; be faithful, keep my commandments, and ye shall ^cinherit the ^dkingdom of heaven. Amen.

SECTION 8

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 36—37. In the course of the translation of the Book of Mormon, Oliver, who continued to serve as scribe, writing at the Prophet's dictation, desired to be endowed with the gift of translation. The Lord responded to his supplication by granting this revelation. (It seems probable that Oliver Cowdery desired to translate out of curiosity, and the Lord taught him his place by showing him that translating was not the easy thing he had thought it to be. In a subsequent revelation (Sec. 9), the explanation was made that Oliver's failure came because he did not continue as he commenced, and the task being a difficult one his faith deserted him. The lesson he learned was very necessary for he was shown that his place was to act as scribe for Joseph Smith and that it was the latter who was called and appointed by command of the Lord to do the translating. There must have been some desire on the part of Oliver Cowdery to be equal with the Prophet and some impatience in having to sit and act as scribe,

but when he failed to master the gift of translating he was then willing to accept the will of the Lord. Joseph Fielding Smith, Church History and Modern Revelation, 1:50-51)

1—5, Revelation comes by the power of the Holy Ghost; 6—12, Mysteries of God and the power to translate ancient records come by faith.

1 ^aOLIVER Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a ^bknowledge of whatsoever things you shall ^cask in faith, with an ^dhonest heart, believing that you shall receive a ^eknowledge concerning the engravings of old ^frecords, which are ancient, which contain those parts of my scripture of which has been spoken by the ^gmanifestation of my Spirit.

2 Yea, behold, I will ^atell you in your mind and in your ^bheart, by the ^cHoly Ghost, which shall come upon you and which shall dwell in your heart. (Boyd K. Packer: The Holy Ghost speaks with a voice that you feel more than you hear. It is described as a “still small voice.” And while we speak of “listening” to the whisperings of the Spirit, most often one describes a spiritual prompting by saying, “I had a feeling ...” ...Revelation comes as words we feel more than hear. Nephi told his wayward brothers, who were visited by an angel, “Ye were past feeling, that ye could not feel his words.” The scriptures are full of such expressions as “The veil was taken from our minds, and the eyes of our understanding were opened,” or “I will tell you in your mind and in your heart,” or “I did enlighten thy mind,” or “Speak the thoughts that I shall put into your hearts.” There are hundreds of verses which teach of revelation. President Marion G. Romney, quoting the prophet Enos, said, “While I was thus struggling in the spirit, behold, the voice of the Lord came into my mind.” Enos then related what the Lord put into his mind. “This,” President Romney said, “is a very common means of revelation. It comes into one’s mind in words and sentences. With this medium of revelation I am personally well acquainted.” We do not seek for spectacular experiences. President Spencer W. Kimball spoke of the many who “have no ear for spiritual messages ... when they come in common dress. ... Expecting the spectacular, one may not be fully alerted to the constant flow of revealed communication.” (“Personal Revelation: The Gift, the Test, and the Promise,” Ensign, Nov. 1994, 60))

3 Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses ^abrought the children of Israel through the Red Sea on dry ground. (Joseph Smith: A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 151.) George Q. Cannon: The same Spirit of revelation that Moses had...has rested upon men that have held the keys of this kingdom, whether it was during President [Brigham] Young's life or at the present time—that same Spirit of revelation rests upon him who holds the presidency as senior apostle in the midst of the people of God. The apostles of this Church have all the authority, they have all the keys, and it is within the preview of their office and calling to have all the Spirit of revelation necessary to lead this people into the presence of the Lamb in the celestial kingdom of our God. . . . (JD, November 1879, 21:264, 268, 270, 271.) (Roy W. Doxey, comp., Latter-day Prophets and the Doctrine and Covenants [Salt Lake City: Deseret Book Co., 1978], 1: 81 - 82.))

4 Therefore this is thy ^agift; apply unto it, and blessed art thou, for it shall ^bdeliver you out of the hands of your ^cenemies, when, if it were not so, they would slay you and bring your soul to destruction.

5 Oh, remember these ^awords, and keep my commandments. Remember, this is your gift.

6 Now this is not all thy ^agift; for you have another gift, which is the gift of Aaron; behold, it has told you many things; (In the Book of Commandments this was called the "rod of nature," which has caused

considerable speculation that Oliver Cowdery had some kind of a divining rod by which he could receive revelation. Then comes the supposition that in changing this text to read "the gift of Aaron," Joseph Smith decided he was telling more than he intended. Such conclusions do not seem to represent good doctrine, good history, or a correct appraisal of the Prophet's purpose in making this change. Consider the following: First, there is no record or statement tracing to either Joseph Smith or Oliver Cowdery that so much as hints that Oliver had or used any sort of a rod to receive revelation. Second, the divinely ordained system by which the Book of Mormon was to be translated was the Urim and Thummim. There is no justification for the supposition that Oliver, when granted the privilege of translating, would do so by some other means. Here the Lord said he had been given the "gift of Aaron." True it is that Aaron had a rod which became a serpent when he cast it down before Pharaoh (Exodus 7:10), but he did not use it to receive revelation. Aaron had another gift, the Urim and Thummim, for that purpose (Exodus 28:30; Leviticus 8:6-9). Third, in Doctrine and Covenants 6, Oliver was told that he had a gift by which he could ask and receive and even obtain a knowledge of the mysteries of heaven (D&C 6:3-12). He was also told that he would be given the gift by which he could translate "even as my servant Joseph" (D&C 6:25). If he was to translate even as Joseph, he would have to translate by the same means used by the Prophet, the Urim and Thummim. Fourth, in this section, Oliver is again told that he would be granted the spirit of revelation, and in addition to that he would be given another gift, the "gift of Aaron," by which he had already learned many things. Certainly the things he had learned included that which is contained in Doctrine and Covenants 6 and 7, both of which were received by the use of the Urim and Thummim. Fifth, it would be difficult to suppose that Joseph was attempting to obscure anything in making the change from "rod of nature" (Book of Commandments) to "gift of Aaron" (1835 Doctrine and Covenants), given that he left intact the promise that Oliver would hold this gift in his hands. We know of no seeric device that Oliver could have held in his hands except the Urim and Thummim. Finally, both Joseph and Oliver had been promised the "keys of this gift" (D&C 6:28). Joseph never used a rod in translation. The gift he used, in common with Oliver, was the Urim and Thummim. Lucy Mack Smith said that Joseph referred to the Urim and Thummim as "a key." It was by this key that "the angel manifested those things to him that were shown him in vision; by which also he could at any time ascertain the approach of danger, either to himself or the record, and for this cause he kept these things constantly about his person" (Smith, History of Joseph Smith, 1996, 145). In yet another instance, Lucy Mack Smith recorded that Joseph told her he had "a key" by which he translated. She said she did not know what he meant, but he placed the "article in [her] hands and, examining it with no covering but a silk handkerchief, found that it consisted of two smooth three- cornered diamonds set in glass, and the glasses were set in silver bows connected with each other in much the same way that old-fashioned spectacles are made" (Smith, History of Joseph Smith, 1996, 139). We conclude, therefore, that the gift promised to Oliver Cowdery could be nothing other than the Urim and Thummim and that Joseph's purpose in making this change was to clarify rather than conceal its meaning. This change assumes that the reader will know that the gift given the high priest in ancient times was the Urim and Thummim, but then the whole story of the Restoration assumes knowledge of the ancient order of things. It may be that the Urim and Thummim were referred to as a rod because they were connected by a rod to the breastplate Joseph received with the plates. The Prophet's brother William described the means by which the Urim and Thummim were attached to the breastplate, saying "A pocket was prepared in the breastplate on the left side, immediately over the heart. When not in use the Urim and Thummim was placed in the pocket, the rod being of just the right length to allow it to be deposited. This instrument could, however, be detached from the breastplate when away from home, but Joseph always used it in connection with the breastplate when translating, as it permitted him to have both hands free to touch the plates" (Smith, Rod of Iron 1, 3 [February 1924]: 7). See commentary on Doctrine and Covenants 10:1. As to "nature" in the phrase "rod of nature," the dictionary of Joseph Smith's day defined nature as comprehending "the works of God" (Webster, Dictionary, 1828). Revelations of the Restoration, p. 86-88)

7 Behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you.

8 Therefore, ^adoubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the ^bwork of God.

9 And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.

10 Remember that without ^afaith you can do nothing; therefore ask in faith. Trifle not with these things; do not ^bask for that which you ought not.

11 Ask that you may know the mysteries of God, and that you may ^atranslate and receive knowledge from all those ancient records which have been hid up, that are ^bsacred; and according to your faith shall it be done unto you.

12 Behold, it is I that have spoken it; and I am the same that spake unto you from the beginning. Amen.

SECTION 9

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 37—38. Oliver is admonished to be patient, and is urged to be content to write, for the time being, at the dictation of the translator, rather than to attempt to translate. (The lessons growing out of Oliver Cowdery's experience are of immense value to all who seek answer to prayers. For that purpose, section 9 should be thoughtfully studied. It is the most authoritative and instructive source we have— particularly when studied in concert with the previous three revelations—in helping us to understand how the Book of Mormon was translated. Revelations of the Restoration, p. 88)

1—6, Other ancient records are yet to be translated; 7—14, The Book of Mormon is translated by study and by spiritual confirmation.

1 BEHOLD, I say unto you, my son, that because you did not ^atranslate according to that which you desired of me, and did commence again to ^bwrite for my servant, Joseph Smith, Jun., even so I would that ye should continue until you have finished this record, which I have entrusted unto him.

2 And then, behold, ^aother ^brecords have I, that I will give unto you power that you may assist to ^ctranslate. (God is going to use Oliver in the way He wants to. He will do the same for us.)

3 Be patient, my son, for it is ^awisdom in me, and it is not expedient that you should translate at this present time.

4 Behold, the work which you are called to do is to ^awrite for my servant Joseph. (Why was Oliver unable to translate? Because he lacked the faith to do so.)

5 And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

6 Do not ^amurmur, my son, for it is wisdom in me (Countless souls seeking to understand the principles upon which the truths of heaven are dispensed will find helpful instruction in Oliver Cowdery's efforts to translate. Here we learn that answers come to those who have prepared themselves to receive them. It is not enough for us to simply ask. Study, thought, pondering, and prayerful searching are very much a part of the revelatory process. In the earlier revelation (D&C 8:2), Oliver was told that the process of revelation would include the use of both his mind and his heart. Surely, what we can do we must do. We do not ask for our daily bread with the idea in mind that angels will be sent to prepare our soil, plant the seeds, nurture the plants, and then do the work of the harvest. Faith is not a substitute for indolence. So it is that in seeking an answer we study the matter, make the best possible conclusion, and then take it to the Lord for confirmation or for redirection. In like manner, when we are called to serve in the Church, we do not shift the responsibility of receiving necessary revelation for our callings to those who preside over us. Spiritually, we are to stand on our own feet. As appropriate, we may seek counsel from others

and their confirmation of the course we feel impressed to follow, but we do not properly shift the burden of our office back to them. Revelations of the Restoration, p. 89) that I have dealt with you after this manner.

7 Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

8 But, behold, I say unto you, that you must ^astudy it out in your ^bmind; then you must ^cask me if it be right, and if it is right I will cause that your ^dbosom shall ^eburn within you; therefore, you shall ^ffeel that it is right. (These feelings may apply to some but not for others. Dallin H. Oaks: This [burning in the bosom] may be one of the most important and misunderstood teachings in all the Doctrine and Covenants. The teachings of the Spirit often come as feelings. That fact is of the utmost importance, yet some misunderstand what it means. I have met persons who told me they have never had a witness from the Holy Ghost because they have never felt their bosom “burn within” them. What does a “burning in the bosom” mean? Does it need to be a feeling of caloric heat, like the burning produced by combustion? If that is the meaning, I have never had a burning in the bosom. Surely, the word burning in this scripture signifies a feeling of comfort and serenity. That is the witness many receive. That is the way revelation works. Truly, the still, small voice is just that, “still” and “small.” “The language of peace, as spoken by the Lord, embraces a sense of quiet confidence, comfort, and warmth. It is gentle and calm, amiable and sweet; it is temperate and kind; it is orderly and identified by happiness, joy, and feelings of love” (Joseph Fielding McConkie and Robert L. Millet, The Holy Ghost [1989], 14).” (“Teaching and Learning by the Spirit,” Ensign, Mar. 1997, 13) Boyd K. Packer: This burning in the bosom is not purely a physical sensation. It is more like a warm light shining within your being. Describing the promptings from the Holy Ghost to one who has not had them is very difficult. (“Personal Revelation: The Gift, the Test, and the Promise,” Ensign, Nov. 1994, 60))

9 But if it be not right you shall have no such feelings, but you shall have a ^astupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is ^bsacred save it be given you from me. (In describing the nature of this feeling, Elder S. Dilworth Young said: "If I am to receive revelation from the Lord, I must be in harmony with him by keeping his commandments. Then as needed, according to his wisdom, his word will come into my mind through my thoughts, accompanied by a feeling in the region of my bosom. *It is a feeling which cannot be described*, but the nearest word we have is 'burn' or 'burning.' Accompanying this always is a feeling of peace, a further witness that what one heard is right." (S. Dilworth Young, Ensign, May 1976, p. 23; italics added. A similar privilege is given to any member of the Church who seeks knowledge in the spirit of prayer and faith. The Lord will cause the feeling of security and truth to take hold of the individual and burn within the bosom and there will be an overwhelming feeling that the thing is right. Missionaries have felt the manifestation of this gift while laboring in the field; when searching the scriptures; when speaking before congregations on the streets and in public gatherings. When you have been listening to some inspired speaker who has presented a new thought to you, have you not felt that burning within and the satisfaction in your heart that this new thought is true? On the other hand, have you experienced the feeling of stupor, gloom, or uneasiness, when some thought has been presented which was in conflict with the revealed word of the Lord, and you have felt by this manifestation of the Spirit that what was said is not true? It is a great gift which all may receive, to have this spirit of discernment, or revelation, for it is the spirit of revelation. Joseph Fielding Smith, Church History and Modern Revelation, 1:51)

10 Now, if you had known this you could have ^atranslated; nevertheless, it is not expedient that you should translate now.

11 Behold, it was expedient when you commenced; but you ^afeared, and the time is past, and it is not expedient now;

12 For, do you not behold that I have ^agiven unto my servant ^bJoseph sufficient strength, whereby it is made up? And neither of you have I condemned.

13 Do this thing which I have commanded you, and you shall ^aprosper. Be faithful, and yield to no

^btemptation.

14 Stand fast in the ^awork wherewith I have ^bcalled you, and a hair of your head shall not be lost, and you shall be ^clifted up at the last day. Amen.

JOSEPH SMITH—HISTORY

8 During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and ^astrife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was ^bright and who was wrong.

9 My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

10 In the midst of this war of words and tumult of opinions, (Don't get involved in the war of words. Avoid contention.) I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be ^aright, which is it, and how shall I know it? ("By searching the Scriptures," Joseph explained, "I found that mankind did not come unto the Lord but that they had apostatized from the true and living faith and there was no society or denomination that built upon the Gospel of Jesus Christ as recorded in the New Testament. And I felt to mourn for my own sins and for the sins of the world. For I learned in the scriptures that God was the same yesterday, today, and forever" (Backman, First Vision, 156; spelling and punctuation standardized). Revelations of the Restoration, p. 8)

11 While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of ^aJames, first chapter and fifth verse, which reads: *If any of you lack ^bwisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* (In an interview in 1893, the year before his death, William Smith, younger brother of the Prophet, recalled the background to Joseph's reading this passage of scripture. "There was a joint revival in the neighborhood between the Baptists, Methodists and Presbyterians and they had succeeded in stirring up quite a feeling, and after the meeting the question arose which church should have the converts. Rev. Stockton was the president of the meeting and suggested it was their meeting and under their care and they had a church there and they ought to join the Presbyterians, but as father did not like Rev. Stockton very well, our folks hesitated and the next evening a Rev. Mr. Lane of the Methodists preached a sermon on 'what church shall I join?' And the burden of the discourse was to ask God, using as a text, 'If any man lack wisdom let him ask of God who giveth to all men liberally.'" And of course when Joseph went home and was looking over the text he was impressed to do just what the preacher had said, and going out in the woods with child- like, simple, trusting faith, believing that God meant just what He said, he kneeled down and prayed" (Deseret Semi-Weekly News, 23 January 1894, 6). Revelations of the Restoration, p. 8-9)

12 Never did any passage of ^ascripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. (One of the first things that the missionaries teach investigators is to learn to pray.) I reflected on it again and again, knowing that if any person needed ^bwisdom from God, I did; for how to act I did not know, (Joseph assumes that this principle is true in his day and in our day.) and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects ^cunderstood the same passages of

scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. (In the description of his feelings as he read James 1:5, Joseph Smith gives us a perfect description of the Spirit of revelation. The key elements in that description include the force with which the message of the text entered his heart, the attendant feelings, and the manner in which he reflected upon it again and again. It is an everlasting pattern that revelation begets revelation. Here Joseph Smith receives a revelation directing him to what we now know as the Sacred Grove. This may well be the most instructive passage in holy writ on how truth is found and how we as a people should present our message to those not of our faith. There is no end to the argument over the meaning of Bible texts. Those who most vehemently oppose the idea of continuous revelation while declaring that all answers are to be found in the Bible are the least able to agree with each other on its meaning. Revelations of the Restoration, p. 9. Scripture reading may...lead to current revelation on whatever [subject] the Lord wishes to communicate to the reader at that time. We do not overstate the point when we say that the scriptures can be a Urim and Thummim to assist each of us to receive personal revelation. Because we believe that scripture reading can help us receive revelation, we are encouraged to read the scriptures again and again. By this means, we obtain access to what our Heavenly Father would have us know and do in our personal lives today. That is one reason Latter-day Saints believe in daily scripture study. Elder Dallin H. Oaks, Ensign, Jan 1995, p. 8.)

13 At length I came to the conclusion (Joseph received a revelation to receive a revelation.) that I must either remain in ^adarkness and confusion, or else I must do as James directs, that is, ask of God. I at length (It took Joseph about three years for Joseph to decide to pray about his life and which Church to join.) came to the determination to “ask of God,” concluding that if he gave wisdom to them that lacked wisdom, and would ^bgive liberally, and not upbraid, I might venture.

14 So, in accordance with this, my determination to ask of God, I retired to the ^awoods to make the attempt. It was on the morning of a ^bbeautiful, clear day, early in the spring of eighteen hundred and twenty. (What is the date of the First Vision? John C. Lefgren has done a study of weather conditions in the spring of 1820 with the following findings. Here is what the narrative indicates. It was in the morning, of a beautiful, clear day, early in the spring of 1820. Brother Lefgren indicates his belief that a beautiful day is an indication of a moderate temperature and no strong wind. He looked for days where the temperature was at least 40 degrees Fahrenheit. Clear relates to the sky. In the mornings of the possible days there are no clouds, no snow, no sleet, and no rain. Spring in North America is March, April and May. Early spring probably means between March 1st and April 15th. During this time, the Smith family harvested maple syrup and produced it. The last day in 1820 for harvesting the sap was Friday, March 24th. On Saturday they would have been still boiling the sap all that day. The first day available for the boy to go to the grove to pray would have been March 26th, Sunday, a day of rest for the family. According to US Weather Bureau records of 1820, during the first two weeks of March, it snowed almost every day. Beginning on March 22 there is a break in the weather and it starts to warm up. March 24 the weather is clear and the temperature is above 40 degrees. Saturday, March 25th is also clear and warm. And Sunday March 26th is clear with a temperature of 56 degrees, the highest of any day that early spring. Monday, March 27th the weather turns cloudy, the temperature drops and the first week of April there is snow, sleet and rain. The weather doesn't clear again until April 15th. The most likely date is the day when they finished their maple sap harvesting and the weather is the clearest. That date is Sunday, March 26, 1820. Oh, How Lovely Was the Morning: Sun 26 Mar 1820? Although the date of the First Vision was not recorded by the Prophet, and it has not been subsequently revealed to us, using the two independent calculations, we can reasonably assume that this date is correct.) It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to ^cpray ^dvocally.

15 After I had retired to the place where I had previously designed to go, (The First Vision, as it is now known, took place in a grove of trees that the Smiths were clearing near their log home in Palmyra, New York. Recounting the experience, Joseph Smith said that he went to "a clearing, and went to the stump

where I had struck my axe when I had quit work, and I kneeled down, and prayed" (Backman, First Vision, 176).) having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was ^aseized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick ^bdarkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. ("My tongue seemed to be swoolen in my mouth, so that I could not utter. I heard a noise behind me like some one walking towards me. I strove again to pray, but could not; the noise of walking seemed to draw nearer, I sprang upon my feet and looked around, but saw no person or thing that was calculated to produce the noise of walking" (Backman, First Vision, 159). Telling the story of the First Vision, Orson Hyde said, "The adversary benighted his [Joseph's] mind with doubts, and brought to his soul all kinds of improper pictures and tried to hinder him in his efforts and the accomplishment of his goal" (Backman, First Vision, 174).)

16 But, exerting all my powers to ^acall upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into ^bdespair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of ^clight exactly over my head, above the brightness of the ^dsun, which descended gradually until it fell upon me. (We have no language that can adequately describe the glories of heaven. Joseph also used the phrases "pillar of fire" and "pillar of flame" to describe the light which appeared as part of his vision. Orson Pratt wrote the earliest published account of the First Vision in 1840. Assuming that he has accurately reflected the way Joseph Smith told the story, his account is very instructive.

"While thus pouring out his soul," he wrote, "anxiously desiring an answer from God, he at length saw a very bright and glorious light in the heavens above; which, at first, seemed to be a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and as it drew nearer, it increased in brightness and magnitude, so that, by the time that it reached the tops of the trees, the whole wilderness, for some distance around was illuminated in a most glorious and brilliant manner. He expected to have seen the leaves and boughs of the trees consumed, as soon as the light came in contact with them; but perceiving that it did not produce that effect, he was encouraged with the hope of being able to endure its presence. It continued descending slowly, until it rested upon the earth, and he was enveloped in the midst of it. When it first came upon him, it produced a peculiar sensation throughout his whole system; and immediately his mind was caught away, from the natural objects with which he was surrounded; and he was enwrapped in a heavenly vision" (Backman, First Vision, 172).

17 It no sooner appeared than I found myself ^adelivered from the enemy which held me bound. When the light rested upon me I ^bsaw two ^cPersonages, whose brightness and ^dglory defy all description, ^estanding above me in the air. One of them spake unto me, calling me by name (The first word spoken by God in this dispensation was "Joseph." Heb for: "he who gathers for God." God knows us personally.) and said, pointing to the other—*This is My ^fBeloved ^gSon. Hear Him!* (On another occasion Joseph Smith said, "A personage appeared in the midst of this pillar of flame, which was spread all around and yet nothing consumed. Another personage soon appeared like unto the first" (Backman, First Vision, 159). Alexander Neibaur heard Joseph Smith tell about the First Vision in Nauvoo just two months before the Prophet's martyrdom. According to his account, Joseph "saw a personage in the fire, [of] light complexion, blue eyes, a piece of white cloth drawn over his shoulders, his right arm bare. After a while another person came to the side of the first" (Backman, First Vision, 177; spelling and punctuation standardized). In the Wentworth Letter, Joseph wrote that he "saw two glorious personages, who exactly resembled each other in features, and likeness" (Smith, History of the Church, 4:536). See Wentworth Letter, page 1003. Scripture records three other occasions upon which the Father has spoken from the heavens. These are the Savior's baptism and on the Mount of Transfiguration in the Old World as well as the introduction of Christ to the Nephites in the New World.)

BIBLE DICTIONARY

REVELATION

The English word *revelation* is translated from a Greek word *apocalypse*, meaning to make known or uncover. This is in contrast to apocrypha, which connotes covered or concealed. Divine revelation is one of the grandest concepts and principles of the gospel of Jesus Christ, for without it, man could not know of the things of God and could not be saved with any degree of salvation in the eternities. Continuous revelation from God to his saints, through the Holy Ghost or by other means, such as vision, dreams, or visitations, makes possible daily guidance along true paths and leads the faithful soul to complete and eternal salvation in the celestial kingdom. The principle of gaining knowledge by revelation is the principle of salvation. It is the making known of divine truth by communication with the heavens, and consists not only of revelation of the plan of salvation to the Lord's prophets, but also a confirmation in the hearts of the believers that the revelation to the prophets is true. It also consists of individual guidance for every person who seeks for it and follows the prescribed course of faith, repentance, and obedience to the gospel of Jesus Christ. "The Holy Ghost is a revelator," said Joseph Smith, and "no man can receive the Holy Ghost without receiving revelations" (HC 6: 58). Without revelation, all would be guesswork, darkness, and confusion.

In the Lord's Church the First Presidency, the Council of the Twelve, and the Patriarch are prophets, seers, and revelators to the Church and to the world. In addition, every person may receive personal revelation for his own benefit. It is contrary to the laws of God for any person to receive revelation for those higher in authority (see D&C 28: 2-8; D&C 100: 11; D&C 107: 91-92).

THE DOCTRINE AND COVENANTS

SECTION 138

A vision, given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918. In his opening address at the eighty-ninth Semiannual General Conference of the Church, on October 4, 1918, President Smith declared that he had received several divine communications during the previous months. One of these, concerning the Savior's visit to the spirits of the dead while his body was in the tomb, he had received the previous day. It was written immediately following the close of the conference; on October 31, 1918, it was submitted to the counselors in the First Presidency, the Council of the Twelve, and the Patriarch, and it was unanimously accepted by them.

1—10, President Joseph F. Smith ponders upon the writings of Peter and our Lord's visit to the spirit world; 11—24, He sees the righteous dead assembled in paradise and Christ's ministry among them; 25—37, How the preaching of the gospel was organized among the spirits; 38—52, President Smith sees Adam, Eve, and many of the holy prophets in the spirit world who considered their spirit state before their resurrection as a bondage; 53—60, The righteous dead of this day continue their labors in the world of spirits. (This revelation, generally known as the vision of the redemption of the dead, was given to Joseph F. Smith, sixth president of the Church, the day before the October conference of 1918. It was received in the Beehive House, where the president of the Church and his family lived. After the conference he dictated it to his son and namesake, Joseph Fielding Smith Jr., then a member of the Quorum of the Twelve, who in turn became the tenth president of the Church. On 31 October it was submitted to President Smith's counselors, the Quorum of the Twelve, and the patriarch, and was unanimously accepted by them. It was not, however, added to the canon of scripture until 1978. Before that time it had been available to the Saints for many years in the book Gospel Doctrine, a compilation taken from President Smith's sermons. President Smith had been ill for the five months before the October 1918 general conference and undoubtedly had pondered his own passing (which took place the

following month) and wondered about the nature of the ministry that would be his in the spirit world. In January of that year he had witnessed what seemed the untimely death of his son Hyrum Mack Smith, then only forty-five years of age and also a member of the Quorum of the Twelve. This was a source of grief to President Smith, who also sought understanding about why Hyrum had been taken and the nature of his labors in the world of spirits. In the opening session of that conference, President Joseph F. Smith said, "I will not, I dare not, attempt to enter upon many things that are resting upon my mind this morning, and I shall postpone until some future time, the Lord being willing, my attempt to tell you some of the things that are in my mind, and that dwell in my heart. I have not lived alone these five months. I have dwelt in the spirit of prayer, of supplication, of faith and of determination; and I have had my communication with the Spirit of the Lord continuously" (Conference Report, October 1918, 2). Revelations of the Restoration, McConkie, p. 1143-4)

1 ON the third of October, in the year nineteen hundred and eighteen, I sat in my room ^apondering over the scriptures;

2 And ^areflecting upon the great ^batonement ^csacrifice that was made by the Son of God, for the ^dredemption of the world;

3 And the great and wonderful ^alove made manifest by the Father and the Son in the coming of the ^bRedeemer into the world;

4 That through his ^aatonement, and by ^bobedience to the principles of the gospel, mankind might be saved.

5 While I was thus engaged, my mind reverted to the writings of the apostle Peter, to the ^aprimitive saints scattered abroad throughout ^bPontus, Galatia, Cappadocia, and other parts of Asia, where the gospel had been ^cpreached after the crucifixion of the Lord.

6 I opened the Bible and read the third and fourth chapters of the first epistle of ^aPeter, and as I read I was greatly ^bimpressed, more than I had ever been before, with the following passages:

7 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

8 "By which also he went and preached unto the spirits in ^aprison;

9 "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:18—20.)

10 "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

11 As I ^apondered over these things which are ^bwritten, the ^ceyes of my ^dunderstanding were opened, and the Spirit of the Lord ^erested upon me, and I saw the hosts of the ^fdead, both small and great.

D&C 42:61 If thou shalt ask, thou shalt receive ^arevelation upon revelation, ^bknowledge upon knowledge, that thou mayest know the ^cmysteries and ^dpeaceable things—that which bringeth ^ejoy, that which bringeth life eternal.

D&C 88:63 ^aDraw ^bnear unto me and I will draw near unto you; ^cseek me diligently and ye shall ^dfind 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;

D&C 63:23: But unto him that keepeth my commandments I will give the ^amysteries of my kingdom, and the same shall be in him a well of living ^bwater, ^cspringing up unto everlasting life. (We cannot have the companionship of the Holy Ghost – the medium of individual revelation – if we are in transgression or if we are angry or if we are in rebellion against God's chosen authorities. Dallin H. Oaks, Ensign, Mar 1997, p. 9)

D&C 76:5-10: 5 For thus saith the Lord—I, the Lord, am ^amerciful and gracious unto those who ^bfear me, and delight to honor those who ^cserve me in righteousness and in truth unto the end. 6 Great shall be their reward and eternal shall be their ^aglory. 7 And to them will I ^areveal all ^bmysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. 8 Yea, even the wonders of ^aeternity shall they know, and things to come will I show them, even the things of many generations. 9 And their ^awisdom shall be great, and their ^bunderstanding reach to heaven; and before them the wisdom of the wise shall ^cperish, and the understanding of the ^dprudent shall come to naught. 10 For by my ^aSpirit will I ^benlighten them, and by my ^cpower will I make known unto them the ^dsecrets of my ^ewill—yea, even those things which ^feye has not seen, nor ear heard, nor yet entered into the heart of man.

D&C 93:1, 28:1 VERILY, thus saith the Lord: It shall come to pass that every soul who ^aforsaketh his ^bsins and cometh unto me, and ^ccalleth on my name, and ^dobeyeth my voice, and keepeth my commandments, shall ^esee my ^fface and ^gknow that I am; 28 He that ^akeepeth his commandments receiveth ^btruth and ^clight, until he is glorified in truth and ^dknoweth all things.

D&C 101:7-8: 7 They were slow to ^ahearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. 8 In the day of their peace they esteemed lightly my counsel; but, in the day of their ^atrouble, of necessity they ^bfeel after me.

D&C 5: 24 Behold, I say unto him, he exalts himself and does not ^ahumble himself sufficiently before me; but if he will ^bbow down before me, and humble himself in mighty ^cprayer and faith, in the ^dsincerity of his heart, then will I grant unto him a ^eview of the things which he desires to see.

D&C 19:23 ^aLearn of me, and listen to my words; ^bwalk in the ^cmeekness of my Spirit, and you shall have ^dpeace in me.

D&C 112:10 Be thou ^ahumble; and the Lord thy God shall ^blead thee by the hand, and give thee answer to thy prayers. (David Whitmer recalled that one morning when Joseph Smith was getting ready to resume translating the Book of Mormon, “something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went upstairs and Joseph came up soon after to continue translation but he could not do anything. He could not translate a single syllable. He went downstairs, out into the orchard, and made supplication to the Lord; was gone about an hour – came back to the house, and asked Emma’s forgiveness and then came upstairs where we were and then the translation went on all right. He could do nothing save he was humble and faithful. Comprehensive History of the Church, 1:131.)

D&C 136:32 Let him that is ^aignorant ^blearn ^cwisdom by ^dhumbling himself and calling upon the Lord his God, that his ^eeyes may be opened that he may see, and his ears opened that he may hear; 33 For my ^aSpirit is sent forth into the world to enlighten the ^bhumble and contrite, and to the ^ccondemnation of the ungodly.

D&C 25:10 And verily I say unto thee that thou shalt lay aside the ^athings of this ^bworld, and ^cseek for the things of a ^dbetter. (Inspiration comes more easily in peaceful settings. Such words as quiet, still, peaceable, Comforter abound in the scriptures. The world grows increasingly noisy. Clothing and grooming and conduct are looser and sloppier and more disheveled. Raucous music, with obscene lyrics blasted through amplifiers while lights flash psychedelic colors, characterizes the drug culture.

Variations of these things are gaining wide acceptance and influence over our youth... This trend to more noise, more excitement, more contention, less restraint, less dignity, less formality is not coincidental nor innocent nor harmless. The first order issued by a commander mounting a military invasion is the jamming of the channels of communication of those he intends to conquer. Irreverence suits the purpose of the adversary by obstructing the delicate channels of revelation in both mind and spirit. Boyd K. Packer, CR, Oct, 1991, p. 27-28)

D&C 30:2 But your mind has been on the things of the ^aearth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my ^bSpirit, and to those who were set over you, but have been persuaded by those whom I have not commanded. (Divine guidance is so crucial... that we need to go out of our way to put ourselves in a situation in which such special help can be given. President David O. McKay spoke of how the morning hours, before we are cluttered with the cares of the day, are especially conducive to inspiration. Others have felt that solitude and reading the scriptures can create an atmosphere conducive to the Spirit and can be developed. After all, to read the words of Christ already before us is a good thing to do before asking for more. Neal A. Maxwell, Wherefore, Ye Must Press Forward, p. 121.)