

LESSON 13
“This Generation Shall Have My Word Through You”
Our Heritage, pages 23-25, 41, 58

OVERVIEW:

The Lord declared that the people in this dispensation would receive His word through Joseph Smith. Many ancient and latter-day scriptures have come through Joseph Smith. Plain and precious doctrines of the gospel have been restored through Joseph Smith.

Revelations given by Joseph Smith still in use today:

Stakes, wards, ward clerk, Book of Mormon, Pearl of Great Price, Joseph Smith Translation of the Bible, the age of accountability at 8, Adam-ondi-Ahman in Spring Hill, Missouri, Sacrament prayers, duties of the Melchizedek Priesthood, Duties of the Aaronic Priesthood, Duties of bishop, America as the promised land, 3 degrees of glory, first presidency, quorum of 12 Apostles, temples, endowment, baptism for the dead, desert, Zion in Jackson County, Missouri, General Conference every three months, or as needed, support of the U.S. Constitution, true nature of God, word of wisdom, high council, high priest, relief society, deacons, teachers, sacrament meeting, celestial marriage, sealing power, first quorum of Seventy, 7 presidents over the 70, 2nd quorum of Seventy, tithing, translated beings, common consent, United Order – law of consecration, temple garments, consecrated oil, Articles of Faith, location of the Garden of Eden, mode of baptism, the gift of the Holy Ghost, premortal existence, resurrection, our potential to become like Heavenly Father.

SCRIPTURES:

D&C 5:10 - But this generation shall have my word ^athrough you; (The phrase “this generation” means this dispensation. “What I have received from the Lord, I have received by Joseph Smith.” Brigham Young, Discourses of Brigham Young, p. 458. Just as there is no valid priesthood authority on the earth today that does not trace to the Lord through the Prophet Joseph Smith—to whom that priesthood was restored—so is there no valid testimony or knowledge of the truths of salvation that does not in like manner trace to him. As one cannot legitimately accept the Father while rejecting the testimony of his divine Son, so one cannot in truth profess to accept the Son while rejecting those upon whom he has placed his name. In the meridian day one could not profess to accept Christ while rejecting Peter or the other apostles; so it is in our day. One cannot profess to accept Christ while rejecting Joseph Smith, for he is the great revelator of Christ for this dispensation. Each dispensation has followed this divinely appointed pattern. Those of all past dispensations were required to accept the testimony of the prophet called of God to lead them. Thus their faith was to be centered in the words of a living prophet rather than those of a dead one. In the days of Adam, then, to reject Adam as the Lord's spokesman was to close the door of salvation in one's own face. Yet if, in the name of loyalty to Adam or another of the dead prophets, individuals living in the days of Moses had rejected him and the gospel he received on Sinai, they too would have closed the door of salvation. In all generations, the faith of the true Saints has been a living one which manifests itself in the Saints' acceptance of the revelations of heaven as they are given for their own time and circumstances. Revelations of the Restoration, p. 70-1)

Moses 1:40-41 – 40 And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt ^awrite the things which I shall speak. 41 And in a day when the children of men shall esteem my words as ^anaught and ^btake many of them from the ^cbook which thou shalt write, behold, I will raise up another ^dlike unto thee; (This prophecy refers to Joseph Smith.) and they shall be

^chad again (This refers to the inspired translation of the Bible. Although Joseph did not complete this project, many passages were changed by him.) among the children of men—among as many as shall believe. (As far as our records show, he has given us more revealed truth than any prophet who has ever lived upon the face of the earth. Le Grand Richards, CR, Apr 1981, p. 43.)

2 Nephi 3:11-15 – (This is a prophecy of Joseph that was sold into Egypt. It was originally in the Bible, but removed. The Book of Mormon restores this prophecy that was removed from the Bible.) 11 But a ^aseer (Joseph Smith) will I raise up out of the fruit of thy loins; (Joseph Smith will be of the tribe of Ephraim) and unto him will I give ^bpower to ^cbring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them (The Book of Mormon will testify of the truth of the Bible.). 12 Wherefore, the fruit of thy loins shall ^awrite; and the fruit of the loins of ^bJudah shall ^cwrite; and that which shall be written by the fruit of thy loins, (The Book of Mormon) and also that which shall be written by the fruit of the loins of Judah (The Bible), shall grow together, unto the ^dconfounding of ^efalse doctrines and laying down of contentions, and establishing ^fpeace among the fruit of thy loins, and ^gbringing them to the ^hknowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord. 13 And out of weakness (uneducated) he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. 14 And thus prophesied Joseph (the Joseph who was sold into Egypt), saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise (This was not a conditional prophecy); 15 And his ^aname shall be called after me (Joseph); and it shall be after the ^bname of his father (Joseph Smith, Sr.). And he shall be ^clike unto me; for the thing (The Book of Mormon and the restoration of the gospel of Jesus Christ), which the Lord shall bring forth by his hand, by the power of the Lord shall bring ^dmy people unto ^esalvation.

Article of Faith 8: We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

1 Nephi 13:24-28: 24 And the angel of the Lord said unto me: Thou hast beheld that the ^abook proceeded forth from the mouth of a Jew (Bible); and when it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God. 25 Wherefore, these things go forth from the ^aJews in purity unto the ^bGentiles, according to the truth which is in God. 26 And after they go forth by the ^ahand of the twelve apostles of the Lamb, from the Jews ^bunto the Gentiles, thou seest the formation of that ^cgreat and abominable ^dchurch, which is most abominable above all other churches; for behold, they have ^etaken away from the gospel of the Lamb many parts which are ^fplain and most precious; and also many covenants of the Lord have they taken away. 27 And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men. 28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and ^aprecious things taken away from the book, which is the book of the Lamb of God. (Beginning in the second 100 years after Jesus Christ, the text of the Bible began to be changed.)

The Joseph Smith Translation of the Bible:

The Prophet did not translate the Bible from one language into another. His only text was the King James Version of the Bible, and he was guided by the Spirit to make corrections and restore passages that had been lost completely.

OUR HERITAGE –

Revelations Received in the Kirtland Area

While the Prophet Joseph was living in the Kirtland area, he received numerous revelations, 65 of which are included in the Doctrine and Covenants. The revelations taught the Lord's will in connection with welfare, sign seeking, moral conduct, dietary principles, tithing, priesthood authority, the role of a prophet, the three degrees of glory, missionary work, the Second Coming, the law of consecration, and many other subjects.

Joseph Smith Translation of the Bible

In June 1830 Joseph Smith began his divinely commissioned work of making inspired corrections to the King James (English) Version of the Bible. This work is known as the Joseph Smith Translation of the Bible. Between June of 1830 and July of 1833, the Prophet made numerous changes to this text of the Bible, including correcting biblical language, clarifying doctrines, and restoring historical and doctrinal material.

Joseph received many revelations during the course of this work, often in response to questions that arose as he pondered scriptural passages. One such revelation occurred on 16 February 1832 after Joseph and Sidney Rigdon had translated **John 5:29** (And shall ^acome forth; they that have done good, unto the ^bresurrection of life; and they that have done ^cevil, unto the resurrection of ^ddamnation.). They meditated upon this passage, and “the Lord touched the eyes of [their] understandings and they were opened, and the glory of the Lord shone round about” (**D&C 76:19**). They received one of the great visions of all time, now recorded in section 76 of the Doctrine and Covenants. They saw the Father and the Son, learned about the divine destiny of God's children, and received eternal truths about who will occupy the three kingdoms of glory.

Publishing the Revelations

At a special conference held in Hiram, Ohio, in November 1831, Church members voted to publish the Book of Commandments, containing approximately 70 revelations given to the Prophet. During this conference, the Lord gave Joseph Smith the revelations that were to be the preface and appendix to the Book of Commandments. (These later became sections 1 and 133 of the Doctrine and Covenants.)

The assignment to print the book was given to William W. Phelps, who had a printing establishment in Jackson County, Missouri. (For further information about the Book of Commandments, see page 41.) The revelations in the Book of Commandments, along with other revelations, were later printed in a volume titled the Doctrine and Covenants, which was published in Kirtland in 1835. A second edition of the Book of Mormon, with minor corrections made by the Prophet Joseph, was also printed in Kirtland.

Just a few months after the Church was organized, the Lord emphasized the important place of music in the Church by commanding the Prophet's wife, Emma, to begin making a selection of sacred hymns (see **D&C 25:11** And it shall be given thee, also, to make a selection of ^asacred ^bhymns, as it shall be given thee, which is pleasing unto me, to be had in my church.). The hymnal she compiled was published in Kirtland, opening the way for the Saints to receive the Lord's promised blessing: “For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads” (**D&C 25:12** For my soul ^adelighteth in the ^bsong of the

^cheart; yea, the ^dsong of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.).

School of the Prophets

In December 1832 and January 1833, the Prophet Joseph received the revelation that became section 88 of the Doctrine and Covenants. Among other things, this revelation directed that a “school of the prophets” (**D&C 88:127** And again, the order of the house prepared for the ^apresidency of the ^bschool of the ^cprophets, established for their instruction in all things that are expedient for them, even for all the ^dofficers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons—) be formed to instruct the brethren in gospel doctrine and principles, the affairs of the Church, and other matters.

During the winter of 1833 the School of the Prophets met frequently, and Joseph and Emma Smith both became concerned about the brethren’s customary use of tobacco, especially the cloud of tobacco smoke in meetings and lack of cleanliness caused by chewing tobacco. Joseph Smith inquired of the Lord about the matter and received the revelation that is known as the Word of Wisdom. This revelation gave the Lord’s commandments for the care of the body and spirit, and promised that those who obeyed them would receive the spiritual blessings of “wisdom and great treasures of knowledge, even hidden treasures” (**D&C 89:19**). The Word of Wisdom also contained information about health that was not known to the medical or scientific world at the time but has since been proven to be of great benefit, such as the counsel not to use tobacco or alcohol.

Law of Consecration

In 1831 the Lord began revealing aspects of the law of consecration, a spiritual and temporal system that, if followed in righteousness, would bless the lives of the impoverished Latter-day Saints. Under this law, members of the Church were asked to consecrate, or deed, all their property to the bishop of the Church. He then granted an inheritance, or stewardship, back to the members. Families administered their stewardships as well as they could. If at the year’s end they had a surplus, this was given to the bishop to use in caring for those in need. Edward Partridge was called by the Lord to serve as the first bishop of the Church.

The law of consecration consists of principles and practices that strengthen members spiritually and bring about relative economic equality, eliminating greed and poverty. Some Saints lived it well, to the blessing of themselves and others, but other members failed to rise above selfish desires, causing the eventual withdrawal of the law from the Church. In 1838 the Lord revealed the law of tithing (see **D&C 119** 1 VERILY, thus saith the Lord, I require all their ^asurplus property to be put into the hands of the bishop of my church in Zion, 2 For the building of mine ^ahouse, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church. 3 And this shall be the beginning of the ^atithing of my people. 4 And after that, those who have thus been ^atithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. 5 Verily I say unto you, it shall come to pass that all those who gather unto the land of ^aZion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. 6 And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of ^aZion unto you. 7 And this shall be an ensample unto all the ^astakes of Zion. Even so. Amen.), which continues today as the financial law of the Church.

Strengthening of the Priesthood

Priesthood Offices Revealed

As the Church increased in membership, the Prophet continued to receive revelation about priesthood offices. As directed by the Lord, he organized the First Presidency, made up of himself as the President and Sidney Rigdon and Frederick G. Williams as Counselors. He also organized the Quorum of the Twelve Apostles and the First Quorum of the Seventy. He called and ordained bishops and their counselors, high priests, patriarchs, high councils, seventies, and elders. He organized the Church's first stakes.

Inexperienced, newly baptized members were often overwhelmed by calls to serve. For example, Newel K. Whitney was called as the Church's second bishop in December of 1831, to serve in Kirtland when Edward Partridge became bishop of the Saints in Missouri. Newel did not feel that he was able to carry out the requirements of the office, even though the Prophet told him that the Lord had called him by revelation. So the Prophet said to him, "Go and ask Father for yourself." Newel went and knelt in humble supplication and heard a voice from heaven that said, "Thy strength is in me." He accepted the call and served as a bishop for 18 years.

Training of Leaders in Zion's Camp

The Church was in great need of priesthood leaders who had been tried, given experience, and proven faithful, who would remain true to the Lord and his prophet under any circumstances. An opportunity to prove obedience in difficult circumstances and to be trained personally by the Prophet Joseph Smith was provided by the march of Zion's Camp.

Zion's Camp was organized to help the Saints in Missouri who were being severely persecuted because of their religious beliefs. Many had been driven from their homes. (See further information on pages 39–45.) On 24 February 1834, the Lord revealed to Joseph Smith that he should organize a group of men to march from Kirtland to Missouri and help restore the Saints to their lands (see **D&C 103**). The Lord promised that his presence would go with them and that "all victory and glory" would be brought to pass through their "diligence, faithfulness, and prayers of faith" (**D&C 103:36**). Most of the original members of the Quorum of the Twelve Apostles and Quorum of the Seventy were prepared for their future responsibilities by this experience.

Zion's Camp was formally organized in New Portage, Ohio, on 6 May 1834. It eventually included 207 men, 11 women, and 11 children, whom the Prophet divided into companies of tens and fifties, instructing each group to elect a captain. One recruit, Joseph Holbrook, reported that the camp was organized "according to the ancient order of Israel." For 45 days they marched together to Clay County, Missouri, a distance of over 1,000 miles. They traveled as quickly as possible and under harsh conditions. It was very difficult to get enough food. The men were often required to eat limited portions of coarse bread, rancid butter, cornmeal mush, strong honey, raw pork, rotten ham, and maggot-infested bacon and cheese. George A. Smith, who was later to become an Apostle, wrote that he was frequently hungry: "I was so weary, hungry and sleepy that I dreamed while walking along the road of seeing a beautiful stream of water by a pleasant shade tree and a nice loaf of bread and a bottle of milk laid out on a cloth by the side of the spring."

The camp placed great emphasis on spirituality and obeying the commandments. On Sundays they held meetings and partook of the sacrament. The Prophet often taught the doctrines of the kingdom. He said:

“God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.”

However, the difficulties of the camp began to take their toll on the participants. This refining process revealed the grumblers, who did not have the spirit of obedience and often faulted Joseph for their troubles. On 17 May the Prophet exhorted those who were possessed with a rebellious spirit “to humble themselves before the Lord and become united, that they might not be scourged.”

By 18 June the camp had reached Clay County, Missouri. However, the governor of Missouri, Daniel Dunklin, would not keep his promise to help the army of Saints reinstate the Church members who had been forced from their homes. For some in the camp, the failure of this military objective was the final test of their faith. Disappointed and angry, some openly rebelled. As a result, the Prophet warned them that the Lord would send upon them a devastating scourge. Soon a calamitous epidemic of cholera spread through the camp. Before it ended a third of the camp was afflicted, including Joseph Smith, and thereafter 14 members of the camp died. On 2 July, Joseph again warned the camp to humble themselves before the Lord and covenant to keep his commandments and said that if they did so, the plague would be stayed from that hour. The covenant was made by uplifted hands, and the plague ended.

In early July, the camp members were honorably discharged by the Prophet. The journey had revealed who was on the Lord’s side and who was worthy to serve in positions of leadership. The Prophet later explained the outcome of the march: “God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham.”

Wilford Woodruff, a member of the camp who later became the fourth President of the Church, said: “We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of traveling a thousand miles with him, and seeing the workings of the spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations.”

In February of 1835, five months after the discharge of the camp, the Quorum of the Twelve Apostles and the First Quorum of the Seventy were organized. Seventy-nine of the eighty-two positions filled in the two quorums were filled by men who had been proven in the march of Zion’s Camp.

In Kirtland, Joseph Smith continued to train future leaders. Four future Presidents of the Church—Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow—were baptized during the Kirtland years and later led the Church in succession until 1901. In addition, the next three Presidents—Joseph F. Smith, Heber J. Grant, and George Albert Smith, whose administrations lasted until 1951—were direct descendants of stalwart Kirtland pioneers.

Destruction of the Book of Commandments

The most important project being printed at the newspaper office was the Book of Commandments, the first compilation of revelations received by the Prophet Joseph Smith. When the mob attacked the building, they tossed the unbound pages of the book into the street. Seeing this, two young Latter-day Saints, Mary Elizabeth Rollins and her sister, Caroline, at the peril of their own lives, sought to rescue what they could. Mary Elizabeth recalled:

“[The mob] brought out some large sheets of paper, and said, ‘Here are the Mormon Commandments.’ My sister Caroline and myself were in a corner of a fence watching them; when they spoke of the commandments I was determined to have some of them. Sister said if I went to get any of them she would go too, but said ‘they will kill us.’” While the mob was busy at one end of the house, the two girls ran and filled their arms with the precious sheets. The mob saw them and ordered the girls to stop. Mary Elizabeth reported: “We ran as fast as we could. Two of them started after us. Seeing a gap in a fence, we entered into a large cornfield, laid the papers on the ground, and hid them with our persons. The corn was from five to six feet high, and very thick; they hunted around considerable, and came very near us but did not find us.”

When the ruffians had gone, the girls made their way to an old log stable. Here, as reported by Mary Elizabeth, they found that “Sister Phelps and children were carrying in brush and piling it up at one side of the barn to lay her beds on. She asked me what I had—I told her. She then took them from us. ... They got them bound in small books and sent me one, which I prized very highly.”

The Standard Works

During the Nauvoo period, some of the writings that later became the Pearl of Great Price were published. This book contains selections from the book of Moses, the book of Abraham, an extract from the testimony of Matthew, excerpts from Joseph Smith’s history, and the Articles of Faith. These documents were written or translated by Joseph Smith under the direction of the Lord.

The Saints now had the scriptures that would become the standard works of the Church: the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. These books are of inestimable value to the children of God, for they teach the fundamental truths of the gospel and bring the honest seeker to the knowledge of God the Father and his Son, Jesus Christ. Additional revelations have been added to the modern-day scriptures as directed by the Lord through his prophets.

The following chart shows some of the doctrines of the gospel that were restored or clarified through the Prophet Joseph Smith.

Subject	Scriptures in the Bible	Scriptures Given through Joseph Smith
Physical nature of the Godhead	Matthew 3:16–17; John 4:24; Acts 7:55	Joseph Smith—History 1:17; D&C 130:1, D&C 130:22
Our creation in God’s image	Genesis 1:27	Moses 6:8–9
Apostles and prophets	Ephesians 2:20; Ephesians 4:11–16	D&C 107:23, D&C 107:33, D&C 107:35, D&C 107:39, D&C 107:58; D&C 112:30–32
Melchizedek Priesthood	Hebrews 6:20; Hebrews 7:17	D&C 84:19–25; D&C 107:1–8, D&C 107:18–19
Aaronic Priesthood	Hebrews 7:11	D&C 13; D&C 84:18, D&C 84:26–27, D&C 84:30; D&C 107:1, D&C 107:13–14, D&C 107:20

Mode of baptism	Matthew 3:16	3 Nephi 11:22–26; Moroni 8:8–12; D&C 20:71–74
The gift of the Holy Ghost	Acts 8:17	D&C 20:41, D&C 20:43; D&C 35:6; D&C 121:46
Premortal existence	Jeremiah 1:4–5	D&C 93:29; Abraham 3:22–26
Baptism for the dead	1 Corinthians 15:29	D&C 128:16–18
Resurrection	Job 19:25–26; John 5:28–29; 1 Corinthians 15:22	Alma 11:42–45
The three kingdoms of glory	1 Corinthians 15:40–42	D&C 76:50–112; D&C 131:1
Eternal marriage	Genesis 2:24; 1 Corinthians 11:11	D&C 131:1–4; D&C 132:19
Our potential to become like Heavenly Father	Romans 8:17	D&C 88:107; D&C 93:20; D&C 132:20–24

BIBLE DICTIONARY
JOSEPH SMITH TRANSLATION (JST)

A revision or translation of the King James Version of the Bible begun by the Prophet Joseph Smith in June 1830. He was divinely commissioned to make the translation and regarded it as “a branch of his calling” as a prophet. Although the major portion of the work was completed by July 1833, he continued to make modifications while preparing a manuscript for the press until his death in 1844, and it is possible that some additional modifications would have been made had he lived to publish the entire work. Some parts of the translation were published during his lifetime.

The translation process was a learning experience for the Prophet, and several sections of the Doctrine and Covenants (and also other revelations that are not published in the Doctrine and Covenants) were received in direct consequence of the work (i.e., D&C 76; D&C 77; D&C 91). Also, specific instruction pertaining to the translation is given in D&C 37: 1; D&C 45: 60-61; D&C 76: 15-18; D&C 90: 13; D&C 94: 10; D&C 104: 58; D&C 124: 89. The book of Moses and the 24th chapter of Matthew (JS-M), contained in the Pearl of Great Price, are actual excerpts from the JST. Many excerpts from the JST are also given as footnotes in the edition of the KJV that accompanies this dictionary. The JST to some extent assists in restoring the plain and precious things that have been lost from the Bible (see 1 Ne. 13 and 14).

Although not the official Bible of The Church of Jesus Christ of Latter-day Saints, the JST offers many interesting insights and is an invaluable aid to biblical interpretation and understanding. It is a most fruitful source of useful information for the student of the scriptures. It is likewise a witness for the divine calling and ministry of the Prophet Joseph Smith.