

LESSON 11
“The Field Is White Already To Harvest”
D&C 4, 11, 12, 14, 15, 16, 18, 31, 33, 75; Our Heritage, p. 11

OVERVIEW:

Serve him with all your heart, might, mind and strength. Prepare to serve the Lord. The field is white. Open your mouths and they shall be filled. The Lord promises great blessings to those who labor in His service.

These sections are grouped together. Several people are asking the Lord, what you have me do? All of these men who are asking direction of the Lord are younger than the Prophet Joseph Smith. They understood the high calling of Joseph. These revelations are similar to patriarchal blessings.

SCRIPTURES:

THE DOCTRINE AND COVENANTS
SECTION 4

Revelation given through Joseph Smith the Prophet to his father, Joseph Smith, Sen., at Harmony, Pennsylvania, February 1829. HC 1: 28. (During the month of February 1829, Joseph Smith Sr. and his wife, Lucy, traveled to Harmony, Pennsylvania, to visit with their son Joseph and his wife, Emma. They had not seen Joseph since he left in the sorrowful circumstances following the loss of the 116 pages of the Book of Mormon manuscript. After receiving the news that the Lord had restored the ancient record and the gift of translation to his son, Joseph Smith Sr. asked his son to inquire in his behalf relative to his duty. This revelation is the result of that inquiry. Revelations of the Restoration, p. 66. This revelation is very short, only seven verses, but it contains sufficient counsel and instruction for a life-time study. No one has yet mastered it. It was not intended as a personal revelation to Joseph Smith, but to be of benefit to all who desire to embark in the service of God. It is a revelation to each member of the Church, especially to all who hold the Priesthood. Perhaps there is no other revelation in all our scriptures that embodies greater instruction pertaining to the manner of qualification of members of the Church for the service of God, and in such condensed form than this revelation. It is as broad, as high and as deep as eternity. No elder of the Church is qualified to teach in the Church, or carry the message of Salvation to the world, until he has absorbed, in part at least, this heaven-sent instruction. Joseph Fielding Smith, Church History and Modern Revelation, 1:35. This section is one of the first to be memorized by missionaries today. Someone said that a mission is an MTC for life.)

1—4, Valiant service saves the Lord's ministers; 5—6, Godly attributes qualify them for the ministry; 7, Things of God must be sought after.

1 NOW behold, a^a marvelous work (The marvelous work is still continuing in the Church today as it unfolds throughout the world.) is about to come forth among the children of men. (The marvelous work to which reference is made is the Book of Mormon and the restored Church. The language is that of Isaiah, the great prophet of the Restoration. Speaking for the Lord, he wrote, "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isaiah 29:14). Revelations of the Restoration, 66. Unknown, untaught, with no reputation, he should have been forgotten in the small hamlet, almost nameless, in the backwoods of a great state; but he dared to say that the work that he was doing, under God's instruction, was to become a marvel and a wonder in the world. We know, my brethren and sisters, that whether it be friend or enemy who speaks of us, if he is a sober- thinking, honest man, he will declare that whatever in his opinion the foundations of this work

may be—we know the foundations—it is a marvelous work and a wonder, none like it in the long history of the world. The truths set loose by the Prophet Joseph Smith have touched every man of faith throughout the whole civilized world, and measurably changed their beliefs for good. John A. Widtsoe, CR, Apr. 1946, p. 21-22)

2 Therefore, O ye that embark in the ^aservice of God, see that ye ^bserve him with all your heart, might, (“Joseph Smith taught that working by faith is working by the power of mental exertion rather than physical force. I am persuaded that the mental exertion of which he spoke is not merely a cognitive exercise but rather a strenuous effort, a spiritual search to know the will of God and then the determination to accept and abide by that will.” (Robert L. Millet, Selected Writings of Robert L. Millet: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 2000], 465.)) ^cmind and strength, that ye may ^dstand ^eblameless before God at the last day. (This text is not intended to suggest that we can assume the right to act in the name of the Lord without having been called by prophecy and the laying on of hands. Rather, it explains that the desire to serve—the willingness to serve as needed—will give birth to the opportunity to serve. Revelations of the Restoration, p. 66-67)

3 Therefore, if ye have desires to serve God ye are ^acalled to the work; (My understanding is that the most important mission that I have in this life is: first, to keep the commandments of God, as they been taught to me; and next, to teach them to my Father’s children who do not understand them. It is not necessary for you to be called to go into the mission field in order to proclaim the truth. Begin on the man who lives next door by inspiring confidence in him, by inspiring love in him for you because of your righteousness, and your missionary work has already begun. (Conference Reports, October 1916, pp. 50, 51.) George Albert Smith, CR, Oct. 1916, p. 50-51. As we have desires to serve in the Church, we are called to serve. We should consider every calling we have as important for the building of the kingdom.)

4 For behold the ^afield is white already to ^bharvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in ^cstore that he perisheth not, but bringeth salvation to his soul;

5 And ^afaith, ^bhope, ^ccharity and ^dlove, with an ^eeye single to the ^fglory of God, ^gqualify him for the work.

6 Remember faith, ^avirtue, knowledge, ^btemperance, ^cpatience, ^dbrotherly ^ekindness, ^fgodliness, charity, ^ghumility, ^hdiligence. (As we serve God, we get something back, these divine attributes. Joseph Fielding Smith: It is true, we are engaged in a warfare, and all of us should be valiant warriors in the cause in which we are engaged. Our first enemy we will find within ourselves. It is a good thing to overcome that enemy first, and bring ourselves into strict obedience to the principles of life and salvation which he has given to the world for the salvation of men. When we shall have conquered ourselves, it will be well for us to wage our war without, against false teachings, false doctrines, false customs, habits and ways, against error, unbelief, the follies of the world that are so prevalent, and against infidelity, and false science under the name of science, and every other thing that strikes at the foundation of the principles set forth in the doctrine of Christ for the redemption of man and the salvation of their souls. (CR, October 1914, pp. 128-29.))

7 ^aAsk, and ye shall receive; ^bknock, and it shall be opened unto you. Amen. (Notice in these qualifications for those who labor in the kingdom, that it does not say that persons have talents, or abilities. The Lord qualifies those he calls.)

SECTION 11

Revelation given through Joseph Smith the Prophet to his brother Hyrum Smith, at Harmony, Pennsylvania, May 1829. HC 1: 39—46. This revelation was received through the Urim and Thummim in answer to Joseph’s supplication and inquiry. “History of the Church” suggests that this revelation was received after the restoration of the Aaronic Priesthood. (Since Hyrum’s visit followed the return of his younger brother Samuel to Manchester, New York, Section 11 must have been received at least

several days after Samuel's baptism in Harmony on the 25th – this estimate allows time for Samuel's return to New York and Hyrum's subsequent journey to Harmony. This revelation to Hyrum should therefore be dated to the last few days in May 1829. It is further apparent that D&C 13, which describes the restoration of the Aaronic Priesthood on 15 May, should logically precede section 11, since Oliver exercised his Aaronic Priesthood to baptize Samuel on 25 May, several days after section 11 was received. A Commentary on the Doctrine and Covenants, 1:81. M. Russell Ballard: Hyrum Smith, the second son of Joseph and Lucy Mack Smith, was born February 9, 1800, almost six years before his younger brother Joseph. As he grew to adulthood, Hyrum had a healthy body of work-hardened muscles, a seemingly endless reservoir of energy, and a litheness of movement. A handsome man, it is generally believed he stood about six feet tall, much the same size as the Prophet Joseph. One of Hyrum's sons, John Smith, described them as follows: "The Prophet Joseph stood even six feet high in his stocking feet and weighed 212 pounds. ... Hyrum Smith stood five feet eleven and a half inches high and they weighed in the same notch, varying from 210 to 212 pounds." The general membership of the Church has never really known this great-great-grandfather of mine. It was his nature to keep a low profile, but without him the Prophet could never have achieved all that he did. Hyrum's wisdom seemed never to be doubted by Joseph, who would often write or say "What shall we do, Hyrum?" After Hyrum's reply to the query, Joseph would respond, "That is good enough." There is much in Hyrum's noble character that is worthy of emulation. Perhaps we can best understand Hyrum and the attributes that commend him to us as a hero through those who knew him best. Consider the following tributes given to Hyrum Smith by the Lord and by the first three Presidents of the Church in this dispensation: I, the Lord, love [Hyrum Smith] because of the integrity of his heart, and because he loveth that which is right before me (D&C 124:15). [Joseph Smith]: "I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, for truly he possesses the mildness of a lamb, and the integrity of a Job, and in short the meekness and the quiet spirit of Christ; and I love him with that love that is stronger than death." [Brigham Young]: "Hyrum was as good a man as ever lived. ... His integrity was of the highest order, ... I used to think and think now that an angel dwelling in the presence of the Father and the Son possessed no more integrity in their hearts than did Hyrum Smith." [John Taylor]: "He was a great and good man, and my soul was cemented to his. If ever there was an exemplary, honest, and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was its representative." Love, integrity, and humility were the attributes that guaranteed his greatness as one of the firm pillars of the Restoration, greatness that was cemented by a martyr's death in Carthage at the side of his prophet-brother. (Heroes of the Restoration [Salt Lake City: Bookcraft, 1997], 148-149.) Hyrum takes the place of Oliver Cowdery as the second elder of the Church.)

1—6, Laborers in the vineyard will gain salvation; 7—14, Seek wisdom, cry repentance, trust in the Spirit; 15—22, Keep the commandments and study the Lord's word; 23—27, Deny not the spirit of revelation and of prophecy; 28—30, Those who receive Christ become the sons of God. (The repetition we find in these sections shows how important these principles are.)

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

2 Behold, I am God; give ^aheed to my ^bword, which is quick and ^cpowerful, ^dsharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give ^eheed unto my word.

3 Behold, the field is ^awhite already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his ^bmight, and reap while the day lasts, that he may ^ctreasure up for his soul ^deverlasting salvation in the kingdom of God.

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

5 Therefore, if you will ask of me you shall receive; if you will ^aknock it shall be opened unto you.

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of ^aZion.

7 Seek not for ^ariches (Gold is good in its place—it is good in the hands of good men to do good with, but in the hands of a wicked man it often proves a curse instead of a blessing. Gold is a good servant, but a miserable, blind, and helpless god, and at last will have to be purified by fire, with all its followers. (MS, August 15, 1850, 12:241-46.)) but for ^bwisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made ^crich. Behold, he that hath eternal life is rich.

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

9 ^aSay nothing but ^brepentance 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. Any missionary who fails to do this in his ministry is derelict in his duty. Joseph Fielding Smith, Church History and Modern Revelation, 1:57) Keep my commandments, and assist to bring forth my ^cwork, ^daccording to my commandments, and you shall be blessed.

10 Behold, thou hast a ^agift, (The gift of the Holy Ghost. It was actually received on 6 April 1830 on the day the Church was organized. The gift referred to here is the gift of the Holy Ghost. This, surely one of the greatest of all the gifts of God, comes by the laying on of hands after the ordinance of baptism.

Hyrum was baptized 29 June 1829 in Seneca Lake by Joseph Smith. He received the gift of the Holy Ghost at the meeting at which the Church was organized on 6 April 1830. Thereafter, other gifts followed, including the gifts of prophecy and revelation, which would attend his ministry (vv. 21-22). Revelations of the Restoration, p. 113) or thou shalt have a gift if thou wilt desire of me in faith, with an ^bhonest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee; (Hyrum is said to have had a sympathetic heart.)

11 For, behold, it is I that speak; behold, I am the ^alight which shineth in darkness, and by my ^bpower I give these words unto thee.

12 And now, verily, verily, I say unto thee, put your ^atrust in that ^bSpirit which ^cleadeth to do ^dgood—yea, to do ^ejustly, to walk ^fhumbly, to ^gjudge righteously; and this is my Spirit. (Lorenzo Snow: There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the Spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives. . . . The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the Church, or to the Twelve, or to the Elders of Israel, to get counsel; they have it within them, there is a friend that knows just exactly what to say to them. From the time we receive the Gospel, go down into the waters of baptism, and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark. [Sec. 88:66-68. 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 ^dsee 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.] (CR, April 1899, p. 52.))

13 Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall ^aenlighten your ^bmind, which shall fill your soul with ^cjoy; (Marriner W. Merrill: In our secret places we should sit in judgment

upon ourselves and ask ourselves such questions: How has been my course today; has it been approved of the Lord? We may know by the whisperings of the Holy Spirit whether or not our course has been approved by the Lord; and if we feel condemned, then we may know that there is something wrong with us. (CR, April 1899, p. 17.)

14 And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of ^arighteousness, in faith believing in me that you shall receive. (When... inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear... Anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 4:285.)

15 Behold, I command you that you need not suppose that you are ^acalled to ^bpreach ^cuntil you are called.

16 Wait a little longer, until you shall have my word, my ^arock, my ^bchurch, and my gospel, that you may know of a surety my doctrine. (The Lord here teaches Hyrum Smith several steps to be followed in preparing for a mission: 1. Desire to serve the Lord. (11:10, 17.) 2. Live worthily to receive the Spirit of the Lord so it can "enlighten your mind, which shall fill your soul with joy." (11:13.) 3. Keep the commandments of the Lord, assisting in the work of the Lord in any way that you might be asked. (11:18-20.) 4. Seek to obtain the word of the Lord through (a) studying the word of the Lord that had already gone forth—the Bible—and (b) studying the word of the Lord that was then being translated—the Book of Mormon. (11:21-22.) 5. Build upon the gospel, denying not either the spirit of revelation nor the spirit of prophecy. (11:24-25.) The Lord indicates further that these suggestions are for "all who have good desires" to serve. (11:27.) Ludlow, Companion, 1:108-9)

17 And then, behold, according to your desires, yea, even according to your ^afaith shall it be done unto you.

18 Keep my commandments; hold your peace; appeal unto my Spirit; (Charles W. Penrose: And this is a certainty: If with our whole heart we seek God, God will draw near to us and we will find him, not expecting, of course, that we will behold him, visibly, that he will come down to everybody and appear in his personality, but by the power of his divine spirit. He will draw near to us and we will draw near to him, and every Latter-day Saint who has really been born of the Spirit as well as of the water, understands something of this. [Sec. 88:62-68.] I don't know of any joy or pleasure, any sensation that is delightful, to be compared with beholding the visions of eternity by the power of the Holy Ghost, and to have the soul lifted up above sublunary things and all earthly and material matters, to draw near to God or Heavenly Father. . . and those who seek the Lord and try to serve him with all their heart and mind and strength, will be able to draw near unto him. (CR, October 1915, pp. 38-39.))

19 Yea, ^acleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the ^btranslation of my work; be patient until you shall accomplish it.

20 Behold, this is your work, to ^akeep my commandments, yea, with all your might, ^bmind and strength.

21 **Seek not to ^adeclare my word, but first seek to ^bobtain my ^cword,** (Bruce R. McConkie: We can read all of the standard works of the Church in one year if we proceed at the rate of about six pages a day. To do the sincere searching and the solemn pondering required will take more time. There is knowledge and there are spiritual experiences to be gained from reading, pondering, and praying about the scriptures which can be gained in no other way. No matter how devoted and active members of the Church are in administrative matters, they will never gain the great blessings which come from scriptural study unless they pay the price of that study and thus make the written word a part of their lives. ("The Teacher's Divine Commission," Ensign, Apr. 1979, 23)) **and then shall your tongue be loosed; then, if you desire, you shall have my ^dSpirit and my word, yea, the power of God unto the ^econvincing of men.** (Brigham Young: Let one go forth who is careful to logically prove all he says by numerous quotations from the revelations, and let another travel with him who can say, by the power of the Holy Ghost, Thus saith the

Lord, and tell what the people should believe—what they should do—how they should live, and teach them to yield to the principles of salvation—though he may tremble under a sense of his weakness, cleaving to the Lord for strength, as such men generally do, you will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner. (JD, April 25, 1860, 8:53-54.)

22 But now hold your ^apeace; study my word which ^bhath gone forth among the children of men (the Bible), and also ^cstudy my word (Study and understand the scriptures before going out as a missionary.) which shall come forth among the children of men (the Book of Mormon), or that which is ^dnow translating, yea, until you have obtained all which I shall ^egrant unto the children of men in this generation, and then shall all things be added thereto. (Bruce R. McConkie: Those who preach by the power of the Holy Ghost use the scriptures as their basic source of knowledge and doctrine. They begin with what the Lord has before revealed to other inspired men. But it is the practice of the Lord to give added knowledge to those upon whose hearts the true meanings and intents of the scriptures have been impressed. Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them, and they learn added things that those who do not follow such a course can never know. Hence, as to "preaching the word," the Lord commands his servants to go forth "saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith." (D&C 52:9.) In a living, growing, divine church, new truths will come from time to time and old truths will be applied with new vigor to new situations, all under the guidance of the Holy Spirit of God. Promised Messiah, 515-16)

23 Behold thou art ^aHyrum, my son; ^bseek the kingdom of God, and all things shall be added according to that which is just.

24 ^aBuild upon my ^brock, which is my ^cgospel;

25 Deny not the spirit of ^arevelation, nor the spirit of ^bprophecy, for wo unto him that ^cdenieth these things; (Joseph Fielding Smith: He [Hyrum Smith] was not to deny the Spirit of Revelation. This is good counsel for all of us today. There are some members of the Church who seemingly complain because the Lord is not giving revelations to be placed in the Doctrine and Covenants as in the beginning, and they ask why revelation has ceased in the Church. Usually it is the case that these critics are not faithfully keeping the commandments the Lord has already given and their eyes are blind to the fact that revelation and the guidance of the Lord is being meted out to the Church constantly. No one with the spirit of discernment can fail to see that the hand of the Lord has guided this people from the beginning and this guidance is manifest today as in other times to all who are humble and have a contrite spirit. (See Jacob 4:8. Behold, great and marvelous are the ^aworks of the Lord. How ^bunsearchable are the depths of the ^cmysteries of him; and it is impossible that man should find out all his ways. And no man ^dknoweth of his ^eways save it be revealed unto him; wherefore, brethren, despise not the ^frevelations of God.) The great commandment to us all is to seek first the kingdom of God. If we would pay heed to this commandment there could come peace to the Church today as it came to Enoch and his city. [Moses 7:18-21. 18 And the Lord called his people ^aZION, because they were of ^bone heart and one mind, and dwelt in righteousness; and there was no poor among them. 19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION. 20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely ^aZion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the ^bresidue of the people have I cursed. 21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, ^aZion, in process of time, was ^btaken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.] If we are not seeking his kingdom first of all, then we are worthy of condemnation and retarding our progress towards the Kingdom of God. (CHMR, 1947, p.53.)

26 Therefore, ^atreasure up in your ^bheart until the time which is in my wisdom that you shall go forth.
27 Behold, I speak unto ^aall who have good desires, and have thrust in their sickle to reap. (This revelation is relevant to us as well as Hyrum.)
28 Behold, I am Jesus Christ, the ^aSon of God. I am the life and the ^blight of the world.
29 I am the same who came unto mine own and mine own ^areceived me not;
30 But verily, verily, I say unto you, that as many as receive me, to them will I give ^apower to become the ^bsons of God, even to them that ^cbelieve on my name. Amen.

SECTION 12

Revelation given through Joseph Smith the Prophet to Joseph Knight, Sen., at Harmony, Pennsylvania, May 1829. HC 1: 47–48. Joseph Knight believed the declarations of Joseph Smith concerning his possession of the Book of Mormon plates and the work of translation then in progress, and several times had given material assistance to Joseph Smith and his scribe, which enabled them to continue translating. At Joseph Knight's request the Prophet inquired of the Lord and received the revelation.

(Joseph Smith: About the same time (May 1829) an old gentleman came to visit us of whose name I wish to make honorable mention—Mr. Joseph Knight, Sen., of Colesville, Broome county, New York, who, having heard of the manner in which we were occupying our time, very kindly and considerably brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessaries of life; and I would just mention here, as in duty bound, that he several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work when otherwise we must have relinquished it for a season. (History of The Church of Jesus Christ of Latter-day Saints, 7 vols., introduction and notes by B. H. Roberts [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932-1951], 1: 47 - 48.) “After the Smiths, the Joseph and Polly Knight family may be the second family of the Restoration. The Knights knew Joseph Smith and accepted his claims before Oliver Cowdery, Martin Harris, or David Whitmer knew him. The Knights also stood by Joseph Smith more steadfastly than did the Three and the Eight Witnesses and even some of the Smiths. They became a special type of witness, a family witness of Joseph Smith’s prophetic work. “Joseph Smith’s friendship with the Knights began when he was twenty years old. In late 1826, Joseph Smith became a hired hand for Joseph Knight, Sr., and others in the Colesville, New York, area—115 miles southeast of Palmyra by dirt road. Young Joseph did farm work and probably helped at the Knights’ sawmill. He had experienced the First Vision six years before and had been meeting with Moroni for three years. “While helping the Knights, he bunked with Joseph Knight, Jr., who wrote that in November 1826 Joseph Smith ‘made known to us that he had seen a vision, that a personage had appeared to him, and told him where there was a gold book of ancient date buried, and that if he would follow the direction of the Angel, he could get it. We were told this in secret.’ “Another son, Newel Knight, wrote that Joseph Smith visited them often and that they ‘were very deeply impressed with the truthfulness of his statements concerning the Plates of the Book of Mormon which had been shown him by an Angel of the Lord.’ “Joseph Smith was then courting Emma Hale, a romance Father Knight assisted: ‘I paid him the money and I furnished him with a horse and cutter [sled] to go and see his girl.’ Joseph and Emma married shortly after that, on 18 January 1827, and moved to the Smith home near Palmyra. “When the time came for Joseph Smith to obtain the plates, Father Knight traveled to the Smith home, where the Prophet used his wagon to retrieve the plates. Late that night, after Joseph Smith had returned from his mission, he said to Brother Knight, ‘It is ten times better than I expected.’ According to Father Knight, the Prophet described the plates, though he ‘seemed to think more of the glasses or Urim and Thummim than he did of the plates. `For` says he, `I can see any thing. They are marvelous.` “By early 1828, Joseph and Emma had moved to Emma’s father’s property, about thirty miles from the Knights. Joseph Smith found it impossible to both earn a living and translate the plates. The Smiths asked Father Knight for help. Although the Knights were ‘not in easy circumstances,’ Joseph Knight, Sr., gave the young man some goods: ‘some

few things out of the store, a pair of shoes, and three dollars.’ A few days later, Father Knight visited the couple and gave them some money to buy paper for the translation. Joseph Knight, Jr., recalled that, prior to Oliver Cowdery’s arrival, ‘Father and I often went to see him and carry him something to live upon.’ “Mrs. Knight was not yet a believer, so in March 1828 her husband took her by sled to visit the Smiths. He wrote, ‘Joseph talked with us about his translating and some revelations he had received. And from that time my wife began to believe.’ “In early [1829], when Oliver Cowdery became Joseph Smith’s scribe, the two visited Father Knight, seeking provisions. Father Knight paid for and delivered a barrel of mackerel, about ten bushels of grain and six of potatoes, a pound of tea, and some lined paper for writing. The two rejoiced at the food and paper, and ‘then they went to work, and had provisions enough to last till the translation was done.’ “Years later, Joseph Smith praised Father Knight for these items: they ‘enabled us to continue the work when otherwise we must have relinquished it for a season.’ Joseph Knight, Sr., helped the world receive the Book of Mormon sooner. If the Prophet had had to work full-time to support his family, the translation might have taken years to complete.” (William G. Hartley, “The Knight Family: Ever Faithful to the Prophet,” Ensign, Jan. 1989, 43–45))

1—6, Laborers in the vineyard are to gain salvation; 7—9, All who desire and are qualified may assist in the Lord’s work.

1 ^aA GREAT and ^bmarvelous work is about to come forth among the children of men.

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

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

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

5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of ^aZion. (John A. Widtsoe: The question as to individual responsibility for the welfare of the Church was asked in the early days of members of the Church. Several of the men who labored with the Prophet Joseph Smith came to him in those early days and said: "What shall we do?" They might have said: "What shall we do to be saved?" The Lord in every instance gave an answer. We have a series of short revelations in the Doctrine and Covenants, which are the answers to that question. I find in every one a significant statement, worded almost identically in all of these revelations, to Hyrum Smith, David Whitmer, Oliver Cowdery, and others of less fame in the Church: "Keep my commandments, and seek to bring forth and establish the cause of Zion." [Sec. 6:6; 11:6; 14:6.] That is our business, the business of the Latter-day Saints. We are here to build Zion to Almighty God, for the blessing of all the world. In that aim we are unique and different from all other peoples. We must respect that obligation, and not be afraid of it. We cannot walk as other men, or talk as other men, or do as other men, for we have a different destiny, obligation, and responsibility placed upon us, and we must fit ourselves for that great destiny and obligation. (CR, April 1940, p. 36.))

7 Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

8 ^aAnd no one can assist in this work except he shall be ^bhumble and full of ^blove, (Charity which is love, covereth a multitude of sins. Joseph Smith, HC 5:517) having faith, hope, and charity, being temperate in all things, whatsoever shall be ^centrusted to his care. (Joseph Knight was well to do, but that is not important in the work of the kingdom, it’s humility and love that are required.)

9 Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. (These are the words of Christ. When we read the D&C we are hearing the words of Christ.) Amen.

SECTION 14

Revelation given through Joseph Smith the Prophet to David Whitmer, at Fayette, New York, June 1829. HC 1: 48—50. The Whitmer family had become greatly interested in the translating of the Book of Mormon. The Prophet established his residence at the home of Peter Whitmer, Sen., where he dwelt until the work of translation was carried to completion and the copyright on the forthcoming book secured. Three of the Whitmer sons, each having received a testimony as to the genuineness of the work, became deeply concerned over the matter of their individual duty. This revelation and the two next following (Sections 15 and 16) were given in answer to an inquiry through the Urim and Thummim. David Whitmer later became one of the Three Witnesses to the Book of Mormon. (During the translation of the Book of Mormon, Oliver Cowdery corresponded with the Peter Whitmer Sr. family about the work in which he was engaged. In her history, Joseph's mother wrote that the Lord instructed Joseph and Oliver by means of the Urim and Thummim to request to live with the Whitmers. "One morning as he applied it to his eyes to look upon the record, instead of the words of the book being given to him, he was commanded to write a letter to one David Whitmer, who lived in Waterloo. This man Joseph had never seen, but he was instructed to say to him that he must come with his team immediately, in order to convey Joseph and Oliver back to his house, that they might remain with him there until the translation should be completed, as an evil-designing people were seeking to take away Joseph's life in order to prevent the work of God from going forth among the world" (Smith, History of Joseph Smith, 1996, 192). David arrived with a wagon in early June to transport Joseph and Oliver to his family's home in Fayette. During this move, Joseph entrusted the plates to Moroni for safekeeping. David Whitmer recorded an interesting event that occurred en route. "When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old fashioned wooden spring seat and Joseph behind us; while traveling along in a clear open place, a very pleasant, nice- looking old man suddenly appeared by the side of our wagon and saluted us with, 'good morning, it is very warm,' at the same time wiping his face or forehead with his hand. We returned the salutation, and by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I am going to Cumorah.' This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked enquiringly of Joseph, the old man instantly disappeared, so that I did not see him again" (Millennial Star, 49:772). Shortly after the three men arrived in Fayette, Moroni delivered the plates to Joseph in the Whitmer garden. Describing the circumstances at the Whitmer farm, Joseph said, "It was arranged that we should have our board free of charge, and the assistance of one of his brothers to write for me, and also his own assistance when convenient. Having much need of such timely aid in an undertaking so arduous, and being informed that the people in the neighborhood of the Whitmers were anxiously awaiting the opportunity to inquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly toward ourselves. They continued so, boarded and lodged us according to arrangements; and John Whitmer, in particular, assisted us very much in writing during the remainder of the work. "In the meantime, David, John and Peter Whitmer, Jun., became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations . . ." (Smith, History of the Church, 1:49). Revelations of the Restoration, 122-3)

1—6, Laborers in the vineyard will gain salvation; 7—8, Eternal life is the greatest of God's gifts; 9—11, Christ created the heavens and the earth.

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

2 Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

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

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

5 Therefore, if you will ask of me you shall receive; if you will ^aknock it shall be opened unto you.

6 Seek to bring forth and establish my Zion. Keep my commandments in all things.

7 And, if you ^akeep my commandments and ^bendure to the end you shall have ^ceternal life, which gift is the greatest of all the gifts of God. (Even though he was one of the three witnesses to the Book of Mormon, he lost the Spirit and was excommunicated from the Church in 1838. Although he never denied his testimony of the Book of Mormon, he was a constant critic of Joseph Smith and died outside the Church. We note with particular interest that when Moroni showed the Three Witnesses the plates, he turned directly to David Whitmer and said, "David, blessed is he that endureth to the end" (Roberts, Conference Report, October 1926, 126).)

8 And it shall come to pass, that if you shall ask the Father in my name, in faith ^abelieving, you shall receive the ^bHoly Ghost, which ^cgiveth utterance, that you may stand as a ^dwitness of the things of which you shall both ^ehear and see, and also that you may declare ^frepentance unto this generation.

9 Behold, I am ^aJesus Christ, the ^bSon of the ^cliving God, who ^dcreated the heavens and the ^eearth, a ^flight which cannot be hid in ^gdarkness;

10 Wherefore, I must bring forth the ^afulness of my ^bgospel from the ^cGentiles unto the house of Israel. (Wilford Woodruff: we are all Gentiles. The Latter-day Saints are all Gentiles in a national capacity. The gospel came to us among the Gentiles. We are not Jews, and the Gentile nations have got to hear the gospel first. The whole Christian world has got to hear the gospel, and when they reject it, the law will be bound and the testimony sealed, and it will turn to the house of Israel. Up to the present day we have been called to preach the gospel to the Gentiles, and we have had to do it.—JD 18:112, September 12, 1875.)

11 And behold, thou art David, and thou art called to assist; which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen. (David Whitmer had already received a witness to the Lord's promise. In the preparation to move the Prophet Joseph Smith and Oliver Cowdery to his father's farm, there were several manifestations of divine intervention, which brought both spiritual and temporal blessings. When Oliver Cowdery's letter arrived at the Whitmer home requesting that David travel to Harmony, Pennsylvania, to transport him and Joseph to Fayette, the family was not certain how to respond. David Whitmer explained, "I did not know what to do, I was pressed with my work. I had some 20 acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night. "I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow" (Millennial Star, 49:772). Describing this event, Lucy Mack Smith recalled: "When he [David] informed his father of the fact, his father could not believe it till he examined for himself and ascertained that it was actually true. 'Well,' said his father, 'there must be some overruling power in this thing, and I think you had better go as soon as you get your plaster of paris sown [a common fertilizer of the day] and bring up the man with his scribe.' "To this also David agreed. The next morning, as soon as breakfast was over, he took the half-bushel measure under his arm and went out to the place where he supposed the plaster to be, as he knew exactly where he had left it twenty- four hours earlier. But when he came to look for it, behold, it had entirely disappeared! Every vestige of it was gone from the spot where he left it. He ran to his sister's house a few yards distant and inquired if she knew what had become of it. "Why?" she said, in surprise. "Was it not all spread yesterday?" "Not to my knowledge," answered David. "I am astonished at

that,' replied his sister, 'for the children came to me in the forenoon and begged of me to go out and see the men sow plaster in the field, saying that they never saw anybody sow plaster so fast in their lives. I accordingly went and saw three men at work in the field, as the children said, but, supposing that you had hired some help on account of your hurry, I went immediately into the house and gave the subject no further attention.' "David made considerable inquiry in regard to the matter, both among his relatives and neighbors, but was not able to learn who had done it. However, the family were convinced that there was an exertion of supernatural power connected with this strange occurrence" (Smith, History of Joseph Smith, 1996, 193-94). As if this was not enough to convince the Whitmers that the Lord had chosen Joseph Smith to be his servant, David related: "When I arrived at Harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had told him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished" (Millennial Star, 49:772). Revelations of the Restoration, p. 124-5)

SECTION 15

Revelation given through Joseph Smith the Prophet to John Whitmer, at Fayette, New York, June 1829. HC 1: 50; see also heading to Section 14. The message is intimately and impressively personal, in that the Lord tells of what was known only to John Whitmer and himself. John Whitmer later became one of the Eight Witnesses to the Book of Mormon. (Doctrine and Covenants 15 and 16 are identical save the names John and Peter in verse one and the word "unto" in verse 5 of section 16, which was inserted after 1843. They are the only known revelations to have been given in exactly the same wording. Similar to the first six verses of sections 6, 11, 12, and 14, the parallel wording indicates that the messages were directed intimately to the recipients but also to "all those who have desires to bring forth and establish this work" (D&C 12:7). Like mission calls that are extended today, the wording of each call is identical. Nonetheless, the recipients esteemed the call as an intimate revelation giving direction to their service in the kingdom of God. The publication of these three sections (D&C 14-16) illustrates the importance that Joseph Smith and those who assisted in the Restoration attached to the Lord's words. Elder John A. Widtsoe explained: "The Doctrine and Covenants is a compilation of the revelations received by Joseph Smith to individuals and for the guidance of the Church. From the first years of the work the Prophet kept every scrap of paper pertaining to the progress of the work. In fact this care of things that must have seemed trivial is one of the evidences of the sincerity of the man. For example, when John and Peter Whitmer asked for help, he received for each of them a revelation, substantially the same. . . . "This simple revelation is directed to the individual and at first sight has no permanent value for the Church. Yet as a revelation from God it was preserved and published. An insincere man could have eliminated this and other similar revelations as of little consequence. Not so with Joseph. The Lord had spoken. The words were part of the building of the kingdom of God, and the same advice would be useful to many men then and now" (Joseph Smith, 251-52). Revelations of the Restoration, p. 126)

1—2, The Lord's arm is over all the earth; 3—6, To preach the gospel and save souls is the thing of most worth.

- 1 HEARKEN, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.
- 2 For behold, I speak unto you with ^asharpness and with power, for mine arm is over all the ^bearth. (The phrase "arm of God" denotes His power and authority.)
- 3 And I will ^atell you that which no man ^bknoweth save me and thee alone—
- 4 For many times you have desired of me to know that which would be of the most worth unto you.
- 5 Behold, blessed are you for this thing, and for speaking my words which I have given you according to

my commandments.

6 And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to ^adeclare ^brepentance unto this people, that you may bring ^csouls unto me, that you may ^drest with them in the ^ekingdom of my ^fFather. Amen. (Orson F. Whitney: The obligation of saving souls rests upon every man and woman in this Church—if not with equal weight, at least proportionately, according to their strength, their time, their opportunities, their abilities; and they cannot get out from under this responsibility on the plea that it belongs only to such and such persons. Did not the Lord say, through Joseph the Seer, at the beginning of this work, "Behold, it is a day of warning, and not a day of many words. . . . it becometh every man who hath been warned to warn his neighbor"? [Sec. 63:58, 88:81.] (CR, October 1913, p. 99.))

SECTION 16

Revelation given through Joseph Smith the Prophet to Peter Whitmer, Jun., at Fayette, New York, June 1829. HC 1: 51; see also heading to Section 14. Peter Whitmer, Jun., later became one of the Eight Witnesses to the Book of Mormon. (Sections 14-16 are virtually identical.)

1—2, The Lord's arm is over all the earth; 3—6, To preach the gospel and save souls is the thing of most worth.

1 ^aHEARKEN, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer.
2 For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.
3 And I will tell you that which no man knoweth save me and thee alone— (Some think that the dash here in these three sections may mean that there were some things said to these brethren that were personal and not recorded in the scripture.)
4 For many times you have desired of me to know that which would be of the most worth unto you.
5 Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.
6 And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

SECTION 18

Revelation to Joseph Smith the Prophet, Oliver Cowdery, and David Whitmer, (David Whitmer and Oliver Cowdery were brothers-in-law.) given at Fayette, New York, June 1829. (This was written prior to June 14th) HC 1: 60—64. When the Aaronic Priesthood was conferred, the bestowal of the Melchizedek Priesthood was promised. See heading to Section 13. In response to supplication for knowledge on the matter, the Lord gave this revelation. (In preparation for the organization of the Church, the Prophet had directed Oliver Cowdery to prepare a foundational document for that purpose. Frustrated in his efforts to do so, Oliver asked the Prophet to inquire of the Lord for direction on that matter. This section came in response to that request. Describing these events, Joseph Smith said, "We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise—'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you'—for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others,

as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord" (History of the Church, 1:60-61). As a consequence of the instructions given in this revelation, the document known as the "Articles and Covenants of the Church" (D&C 20), which led to the organization of The Church of Jesus Christ of Latter-day Saints, was written. Revelations of the Restoration, p. 135-6)

1—5, Scriptures show how to build up the Church; 6—8, The world is ripening in iniquity; 9—16, The worth of souls is great; 17—25, To gain salvation, men must take upon them the name of Christ; 26—36, The calling and mission of the Twelve are revealed; 37—39, Oliver Cowdery and David Whitmer are to search out the Twelve; 40—47, To gain salvation, men must repent, be baptized, and keep the commandments.

1 NOW, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words:

2 Behold, I have ^amanifested unto you, by my Spirit in many instances, that the ^bthings which you have written are ^ctrue; wherefore you know that they are true. (These words constitute a testimony by the God of heaven that the Book of Mormon is true. To say that the book is true means that it is a reliable representation of the truths of salvation. No equivalent statement from the God of heaven exists relative to either the Old or New Testaments or any of the books within them. Revelations of the Restoration, p. 136. Brigham Young: [Oliver Cowdery] left the Church because he lost the love of the truth; and after he had travelled alone for years, a gentleman walked into his law office and said to him, "Mr. Cowdery, what do you think of the Book of Mormon now? Do you believe that it is true?" He replied, "No, sir, I do not." "Well," said the gentleman, "I thought as much; for I concluded that you had seen the folly of your ways and had resolved to renounce what you once declared to be true." "Sir, you mistake me: I do not believe that the Book of Mormon is true; I am past belief on that point, for I KNOW that it is true, as well as I know that you now sit before me." "Do you still testify that you saw an angel?" "Yes, as much as I see you now; and I know the Book of Mormon to be true." (Eldin Ricks, The Case of The Book of Mormon Witnesses [Deseret News Press, 1971], 8.))

3 And if you know that they are true, behold, I give unto you a commandment, that you ^arely upon the things which are ^bwritten;

4 For in them are all things ^awritten concerning the foundation of my church, my gospel, and my ^brock. (Of necessity the Church was to be founded on correct principles, principles distinctive to the restoration, not principles borrowed from some other source. That source is here identified as the Book of Mormon. It is of particular importance to note that the Book of Mormon had to come forth before the organization of the Church, for it was to constitute the foundation of the same. So it was that the first copies of the Book of Mormon— five thousand in number, a rather remarkable expression of confidence—were completed in March 1830, and the Church was organized the next month on 6 April. Revelations of the Restoration, p. 136)

5 Wherefore, if you shall build up my ^achurch, upon the foundation of my gospel and my ^brock, the ^cgates of hell shall not prevail against you.

6 Behold, the ^aworld is ^bripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the ^cGentiles and also the house of Israel.

7 Wherefore, as thou hast been ^abaptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him.

8 And now, marvel not that I have ^acalled him unto mine own purpose, which purpose is known in me; wherefore, if he shall be ^bdiligent in keeping my commandments he shall be ^cblessed unto eternal life; and his name is ^dJoseph.

9 And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I ^acommand all men everywhere to repent, and I speak unto you, even as unto Paul mine ^bapostle, for you are called even with that same calling with which he was called.

(Brigham Young taught that Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation. "Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation, though in the early days of the Church David Whitmer lost his standing, and another took his place." JD 6:320. To these, according to Heber C. Kimball, Martin Harris was later added. "Peter comes along with James and John and ordains Joseph to be an Apostle, and then Joseph ordains Oliver, and David Whitmer, and Martin Harris; and then they were ordered to select twelve more and ordain them. It was done." JD, 6:29. These men were instructed to find and ordain twelve others who would form the Quorum of the Twelve. Doctrine and Covenants Student Manual, p. 35)

10 Remember the ^aworth of ^bsouls is great in the sight of God; (Let me emphasize that the noblest aim in life is to strive to live to make lives better and happier. The most worthy calling in life is that in which man can serve best his fellowman. David O. McKay, CR Apr 1961, p. 131)

11 For, behold, the Lord your ^aRedeemer suffered ^bdeath in the flesh; wherefore he ^csuffered the ^dpain of all men, (How can we begin to comprehend the cumulative suffering of all mankind, or as taught by Elder Orson F. Whitney, "the piled up agony of the human race"? What is thrown on the scale of remorse, as observed by Truman Madsen, when we aggregate "the cumulative impact of our vicious thoughts, motives, and acts"? What, as Elder Vaughn J. Featherstone inquired, is the "weight and immensity of the penalties of all broken laws crying from the dust and from the future—an incomprehensible tidal wave of guilt"? How many searing consciences has this world produced and to what depths of depravity has this earthly sphere sunk? Can anyone possibly fathom the horrendous consequences of such sin? Not only did the Savior fathom it—he felt it, and he suffered it. (Tad R. Callister, The Infinite Atonement, 134)) that all men might repent and ^ecome unto him.

12 And he hath ^arisen again from the dead, that he might bring all men unto him, on conditions of ^brepentance. (There is nothing in all the eternities—both the love and grace of Christ included—to which conditions are not attached. That which is without conditions is without existence. So it is that we understand that Christ came to save us from our sins not in them (Helaman 5:11). Through his atonement, Christ brings ^csalvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption" (Alma 34:15-16). Repentance is the condition on which the receipt of all blessings is predicated (D&C 138:19). Revelations of the Restoration, p. 138)

13 And how great is his ^ajoy in the ^bsoul that ^crepenteth!

14 Wherefore, you are called to ^acry repentance unto this people.

15 And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one ^asoul unto me, how great shall be your joy with him in the kingdom of my Father! (We need to have the same love for God's children as God does. Ether12:33-34:)

16 And now, if your joy will be great with one soul that you have brought unto me into the ^akingdom of my Father, how great will be your ^bjoy if you should bring many ^csouls unto me! (Rudger Clawson: And if one of these men should labor all his days, and bring save it be but one soul unto Christ, and that one

should be his wife, what great joy he would have with his wife in heaven. Then if he should labor all his days and bring unto Christ the souls of his wife and his children, and none else perchance, how great would be his joy in heaven with his wife and children. (CR, April 1901, pp. 7-8)

17 Behold, you have my gospel before you, and my rock, and my ^asalvation.

18 ^aAsk the Father in my ^bname, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are ^cexpedient unto the children of men. (Joseph Fielding

Smith: If members of the Church would place more confidence in the word of the Lord and less confidence in the theories of men, they would be better off. I will give you a key for your guidance. Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, that is in conflict with the revelations of the Lord that have been accepted by the Church as coming from the Lord, will fail. It may appear to be very plausible; it may be put before you in such a way that you cannot answer it; it may appear to be established by evidence that cannot be controverted, but all you need do is to bide your time. Time will level all things. You will find that every doctrine, theory, principle, no matter how great it may appear, no matter how universally it may be believed, if it is not in accord with the word of the Lord, it will perish. Nor is it necessary for Us to try to stretch the word of the Lord to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled. . . . The theories of men change from day to day. . . but the word of the Lord will endure forever. (Utah Genealogical and Historical Magazine, October 1930, pp.155-56.))

19 And if you have not ^afaith, ^bhope, and ^ccharity, you can do nothing.

20 ^aContend (Contention is of the devil, even when we are right in our point.) against no church, save it be the ^bchurch of the devil. (The titles church of the devil and great and abominable church are used to identify all churches or organizations of whatever name or nature — whether political, philosophical, educational, economic social, fraternal, civic, or religious — which are designed to take men on a course that leads away from God and his laws and thus from salvation in the kingdom of God. Mormon Doctrine, p. 137-8)

21 Take upon you the ^aname of Christ, and ^bspeak the truth in ^csoberness. (James E. Talmage: We are oftentimes charged with being very exclusive, and we admit the charge; we are exclusive, but in a rational sense. How can we solemnly testify that this is the Church of Jesus Christ and then ascribe that same high title to other organizations that have been formed not under the direction of Jesus Christ, but according to man's thoughts and plans? Some people say that we are illiberal because we do not admit that all other churches are what they profess to be, when their profession is based on facts. Now when we say that the Lord is not pleased with those churches, we do not mean that he is not pleased with the members thereof. We hold that God is no respecter of persons, but, on the contrary, that he will acknowledge good in any soul, no matter whether that person belongs to a church or not. But the Lord is not pleased with those churches that have been constructed by men and then labeled with his name. He is not pleased with those doctrines that are being taught as being his doctrines when they are only the effusion of men's brains, undirected by inspiration and utterly lacking in revelation. He has expressed himself with regard to the churches that are built by man and has said they shall be overthrown. Indeed he has applied strong terms to some of those churches, or to church organizations in general, that have been brought into being by men. Read his words to John the Revelator. See what he means by the synagogue of Satan to which some of the people belonged. [Rev. 2:9; 3:9.] Read what he has said about the great and abominable church, the mother of abominations. [Rev. 17.] The church as such may be wholly corrupt because of the false claims that are being made for it, and yet within that church as members there may be people who are doing their best. They have been deceived. As to the degree of culpability that will be charged up to them for their having become subjects of deception, we may not be able to judge. But I do not understand that when the Lord states that those churches shall be overthrown—I mean the church of the devil, using his expression, and those that are making false claims, and shall be thrown into the fire, as he says [Rev. 18]—I do not understand that all members of those churches are to meet destruction, physically or otherwise. He is speaking there of the church

collectively, and he is not pleased with it; but individually he may be well pleased with many of his sons and daughters who have been under an environment that has led them into those churches which are not of God. (CR, October 1928, p. 120.)

22 And as many as repent and are ^abaptized in my name, which is Jesus Christ, and ^bendure to the end, the same shall be saved.

23 Behold, Jesus Christ is the ^aname which is given of the Father, and there is none other name given whereby man can be ^bsaved;

24 Wherefore, all men must take upon them the ^aname which is given of the Father, for in that name shall they be called at the last day;

25 Wherefore, if they ^aknow not the ^bname by which they are called, they cannot have place in the ^ckingdom of my Father.

26 And now, behold, there are others who are ^acalled to declare my gospel, both unto ^bGentile and unto Jew;

27 Yea, even twelve; and the ^aTwelve shall be my disciples, (These will be the apostles. The Nephite disciples were also apostles.) and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my ^bname with full purpose of heart.

28 And if they desire to take upon them my name with full purpose of heart, they are called to go into all the ^aworld to preach my ^bgospel unto ^cevery creature.

29 And they are they who are ordained of me to ^abaptize in my name, according to that which is written;

30 And you have that which is written before you; wherefore, you must perform it ^aaccording to the words which are ^bwritten.

31 And now I speak unto you, the ^aTwelve—Behold, my grace is sufficient for you; you must walk uprightly before me and sin not.

32 And, behold, you are they who are ordained of me to ^aordain ^bpriests and teachers; to declare my gospel, ^caccording to the power of the Holy Ghost which is in you, and according to the ^dcallings and gifts of God unto men;

33 And I, Jesus Christ, your Lord and your God, have spoken it.

34 These ^awords are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;

35 For it is my ^avoice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them;

36 Wherefore, you can ^atestify that you have ^bheard my voice, and know my words. (S. Dilworth Young:

In 1835 the Twelve were chosen, as you know, and on one occasion they were called together and given their instructions. Oliver Cowdery was the spokesman; and after having given them some very powerful and heartwarming instruction, so moved was he, himself, that he had to stop two or three times to weep. He finally read the revelation to which I refer and this verse. Brigham Young was so impressed by it that he copied it in his laborious handwriting into his diary. I am impressed by it likewise. These are the words: "These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man; "For it is my voice which speaketh them unto you; (now this is six years later that they are hearing it) for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them"; And this is the verse—"Wherefore, you can testify that you have heard my voice, and know my words." (D&C 18:34-36.) The thing that impresses me about this is, and I have never thought of it before, when I read a verse in the Doctrine and Covenants I am hearing the voice of the Lord as well as reading his words, if I hear by the Spirit. Now I have heard it said many times by men that they have often asked the Lord for a special testimony and oftentimes haven't had it. They seem to want to hear the voice of the Lord. I confess I have often wanted to hear the voice of the Lord, without knowing that all these years I have been hearing it with deaf ears. This woke me up. I can testify that, having read, I hear the voice of the Lord. I also testify to you that when you hear the Prophet here sitting on the stand, speak by the voice of prophecy and by the spirit of

the inspiration which possesses him, you also hear, through him, the voice of the Lord. CR, Apr 1963, p. 74)

37 And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the desires of which I have spoken; (Oliver Cowdery and David Whitmer were given the charge to "search out" or find those worthy and capable of holding the office of an apostle. As one of th'e Three Witnesses, Martin Harris would share in this responsibility. Following the experiences of Zion's Camp, the time for choosing arrived. In Kirtland on 14 February 1835, Joseph paid tribute to those who had marched with Zion's Camp and then proposed that the time had come to ordain twelve men to the office of an apostle. "President Joseph Smith, Jun., said that the first business of the meeting was, for the Three Witnesses of the Book of Mormon, to pray, each one, and then proceed to choose twelve men from the Church, as Apostles, to go to all nations, kindreds, tongues, and people. "The Three Witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer. "These three witnesses were then blessed by the laying on of the hands of the [First] Presidency. "The Witnesses then, according to a former commandment [the present revelation], proceeded to make choice of the Twelve. Their names are as follows: "1. Lyman E. Johnson 2. Brigham Young 3. Heber C. Kimball 4. Orson Hyde 5. David W. Patten 6. Luke S. Johnson 7. William E. M'Lellin 8. John F. Boynton 9. Orson Pratt 10. William Smith 11. Thomas B. Marsh 12. Parley P. Pratt" (Smith, History of the Church, 2:186-87). These men were ordained in the quorum according to age, from oldest to youngest. Revelations of the Restoration, p. 142. Since this first calling of the Twelve Apostles in this dispensation, there have been 99 men called as Apostles. Seniority in the quorum of the Twelve was changed to give seniority to the one ordained the earliest. Age did not matter. This change occurred while Joseph Smith was still alive.)

38 And by their ^adesires and their ^bworks you shall know them.

39 And when you have found them you shall show these things unto them.

40 And you shall fall down and ^aworship the Father in my ^bname.

41 And you must preach unto the world, saying: You must ^arepent and be baptized, in the name of Jesus Christ;

42 For all men must repent and be baptized, and not only men, but women, and ^achildren who have arrived at the years of ^baccountability. (Age 8)

43 And now, after that you have received this, you must keep my ^acommandments in all things;

44 And by your hands (God uses us to accomplish his works on earth.) I will work a ^amarvelous^{*} work among the children of men, unto the ^bconvincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father.

45 Wherefore, the blessings which I give unto you are ^aabove all things.

46 And after that you have received this, if you ^akeep not my commandments you cannot be saved in the kingdom of my Father. (Orson F. Whitney: At Far West, in April, 1838, Presidents Oliver Cowdery and David Whitmer were excommunicated from the Church. The charges sustained against the former were for urging vexatious lawsuits against the brethren, slandering President Joseph Smith, contempt of the Church in not attending meetings, leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law, disgracing the Church by being connected in the bogus business, dishonesty, and finally for "leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession." President Whitmer was charged with not observing the Word of Wisdom, neglecting meetings and possessing the same spirit as the dissenters, writing letters to the dissenters in Kirtland, unfavorable to the cause of God and the character of his Prophet, neglecting the duties of his calling and separating himself from the Church and signing himself President of the Church of Christ, after being cut off from the Presidency, in an insulting letter to the High Council. (Life of Heber C. Kimball, 1945, p. 185.))

47 Behold, I, Jesus Christ, your Lord and your God, and your ^aRedeemer, by the ^bpower of my Spirit have spoken it. Amen.

SECTION 31

Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, September 1830. HC 1: 115—117. The occasion was immediately following a conference of the Church. See heading to Section 30. Thomas B. Marsh had been baptized earlier in the month, and had been ordained an elder in the Church before this revelation was given. (This revelation announces how we as a people are to present our message to the world. Though it is a common practice among members of the Church to seek common ground with those who profess faith in Christ by an appeal to the Bible, the direction given in this revelation is that we declare the things that have been revealed through the Prophet Joseph Smith. The message of the Restoration centers on the idea that it is not common ground we seek in sharing the gospel. There is nothing common about our message. The way we answer questions about our faith ought to be by finding the quickest and most direct route to the Sacred Grove. That is our ground. It is sacred ground. It is where testimonies are born and the greatest truths of heaven are unveiled. We claim no priesthood, keys, power, authority, or doctrines that do not trace themselves directly to heaven. We have not built upon the theological rubble of the past. All that we have, and this includes our faith in the Bible and our understanding of it, has come to us by direct revelation in this dispensation. Doctrines from any other source are without authority among the Latter-day Saints. All doctrine and authority must come through the channels the Lord has ordained for our dispensation, and that channel is the priesthood and keys restored to the Prophet Joseph Smith. Revelations of the Restoration, p. 247)

1—6, Thomas B. Marsh is called to preach the gospel and is assured of his family's well-being; 7—13, He is counseled to be patient, pray always, and follow the Comforter. (Thomas B. Marsh would become the first President of the Quorum of the Twelve Apostles. He was excommunicated in 1839 and rejoined the Church in 1857. He died in Ogden in 1866.)

1 ^aTHOMAS, my son, blessed are you because of your faith in my work.

2 Behold, you have had many afflictions because of your family; nevertheless, I will bless you and your ^afamily, yea, your little ones; and the day cometh that they will believe and know the truth and be one with you in my church.

3 Lift up your heart and rejoice, for the hour of your mission is come; and your tongue shall be loosed, and you shall declare ^aglad tidings of great joy unto this generation.

4 You shall ^adeclare the things which have been revealed to my servant, Joseph Smith, Jun. (As we go forth as missionaries, we have been commanded to teach from the Book of Mormon and the Doctrine and Covenants rather than from that which was revealed to Isaiah, Jeremiah, Peter, or Paul. Revelations of the Restoration, p. 249) You shall begin to preach from this time forth, yea, to reap in the field which is ^bwhite already to be burned.

5 Therefore, ^athrust in your sickle with all your soul, and your sins are ^bforgiven you, and you shall be laden with ^csheaves upon your back, for the ^dlaborer is worthy of his hire. Wherefore, your family shall live. (Ensign, Sep 2002. The power of sealing will bring wayward children back. You do your work, let the Lord do his with your family. Hope for Parents of Wayward Children Joseph Smith (1805–44) First President of the Church “Hope for Parents of Wayward Children,” Ensign, Sept. 2002, 11: “The Prophet Joseph Smith declared—and he never taught a more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return.

They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God" (Orson F. Whitney, in Conference Report, Apr. 1929, 110). Brigham Young (1801–77) Second President of the Church: "Let the father and mother, who are members of this Church and Kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children, if they conduct themselves towards them as they should, binding them to the Lord by their faith and prayers, I care not where those children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang" (quoted in Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:90–91). Lorenzo Snow (1814–1901) Fifth President of the Church: "If you succeed in passing through these trials and afflictions and receive a resurrection, you will, by the power of the Priesthood, work and labor, as the Son of God has, until you get all your sons and daughters in the path of exaltation and glory. This is just as sure as that the sun rose this morning over yonder mountains. Therefore, mourn not because all your sons and daughters do not follow in the path that you have marked out to them, or give heed to your counsels. Inasmuch as we succeed in securing eternal glory, and stand as saviors, and as kings and priests to our God, we will save our posterity" (in *Collected Discourses*, comp. Brian H. Stuy, 5 vols. [1987–92], 3:364). Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles: "The measure of our success as parents ... will not rest solely on how our children turn out. That judgment would be just only if we could raise our families in a perfectly moral environment, and that now is not possible. "It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons or daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. "It is my conviction that those wicked influences one day will be overruled. ... "We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them" ("Our Moral Environment," *Ensign*, May 1992, 68).)

6 Behold, verily I say unto you, go from them only for a little ^atime, and declare my word, and I will prepare a place for them.

7 Yea, I will ^aopen the hearts of the people, and they will receive you. And I will establish a church by your hand;

8 And you shall ^astrengthen them and prepare them against the time when they shall be gathered.

9 Be ^apatient in ^bafflictions, ^crevile not against those that revile. (First Presidency (Joseph F. Smith, John R. Winder, Anthon H. Lund): Let no one suppose that "Mormonism," so-called, is here to make war upon men, or upon creeds, governments, and institutions that men revere. It sustains law, order, liberty and truth, the world over. The Latter-day Saints are friends, not enemies, to mankind. That we have a message to deliver we know; and, God being our helper, we will deliver it, come life or death, come weal or woe! But we purpose doing this in the spirit of peace, in the spirit of patience and brotherly love, forgiving our enemies, and returning good for evil; oppressing no man for refusing to listen to our testimony, nor ridiculing what he holds sacred, however false or foolish it may appear to us. The liberty of conscience is inviolable and we stand ready to defend all men in the exercise of this sacred, God-given right. We may be abused and slandered for exercising this right ourselves, but heaven forbid that we should ever deny it to others! Despite the human weakness that all men possess, and which prompts them to retaliate when they feel themselves wronged, we will endeavor, with the help of the Lord, to follow his divine injunction: "When men revile you, revile not again." [1 Peter 2:23.] Our plain and simple duty is the preaching of the Gospel, the gathering of scattered Israel, the redemption of Zion, and the salvation of the living and the dead. We have no warfare to wage against our fellow men, no wrongs

that we wish to avenge. We leave that to him who has said, "Vengeance is mine; I will repay." [Rom. 12:19.] May he be merciful to those who misrepresent and bring trouble upon his people. (DN, December 1907.) Govern your ^dhouse in meekness, and be ^esteadfast. (This was a warning to Thomas regarding his family. George A. Smith: The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and Sister Harris concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strippings, but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese. Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings. Finally, it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris out of that amount. An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant. Marsh immediately took an appeal to the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh, being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defense, but the High Council finally confirmed the Bishop's decision. Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his counselors had to sit upon the case, and they approved the decision of the High Council. This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it. The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before the magistrate and swore that the "Mormons" were hostile towards the State of Missouri. The affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations, and some thousands perished through suffering the exposure consequent on this state of affairs. (JD, April 6, 1856, 3:282-84.))

10 Behold, I say unto you that you shall be a physician unto the church, but not unto the world, for they will not receive you. (Thomas dealt with herbal treatments. He became a good mediator in the Church.)

11 Go your way whithersoever I will, and it shall be given you by the ^aComforter what you shall do and whither you shall go.

12 ^aPray always, lest you enter into ^btemptation and lose your ^creward. (Heber C. Kimball: What good do your prayers do when your works do not correspond? Men may talk about praying, and exhort the people to pray; and if you do not live in a manner to fulfill your prayers, what do they avail you? Faith is dead without works, just as much as my body is dead without my spirit. When my spirit leaves my body, my body is dead; but put them together, and they make a soul—a spirit in a tabernacle. What is the use of our professing to be Saints unless we live our religion? By our faithfulness and by our good works we shall obtain knowledge. . . . About the time he [Thomas B. Marsh] was preparing to leave this Church, he received a revelation in the Printing Office. He retired to himself, and prayed, and was humble, and God gave him a revelation, and he wrote it. There were from three to five pages of it; and when he came out he read it to Brother Brigham [Young] and me. In it, God told him what to do, and that was to sustain Brother Joseph and to believe that what Brother Joseph had said was true. But no; he took a course to sustain his wife and oppose the Prophet of God, and she led him away. . . . Thomas B. Marsh was once the President over the Quorum of the Twelve—over Brother Brigham, me, and others; and God saw fit to give him a revelation to forewarn him of the course he would take; and still he took that course. We told him that if he would listen to that revelation he had received, he would be saved; but he listened to his wife, and away he went. His wife is now dead and damned. She led him some eighteen years; and as

soon as she died, he came to Winter Quarters—now Florence—and has written to us, pleading for mercy. We have extended it to him, and he will probably be here this season or the next. (JD, July 12, 1857, 5:28-29.))

13 Be ^afaithful unto the ^bend, and lo, I am ^cwith you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the ^dwill of the Father. Amen.

SECTION 33

Revelation given through Joseph Smith the Prophet to Ezra Thayre and Northrop Sweet, at Fayette, New York, October 1830. HC 1: 126—127. In recording this revelation the Prophet affirmed that “the Lord is ever ready to instruct such as diligently seek in faith.”

1—4, Laborers are called to declare the gospel in the eleventh hour; 5—6, The Church is established and the elect are to be gathered; 7—10, Repent, for the kingdom of heaven is at hand; 11—15, The Church is built upon the gospel rock; 16—18, Prepare for the coming of the Bridegroom.

1 BEHOLD, I say unto you, my servants ^aEzra (He marched with Zion's Camp and in 1835 was chosen as one of the Seventy. Following the martyrdom of the Prophet Joseph Smith, Thayre chose not to support the Quorum of the Twelve. Remaining in the Midwest, he eventually joined the Reorganized Church of Jesus Christ of Latter-Day Saints. Revelations of the Restoration, p. 254) and Northrop, (Northrop did not remain in the Church long. He formed a church called the Pure Church of Christ, which soon came to an end.) open ye your ears and hearken to the voice of the Lord your God, whose ^bword is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and ^cintentions of the heart.

2 For verily, verily, I say unto you that ye are called to lift up your voices as with the ^asound of a trumpet, to declare my gospel unto a crooked and ^bperverse generation.

3 For behold, the ^afield is ^bwhite already to harvest; and it is the ^celeventh hour, (In the era of the Bible, division of time designated that the first hour of a day began at sunrise, or approximately 6:00 A.M. The eleventh hour came at about 5:00 P.M., or towards the end of the workday. "The kingdom of heaven is like unto a man that is an householder," the Savior taught, "which went out early in the morning to hire labourers into his vineyard" (Matthew 20:1). In the parable of the laborers we learn that at "about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard" (Matthew 20:6-7). In symbolic fashion, the restoration of the gospel came in the eleventh hour. The laborers of all dispensations have served as coworkers in the vineyard of the Lord, some receiving their commission to work in the early hours that followed the Creation and others to work in these the last days. Revelations of the Restoration, p. 256. Joseph Fielding Smith: This is "the eleventh hour." The time in which we live is compared to the eleventh hour, and so it is in the Lord's reckoning, for we are in the closing scenes of the present world. Elder Orson F. Whitney referred to our dispensation as the "Saturday night" of time. And according to the parable of the men employed in the vineyard, we who labor in this hour will be rewarded if we are faithful with equal compensation with those who labored in the previous hours, or dispensations, in the history of mankind. Church History and Modern Revelation, 1:153) and the last time that I shall call ^dlaborers into my vineyard. (Jacob 5 gives a detailed account of the allegory of the olive trees which speaks about the last time the laborers would be called to labor in the vineyard.)

4 And my ^avineyard has become ^bcorrupted every whit; and there is none which doeth ^cgood save it be a few; and they ^derr in many instances because of ^epriestcrafts, all having corrupt minds. (Hyrum M. Smith: Let me explain, when I use the term "corrupt" with reference to these ministers of the gospel, that I use it in the same sense that I believe the Lord used it when he made that declaration to Joseph Smith,

the prophet, in answer to the prophet's prayer. He did not mean, nor do I mean, that the ministers of religion are personally unvirtuous or impure. I believe as a class they, perhaps, in personal purity, stand a little above the average order of men. When I use the term "corrupt" I mean, as I believe the Lord meant, that they have turned away from the truth, the purity of the truth, the beauty of the truth, and have turned to that which is false. A false doctrine is a corrupt doctrine; a false religion is a corrupt religion; a false teacher is a corrupt teacher. Any man who teaches a false doctrine, who believes in and practices and teaches a false religion is a corrupt professor, because he teaches that which is impure and not true. (CR Oct 1916, p. 43)

5 And verily, verily, I say unto you, that this ^achurch have I ^bestablished and called forth out of the ^cwilderness.

6 And even so will I ^agather mine elect from the ^bfour quarters of the earth, even as many as will believe in me, and hearken unto my voice.

7 Yea, verily, verily, I say unto you, that the field is ^awhite already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength.

8 ^aOpen your mouths and they shall be filled, and you shall become even as ^bNephi of old, who journeyed from Jerusalem in the wilderness.

9 Yea, ^aopen your mouths and spare not, and you shall be laden with ^asheaves upon your backs, for lo, I am with you.

10 Yea, ^aopen your mouths and they shall be filled, saying: Repent, ^arepent, and prepare ye the way of the Lord, and make his paths straight; (Similar to John the Baptist's mission to prepare the way for the mortal ministry of the Savior, the Saints of the latter-days are to prepare the way for the millennial ministry of Jesus Christ. Authors Hyrum M. Smith and Janne M. Sjodahl observed: "Eastern potentates, when traveling from one part of the kingdom to another, would proclaim their coming and order their subjects to prepare the way for them, by building roads where there were none, if necessary; by leveling hills and filling up depressions, and straightening out the winding paths. . . . To prepare the way of the Lord and make His paths straight is to acknowledge His sovereignty and to make all necessary preparations for His reception. He will not come to reign until all necessary preparations for his coming have been made." "Hear this, O Earth!" declared the Prophet Joseph Smith. "The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the Bridegroom is ready" (Teachings of the Prophet Joseph Smith, 280). Revelations of the Restoration, p. 257) for the ^bkingdom of heaven is at hand;

11 Yea, ^arepent and be baptized, every one of you, for a ^bremission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

12 Behold, verily, verily, I say unto you, this is my ^agospel; and remember that they shall have faith in me or they can in nowise be saved;

13 And upon this ^arock I will build my church; yea, upon this rock ye are built, and if ye continue, the ^bgates of hell shall not prevail against you.

14 And ye shall remember the church ^aarticles and covenants to keep them. (Anthony W. Ivins: There is no reason in the world why each member of the Church should not have a thorough understanding of the principles of the Gospel, of the order of the Church, and the government of the Church, so that none need be led astray by any wind of doctrine, or notion, that prevails among the children of men, which may come to their attention. If we are firmly grounded in the faith and built upon the rock, we will know the truth, the truth which will make us free. (CR, October 1918, pp. 53-54.))

15 And whoso having faith you shall ^aconfirm in my church, by the laying on of the ^bhands, and I will bestow the ^cgift of the Holy Ghost upon them.

16 And the Book of Mormon and the holy scriptures are given of me for your ^ainstruction; and the power of my ^bSpirit ^cquickeneth all things.

17 Wherefore, be faithful, praying always, having your ^alamps ^btrimmed and burning, and oil with you, that you may be ^cready at the coming of the ^dBridegroom— (This admonition is clearly a warning to the

Saints to maintain a state of spiritual readiness as the coming of the Lord draws ever closer. Doctrine and Covenants Student Manual, p. 68. Francis M. Lyman: The Lord requires his people to bow the knee before him every night and morning, and to remember him in their secret prayers. Every Latter-day Saint who neglects this requirement has not that supply of oil which is necessary to prepare him for the coming of the Son of Man. CR, Apr. 1901, p. 46)

18 For behold, verily, verily, I say unto you, that I ^acome quickly. (The reference to the Savior coming quickly does not indicate the nearness of his second coming. Rather, as illustrated in the context of the parable of the ten virgins, it indicates that there will not be time to prepare for the separation of the righteous and the wicked after the Savior comes. Such preparation must have been made previous to his appearances. Revelations of the Restoration, p. 258) Even so. Amen.

SECTION 75

Revelation given through Joseph Smith the Prophet, at Amherst, Ohio, January 25, 1832. HC 1: 242—245. The occasion was that of a conference previously appointed. At this conference Joseph Smith was sustained and ordained President of the High Priesthood. Certain elders, who had encountered difficulty in bringing men to an understanding of their message, desired to learn more in detail as to their immediate duties. This revelation followed.

1—5, Faithful elders who preach the gospel will gain eternal life; 6—12, Pray to receive the Comforter, which teaches all things; 13—22, Elders shall sit in judgment on those who reject their message; 23—36, Families of missionaries are to receive help from the Church.

1 VERILY, verily, I say unto you, I who speak even by the ^avoice of my Spirit, even ^bAlpha and Omega, your Lord and your God—

2 Hearken, O ye who have ^agiven your names to go forth to proclaim my gospel, and to ^bprune my vineyard.

3 Behold, I say unto you that it is my will that you should go forth and not tarry, neither be ^aidle but ^blabor with your might—

4 Lifting up your voices as with the sound of a trumpet, ^aproclaiming the ^btruth according to the revelations and commandments which I have given you. (The Church is charged with the responsibility to declare the message of the Restoration among those of every nation, kindred, tongue, and people. Here, the missionaries are reminded that they are to declare that message from the revelations given through the Prophet Joseph Smith. It is offensive to the Spirit when missionaries seek refuge and respectability in the Bible rather than declaring the message the Lord gave for our day. The Book of Mormon is the perfect evidence that Joseph Smith is a prophet, not the book of Isaiah, Jeremiah, or Daniel. The testimony of Christ as found in Matthew, Mark, Luke, and John is nothing short of marvelous, yet even their testimonies take on greater meaning when read by the light of modern revelation. While we value that which God spoke to the ancients, we treasure even more the knowledge that he has spoken again in our day, restored his priesthood, and given anew all the ordinances of salvation. Revelations of the Restoration, p. 508-9)

5 And thus, if ye are faithful ye shall be laden with many ^asheaves, and ^bcrowned with honor, and glory, and immortality, and eternal life.

6 Therefore, verily I say unto my servant ^aWilliam E. McLellin, I ^brevoke the commission which I gave unto him to go unto the eastern countries;

7 And I give unto him a new commission and a new commandment, in the which I, the Lord, ^achasten him for the ^bmurmurings of his heart;

8 And he sinned; nevertheless, I forgive him and say unto him again, Go ye into the south countries. (William McLellin is given another chance to fulfill his mission call. He will be called as one of the

original members of the Quorum of the Twelve Apostles. He was excommunicated in 1838. He died outside the Church.)

9 And let my servant Luke Johnson go with him, and proclaim the things which I have commanded them— (Luke Johnson would be ordained an Apostle, but would later be excommunicated in 1838. He was later rebaptized in 1847. He died active in the Church in 1861 in Salt Lake City. He was brother-in-law to Orson Hyde.)

10 Calling on the name of the Lord for the ^aComforter, which shall teach them all things that are expedient for them—

11 ^aPraying always that they ^bfaint not; and inasmuch as they do this, I will be with them even unto the end.

12 Behold, this is the will of the Lord your God concerning you. Even so. Amen.

13 And again, verily thus saith the Lord, let my servant Orson Hyde and my servant Samuel H. Smith take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo, I will be ^awith them even unto the end.

14 And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt, they shall also take their journey into the eastern countries; and behold, and lo, I am with them also, even unto the end.

15 And again, I say unto my servant Asa Dodds, (Nothing more is known about Asa Dodds in Church History.) and unto my servant Calves Wilson, (Nothing more is known about Calves Wilson in Church History.) that they also shall take their journey unto the western countries, and proclaim my gospel, even as I have commanded them.

16 And he who is faithful shall overcome all things, and shall be ^alifted up at the last day.

17 And again, I say unto my servant Major N. Ashley, (Nothing more is known regarding Major Ashley in Church History.) and my servant Burr Riggs, (Burr Riggs was excommunicated from the Church for neglect of his duty.) let them take their journey also into the south country.

18 Yea, let all those take their journey, as I have commanded them, going from ^ahouse to house, and from village to village, and from city to city.

19 And in whatsoever house ye enter, and they receive you, leave your blessing upon that house.

20 And in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and ^ashake off the dust of your feet as a testimony against them. (Joseph Fielding Smith: The elders who delivered the message were also assigned to be judges in the day of judgment against those who rejected their testimony. Missionaries of the Church should realize this fact. They are sent to warn the world, and when they faithfully do their duty, they will stand as witnesses against those who reject them, but if they fail to perform their duty, then those unto whom the message should have been given, will stand up as accusers in their turn, and the unfaithful servants will be condemned. (D&C 43:19.) (CHMR, 1948, 2:46-47.))

21 And you shall be filled with ^ajoy and gladness; and know this, that in the day of judgment you shall be ^bjudges of that house, and condemn them;

22 And it shall be more ^atolerable for the ^bheathen in the day of judgment, than for that house; therefore, ^cgird up your loins and be faithful, and ye shall overcome all things, and be ^dlifted up at the last day. Even so. Amen.

23 And again, thus saith the Lord unto you, O ye elders of my church, who have ^agiven your names that you might know his will concerning you—

24 Behold, I say unto you, that it is the ^aduty of the church to assist in ^bsupporting the families of those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world. (Joseph Fielding Smith: The brethren who were called to take these missionary journeys were quite generally poor men in temporal things. It was difficult for them to go out on the Lord's work and leave their families without support. Yet the call was essential for the souls of men were at stake and there were those waiting to hear the message who would be a strength to the

Church after they received the Gospel. The Lord took into account the needs of the families of these brethren, and he said, "It is the duty of the Church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world." The commandment therefore was given that suitable places should be provided in which these families could be housed and cared for, and the members of the Church were admonished to "open their hearts," and assist in this undertaking. If there were brethren, however, who could support themselves and their families, this was required of them. Church History and Modern Revelation, 1:276-77)

25 Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your ^afamilies, inasmuch as your brethren are willing to open their hearts.

26 And let all such as can obtain places for their families, and support of the church for them, not fail to go into the world, whether to the east or to the west, or to the north, or to the south.

27 Let them ^aask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the ^bComforter, whither they shall go.

28 And again, verily I say unto you, that every ^aman who is obliged to ^bprovide for his own ^cfamily, let him provide, and he shall in nowise lose his crown; and let him labor in the church.

29 Let every man be ^adiligent in all things. And the ^bidler shall not have place in the church, except he repent and mend his ways.

30 Wherefore, let my servant Simeon Carter (Simeon remained true and faithful all his life.) and my servant Emer Harris (Brother of Martin Harris, he remained faithful all his life.) be united in the ministry;

31 And also my servant Ezra Thayre and my servant ^aThomas B. Marsh;

32 Also my servant Hyrum Smith and my servant Reynolds Cahoon; (This is the man who asked the Prophet Joseph to bless his infant son and give him a name. The name Joseph gave him was Mahonri Moriancumer.)

33 And also my servant Daniel Stanton (Daniel remained a faithful member of the Church throughout his life.) and my servant Seymour Brunson; (Seymour died faithful in the Church and the Lord said of him, I have taken him unto myself. D&C 124:132.)

34 And also my servant Sylvester Smith (Sylvester left the Church.) and my servant Gideon Carter; (Gideon was one of the first martyrs for the Church.)

35 And also my servant Ruggles Eames (No further reference in Church History is made of Ruggles) and my servant ^aStephen Burnett; (Stephen left the Church.)

36 And also my servant Micah B. Welton (No further mention of Micah is made in Church History.) and also my servant ^aEden Smith. (Eden did not travel west ^awith the body of the Church, but died in Indiana in 1851 at the age of 45) Even so. Amen.

Preaching with the Book of Mormon

When the work of translation was complete, the Prophet made arrangements with Egbert B. Grandin of Palmyra to print the Book of Mormon. Martin Harris entered into a mortgage agreement with Mr. Grandin to ensure payment of the \$3,000 required to print 5,000 copies of the book.

The first copies of the Book of Mormon were made available to the public at the E. B. Grandin Bookstore on 26 March 1830. Among the earliest missionaries to use the newly printed volume was Samuel Smith. In April 1830, he visited the Tomlinson Inn in the township of Mendon, New York. There he sold a copy of the book to a young man named Phinehas Young, brother of Brigham Young.

In June he retraced his steps, this time placing a copy of the Book of Mormon in the home of John P. Greene at Bloomfield, New York. John had married Rhoda Young, sister of Brigham Young. John Young, father of Brigham, next came in contact with the book, took it home, and read it through. He

said that “it was the greatest work and the clearest of error of anything he had ever seen, the Bible not excepted.”

Although Brigham Young had been exposed to the contents of the book since the spring of 1830 by both family members and missionaries, he needed time to investigate it thoroughly. He stated: “I examined the matter studiously for two years before I made up my mind to receive that book. I knew it was true, as well as I knew that I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of any sense. Had not this been the case, I never would have embraced it to this day. ... I wished time sufficient to prove all things for myself.”

Brigham Young was baptized on 14 April 1832. Following his baptism and confirmation, he recalled, “According to the words of the Savior, I felt a humble, child-like spirit, witnessing unto me that my sins were forgiven.” He was later to become an Apostle and eventually the second President of the Church.