

## Come Follow Me Lesson 20

May 10-16

D&C 49-50

### D&C 49

*Revelation given through Joseph Smith the Prophet to Sidney Rigdon, Parley P. Pratt, and Leman Copley, at Kirtland, Ohio, March 1831. HC 1: 167–169. (Some historical sources give the date of this revelation as May 1831.) Leman Copley had embraced the gospel, but still held to some of the teachings of the Shakers (United Society of Believers in Christ’s Second Appearing) to which he had formerly belonged. Some of the beliefs of the Shakers were that Christ’s second coming had already occurred and he had appeared in the form of a woman, Ann Lee; baptism by water was not considered essential; the eating of pork was specifically forbidden, and many did not eat any meat; and a celibate life was considered higher than marriage. In prefacing this revelation, the Prophet wrote, “In order to have a more perfect understanding on the subject, I inquired of the Lord, and received the following.” The revelation refuted some of the basic concepts of the Shaker group. The aforementioned brethren took a copy of the revelation to the Shaker community (near Cleveland, Ohio) and read it to them in its entirety, but it was rejected.*

(About fifteen miles from Kirtland, Ohio, where the body of the Church resided, was a community of Shaking Quakers, or Shakers. They were called Shaking Quakers because their dress resembled that of the Society of Friends, or Quakers, and because their system of worship included shaking and physical contortions. One of their number, Leman Copley, joined the Church though he still held to some of his former beliefs which he persisted in teaching. In this revelation, given 7 March 1831, he along with Sidney Rigdon and Parley P. Pratt were directed to take the message of the Restoration to the Shakers. Some months previously, Elder Pratt had spent two days with them and left them seven copies of the Book of Mormon. **This revelation, which Sidney Rigdon read in its entirety to the Shakers, was given so that the missionaries might respond by the spirit of revelation to the matters of particular interest to the Shakers.** Those beliefs included the idea that Christ had already returned, doing so in the form of a woman, Ann Lee, who had died in 1784. They held that baptism and the Lord's Supper ceased with the apostolic age, that there was no vicarious atonement, nor was there to be a bodily resurrection. The eating of pork was rejected, and some of their number rejected the eating of any meat at all. They also felt that a celibate life was superior to marriage and that having children reduced their standing with God. Although this revelation (D&C 49) was rejected by the Shakers, its doctrinal announcements remain important. Also of importance is the pattern it established for missionary work. **The elders did not engage the Shakers in a doctrinal debate over the peculiar tenets of their faith but invited them to hear the word of the Lord as it was given to them. It was then for them to choose whether they would accept that word as it came to them through a living prophet or reject it. Sadly, they rejected it.** RR, 374)

*1–7, Day and hour of Christ’s coming shall remain unknown until he comes; 8–14, Men must repent, believe the gospel, and obey the ordinances to gain salvation; 15–16, Marriage is ordained of God; 17–21, Eating of meat is approved; 22–28, Zion shall flourish and the Lamanites blossom as the rose before the Second Coming.*

1 HEARKEN unto my word, my servants Sidney, and Parley, and Leman; for behold, verily I say unto you, that I give unto you a commandment that you shall go and <sup>a</sup>preach my gospel which ye have received, even as ye have received it, unto the Shakers. (Mission call to the Shakers.)

2 Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not <sup>a</sup>right before me and must needs repent.

3 Wherefore, I send you, my servants Sidney and Parley, to preach the gospel unto them.

4 And my servant Leman shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be <sup>a</sup>taught him by you my servants; and by so doing I will bless him, otherwise he shall not prosper. **(Leman Copley, a recent convert from the Shakers, is cautioned not to reason with his former colleagues on their ground. His commission now is to declare the message of the Restoration.** If he is true to the message he has been given he is assured success; if he fails to follow this counsel he is told that he will not prosper. The principle is applicable to all missionary work. **Our commission is to declare the message of the Restoration from the revelations of the Restoration. Such a course is consistently rewarded with a marvelous outpouring of the Spirit and a rich harvest of souls. Those insisting on giving credence to the restored gospel by "proving" it, as it were, from Old and New Testament texts or arguing for its credibility in some other way do not enjoy the same outpouring of the Spirit or the same power of conversion.** RR, 375 There is always a tendency to preach to those of another faith by trying to persuade them from their own point of view that the restored gospel must be true. Such an approach avoids asking investigators to give up or change any of their original beliefs, and avoids any sense of confrontation between the old and the new. This is not how the Lord wanted this mission to be undertaken. The Shakers were to be confronted with the simple truth. The missionaries were to read the message of Doctrine and Covenants 49 and command the Shakers to repent. They would teach the doctrines of the Restoration, the Book of Mormon, and the divine calling of Joseph Smith without embarrassment or apology. ACDC, 94)

5 Thus saith the Lord; for I am God, and have <sup>a</sup>sent mine <sup>b</sup>Only Begotten Son into the world for the <sup>c</sup>redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be <sup>d</sup>damned—

6 And they have done unto the <sup>a</sup>Son of Man even as they listed; and he has taken his power on the <sup>b</sup>right hand of his <sup>c</sup>glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies <sup>d</sup>under his feet, which time is nigh at hand—

7 I, the Lord God, have spoken it; but the hour and the <sup>a</sup>day no man knoweth, neither the angels in heaven, nor shall they know until he comes. (We will not be given to know the exact time of the Lord's coming. But there will be enough signs and meetings preceding His coming that it won't be hard to guess an approximate time. In my opinion, since Christ's mortal life began and ended in the spring of the year, it is possible that His return will occur in the fall of the year, around the time of the feast of tabernacles, which celebrates the harvest. Also, the Lord does nothing except He reveals His secrets to His servants the prophets, so He will inform His prophets prior to the Second Coming so that they will know to warn the people.)

8 Wherefore, I will that all men shall repent, for all are under <sup>a</sup>sin, except those which I have <sup>b</sup>reserved unto myself, <sup>c</sup>**holy men that ye know not of.** (During his mortal ministry Christ said, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matthew 16:28; Mark 9:1; Luke 9:27). Commenting on this verse, Bruce R. McConkie said: "It is apparent that on a previous occasion, of which we have no present scriptural record, Jesus taught his disciples the truths about the doctrine of translation and promised that some of them would continue to live on earth until his Second Coming. John the Beloved is the only known one of these disciples who has continued to live without tasting death (John 21:20-24). Until the identity of any others is revealed, we have no way of knowing who they are or what mission they have been able to perform because of their translation" (*Doctrinal New Testament Commentary*, 1:396-97). RR, 376)

9 Wherefore, I say unto you that I have sent unto you mine everlasting <sup>a</sup>covenant, even that which was from the beginning.

10 And that which I have promised I have so fulfilled, and the <sup>a</sup>nations of the earth shall <sup>b</sup>bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid <sup>c</sup>low of power.

11 Wherefore, I give unto you a commandment that ye <sup>a</sup>go among this people, and say unto them, like unto mine apostle of old, whose name was <sup>b</sup>Peter:

12 <sup>a</sup>Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end;

13 <sup>a</sup>Repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins;

14 And whoso doeth this shall receive the <sup>a</sup>gift of the Holy Ghost, by the laying on of the <sup>b</sup>hands of the elders of the church.

15 And again, verily I say unto you, that whoso <sup>a</sup>forbiddeth to marry is not ordained of God, for <sup>b</sup>marriage is ordained of God unto man. (Paul in his epistle to Timothy identified "forbidding to marry" as a sign of apostasy and a doctrine of the devil (1 Timothy 4:3). Marriage, we are assured in this text, is ordained of God. In a proclamation to the world, issued in 1995, the First Presidency and the Quorum of the Twelve asserted that "marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children" ("Family: A Proclamation to the World"). RR, 377

**Was Jesus married?** Consider these items: Because a Jewish man being unmarried at the age of Jesus would have been so unusual during the time in which Jesus lived, and because the New Testament does not explicitly say that he had no wife, some have suggested that this itself may be evidence that he was indeed married, otherwise the scriptures would have mentioned that he wasn't and why. **If Jesus had been a bachelor ... the Bible would surely contain some record of his being criticized for it.** To the Jews, their human Savior, would be an embodiment of the laws of God, he would typify them rather than being exempt from them. Just as Jesus was baptized "to fulfill all righteousness", and said that he had not "come to destroy," the law, "but to fulfill" it (*Matt. 3:15, 5:17*). They also expected a married Messiah, because the prophets of their Tanach (the Hebrew Bible) predicted his marital state as a feature of his life: In speaking of Israel's expectant deliverer in a passage Paul identifies as referring to Jesus, David wrote, "Kings daughters were among thy honorable women", or *wives* as the 1599 version of the Geneva Bible, and a 1636 Church of England Bible puts it (*Ps. 45:6, see Heb. 1:8*) Of him having children, Isaiah predicts, "he shall see his seed", and asks, "Who shall declare his generation?" Isaiah 53:8, see Luke 23:27-28 & Isaiah 53:10, Acts 8:33, Heb 2:16.

*Whether Jesus was married:* In addition to all the indications already given, it is interesting to note that **Jesus was referred to by a title only given to married teachers, that of Rabbi.** Even his detractors had no qualms about referring to him as such, and allowed him to preach in the synagogue, a practice also limited to married men (*John 1:38,49, 3:2, 6:25, 20:16*).

*When Jesus was married:* John in the second chapter of his book speaks of a wedding at which not only Jesus was present, but also his mother, who would have had to have traveled all the way from Nazareth especially to be there. At this event Jesus was in charge of the wine, a duty usually set aside for the groom, and if this does not make it obvious enough that it was his own wedding he was present at, we have in the sacred record that he was referred to as the bridegroom on this occasion (*John 2:1-10: 1 AND the <sup>a</sup>third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, <sup>a</sup>Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the <sup>a</sup>purifying of the Jews, containing two*

or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. ).

*Who Jesus married:* The association Jesus had with certain women would have been wholly inappropriate for a single man, but perfectly normal and accepted for a husband (*Matt. 27:55, Mark 15:40-41, Luke 23:27-28*). In the Greek language there is little distinction between the word woman and wife, and so therefore any (if not all) of those females who accompanied him quite possibly could have been married to him. Martha called him "Master", a title a wife would use to address her husband, and when Mary her sister was in mourning over the death of their brother, Lazarus, she sat in her home until Jesus called her out, just as was the custom that only a husband could call a woman out of her home at such a time (*John 11:28*). Not only did Christ fulfill the traditions and duties of a typical Jewish husband, but so did his wives, when they anointed him prior to his burial (*Luke 24:1,10*).

**Jesus Christ never omitted the fulfillment of a single law that God had made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not do that and then say to mankind, `Follow me!` (*Joseph F. Smith, Millennial Star 62:97*)**

**Joseph Smith in fact stated that "Mary and Martha manifested a much closer relationship [with Jesus] than merely a believer" (*Journal of Wilford Woodruff, July 22, 1883*), later explicitly naming Mary Magdalene as his wife. The Prophet did not surmise that Jesus `must have been married,' but through the unique insight and inspiration that came with his calling could proclaim Jesus was indeed wed.**

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred, and feathered, and rode not on an ass, but on a rail. (*Orson Hyde, J.D. 4:259*)

One thing is certain, that there were several holy women that greatly loved Jesus - such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them - namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. (*Orson Pratt, The Seer, p. 159*)

He being married, we would expect him to have lived up to all of the God-given responsibilities that come with such a union, chief among these being the commandment to bring spirit children into the world through the means of procreation. Once again God's apostles and prophets proclaimed that this was not just a possibility that he might do so, but a necessity:

**Did the Savior of the world consider it to be his duty to fulfill all righteousness? You answer, yes. Even the simple ordinance of baptism he would not pass by, for the Lord commanded it, and therefore it was righteousness to obey what the Lord had commanded, and he would fulfill all righteousness. Upon this hypothesis I will go back to the beginning, and notice the commandment that was given to our first parents in the Garden of Eden. The Lord said unto them, "Multiply and replenish the earth. ..." Our first parents, then, were commanded to multiply and replenish the earth; and if the Savior found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race, (if indeed there is any difference in the commandments of Jehovah, for they are all important, and all essential,) would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? ... (Orson Hyde, J.D. 2:79, 80, 82 - check refs)**

The offspring from such a union, being the children of a perfect being, would almost certainly be uniquely endowed with an inclination towards righteousness, and a rare degree of spiritual strength, not often seen amongst other mortals. What a loss it would be to the world if they were to go unrecognized, but this is not a danger us Latter-day Saints need fear of, for the early prophets and apostles of this dispensation declared - through use of their revelatory skills - that indeed, the sons of the Messiah did walk amongst the Saints. **Joseph Smith being the first to reveal this truth, when he informed the plural wife of Elder Judge Adams, that the Apostle "was a literal descendant of Jesus Christ."** (Oliver B. Huntington Journal, p. 259) Lorenzo Snow, and his counselor George Q. Cannon, would also declare this truth more publicly:

**President George Q. Cannon also spoke ... Among the other things, he said, "There are those in this audience who are descendants of the old Twelve Apostles - and shall I say it, yes, descendants of the Savior Himself. His seed is represented in this body of men. Following Pres. Cannon, President Snow arose and said that what Bro. Cannon had stated respecting the literal descendants among this company of the old apostles and the Savior himself is true - the Savior's seed is represented in this body of men. (Journal of Pres. Rudger Clawson, pp. 374-375)**

Other arguments for Jesus being married.

D&C 131:1-4 states: 1 IN the <sup>a</sup>celestial glory there are three <sup>b</sup>heavens or degrees; 2 And in order to obtain the <sup>a</sup>highest, a man must enter into this <sup>b</sup>order of the <sup>c</sup>priesthood [meaning the new and <sup>d</sup>everlasting covenant of <sup>e</sup>marriage]; 3 And if he does not, he cannot obtain it. 4 He may enter into the other, but that is the end of his kingdom; he cannot have an <sup>a</sup>increase.

This, however, does not mean that Jesus was married during mortality, but that He would need to be sealed to a spouse in order to be exalted.

In his answer to the Sadducees who questioned him about marriage in the afterlife, Jesus responded in Matthew 22:30 – For in the resurrection they neither marry, nor are given in marriage, but are as the

angels of God in heaven. The interpretation of this verse is that sealings to spouses are to be done prior to the resurrection. Therefore, Jesus having been resurrected three days after his death, would have had to have been sealed either prior to his death, or during the time his body rested in the sepulcher prior to his resurrection. It seems most logical to assume that Jesus, being our ultimate Exemplar, would set us the pattern by being sealed Himself to a spouse while in mortality instead of waiting to be sealed to a spouse by proxy on His behalf. Although, Elder Bruce R. McConkie stated: “There is no revelation, either ancient or modern, which says there is neither marrying nor giving in marriage in heaven itself for righteous people.” DNTC 1:607.

## D&C 50

(During all dispensations when the gospel has been on the earth, Satan has devised ways to counterfeit revelation. The Prophet Joseph Smith observed: “Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild, enthusiastic notions were entertained: men ran out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them; one man pursued a ball that he said he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family.” (*History of the Church*, 4:580.) John Whitmer wrote: “Some had visions and could not tell what they saw, some would fancy to themselves that they had the sword of Laban, and would wield it as expert as a light dragoon; some would act like an Indian in the act of scalping; some would slide or scoot on the floor with the rapidity of a serpent, which they termed sailing in the boat to the Lamanites, preaching the gospel. And many other vain and foolish maneuvers that are unseemingly and unprofitable to mention. Thus the devil blinded the eyes of some good and honest disciples. I write these things to show how ignorant and undiscerning children are, and how easy mankind is led astray, notwithstanding the things of God that are written concerning his kingdom.” (“Church History,” *Journal of History*, Jan. 1908, p. 55.) Elder Parley P. Pratt was also a witness to these unusual operations: “**All these things were new and strange to me, and had originated in the Church during the absence, and previous to the arrival of President Joseph Smith from New York.** “Feeling our weakness and inexperience, and lest we should err in judgment concerning the spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith, and asked him to inquire of the Lord concerning these spirits or manifestations.” (*Autobiography of Parley P. Pratt*, pp. 61–62.) Section 50 was the response to that inquiry. Institute Manual, 107)

Joseph Smith Papers – 137, 145-147

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 1831. HC 1: 170—173. The Prophet states that some of the elders did not understand the manifestations of different spirits abroad in the earth, and that this revelation was given in response to his special inquiry on the matter. So-called spiritual phenomena were not uncommon among the members, some of whom claimed to be receiving visions and revelations. (In the spring of 1831 several individuals in and around Kirtland, Ohio, claimed revelations for the guidance of the infant Church. Confusion was the result. Parley P. Pratt and other elders called on Joseph Smith to find out how members of the Church were to discern such spirits. This revelation came in response to that request. Describing these events, Parley P. Pratt said: "As I went forth among the different branches, some very strange spiritual operations were manifested, which were disgusting, rather than edifying. Some persons would seem to swoon away, and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstasies, and be*

drawn into contortions, cramp, fits, etc. Others would seem to have visions and revelations, which were not edifying, and which were not congenial to the doctrine and spirit of the Gospel. In short, a false and lying spirit seemed to be creeping into the Church. All these things were new and strange to me, and had originated in the Church during our absence, and previous to the arrival of President Joseph Smith from New York. Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith, and asked him to inquire of the Lord concerning these spirits or manifestations. After we had joined in prayer in his translating room, he dictated in our presence the following revelation" (Autobiography, 48). Revelations of the Restoration, p. 379)

*1—5, Many false spirits are abroad in the earth; 6—9, Wo unto the hypocrites and those who are cut off from the Church; 10—14, Elders are to preach the gospel by the Spirit; 15—22, Both preachers and hearers need to be enlightened by the Spirit; 23—25, That which doth not edify is not of God; 26—28, The faithful are possessors of all things; 29—36, Prayers of the purified are answered; 37—46, Christ is the Good Shepherd and the Stone of Israel.*

1 HEARKEN, O ye elders of my church, and give ear to the <sup>a</sup>voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the <sup>b</sup>spirits which have gone abroad in the earth.

2 Behold, verily I say unto you, that **there are many spirits which are false <sup>a</sup>spirits,** (Delbert L. Stapley: The Prophet Joseph Smith taught, ". . . Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God." (Teachings of the Prophet Joseph Smith, page 205.) How true this statement is, and how important to know correct Church doctrine and procedures to prevent stumbling along life's way. It is a great blessing and gift to be able to discern and choose rightly between truth and error. (CR, October 1959, p. 71.)) **which have gone forth in the earth, deceiving the world.** (The April 1842 edition of the Times and Seasons contained an article written by the Prophet titled "Try the Spirits." **Among other things, the Prophet said: "It is evident from the Apostles' writings, that many false spirits existed in their day, and had 'gone forth into the world,' and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God"** (Teachings of the Prophet Joseph Smith, 202). The world is ignorant of such things, he said, because they are known only by the Spirit. "The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God, for they were great miracles that were performed by them—a supernatural agency was developed, and great power manifested. . . . "There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost among all people. If we go among the pagans, they have their spirits; the Mohammedans, the Jews, the Christians, the Indians—all have their spirits, all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? 'Try the spirits,' says John. . . . But no one can try his own, and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth or height of a building without a rule? Test the quality of metals without a criterion, or point out the movements of the planetary systems, without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? **If Satan should appear as one in glory, who can tell his color, his signs, his appearance, his glory, or what is the manner of his manifestation?"** (Teachings of the Prophet Joseph Smith, 202-4). **In answer to this question, the Prophet said it could not be done without the priesthood and a knowledge of the laws by which spirits are governed.** Revelations of the Restoration, p. 379-80)

3 And also <sup>a</sup>Satan hath sought to deceive you, that he might overthrow you. **(Reed Smoot: I believe that the time will come when every ordinance of the Gospel will be imitated in some form or another by the world and this should be a testimony to every soul that Mormonism is from God. . . . I think that sooner or later the evil one will try to imitate everything in the Church of God. I sometimes think I can see into the future and see many denominations accepting parts of the revealed truth and trying to imitate perhaps one or more of the ordinances of the true Church, and I believe the world will have to ultimately acknowledge that Mormonism, as they call it, is exactly the same as the Church that Christ placed upon the earth, and that it is from God. (CR, April 1901, p. 5.))**

4 Behold, I, the Lord, have looked upon you, and have seen <sup>a</sup>abominations in the church that <sup>b</sup>profess my name.

5 But blessed are they who are faithful and <sup>a</sup>endure, whether in life or in death, for they shall inherit eternal life.

6 But wo unto them that are <sup>a</sup>deceivers and hypocrites **(an actor, someone pretending to be spiritual that is not)**, for, thus saith the Lord, I will bring them to judgment.

7 Behold, verily I say unto you, there are <sup>a</sup>hypocrites among you, who have deceived some, which has given the <sup>b</sup>adversary <sup>c</sup>power; but behold <sup>d</sup>such shall be reclaimed;

8 But the <sup>a</sup>hypocrites shall be detected and shall be <sup>b</sup>cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world.

9 Wherefore, let every man **beware** lest he do that which is not in truth and righteousness before me. (President Joseph Fielding Smith taught: “From the time of the fall of man until now Satan and his followers who were cast out of heaven, have been deceiving men. Today, as in the beginning, Lucifer is saying, ‘I am also a son of God . . . believe it or not,’ and men today believe not for the same reason that they refused to believe in the beginning. ‘Some commandments are of men,’ so the Savior informed Joseph Smith. . . . (Sec. 46:7.) Some commandments are of devils, and these are also made manifest largely through the activities of men. . . . These false spirits make themselves manifest in various ways and in all communities. Some of the most startling and prevalent forms of false manifestations are in the false gifts of tongues, and in religious meetings particularly among some sects where the worshippers fall in fits, shout, sing and pray in disorderly fashion, sometimes frothing at the mouth and their bodies partaking of unnatural contortions.” (*Church History and Modern Revelation*, 1:200.)

10 And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us <sup>a</sup>reason together, that ye may understand;

11 Let us reason even as a man reasoneth one with another face to face.

12 Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may <sup>a</sup>understand.

13 Wherefore, I the Lord ask you this question—unto what were ye <sup>a</sup>ordained?

14 To preach my gospel by the <sup>a</sup>Spirit, even the <sup>b</sup>Comforter which was sent forth to teach the truth. **(We should know better when a false spirit comes forth. We have been ordained to teach, not to be taught by someone else.)**

15 And then received ye <sup>a</sup>spirits which ye could not understand, and received them to be of God; and in this are ye justified?

16 Behold ye shall answer this question yourselves; nevertheless, I will be <sup>a</sup>merciful unto you; he that is weak among you hereafter shall be made <sup>b</sup>strong.

17 Verily I say unto you, he that is ordained of me and sent forth to <sup>a</sup>preach the word of truth by the Comforter, in the Spirit of truth, doth he <sup>b</sup>preach it by the Spirit of truth or some other way?

18 And if it be by some other way it is not of God. **(Charles W. Nibley: Now, I want to say . . . that the presidency of this Church, the Twelve Apostles, the Seventies, the leading brethren in the stakes and wards and missions, can build up this Church only by the Spirit about which I have read to you. In no other way can it be built up; assuredly not by the spirit of man. Churches may be**



established. Lodges may be organized, many organizations formed for the help and benefit of man—and many of them do much good too, and are praiseworthy; but they have not this distinctive feature that this Church has, which was revealed in the beginning and is emphasized, iterated and reiterated all through the revelations, namely, that without that Spirit of light and truth, that Spirit of the Lord, that Spirit of the Comforter, that power of the Holy Ghost, His Church cannot be built up. [Secs. 20:45; 21:12; 46:13-26; 68:3-4; 121:26-27.] If it be attempted by any other way than the Lord speaks of here in the passages which I have read, [See 93:19-20, also], then it is not of God. So . . . let us take it to heart; all of us who labor for Zion must know and understand that we must keep that influence and that power which comes from God in our hearts, the light of His Spirit burning in our souls. (CR, April 1929, pp. 90-92.)

19 And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

20 If it be some other way it is not of God.

21 Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the <sup>a</sup>Spirit of truth receiveth it as it is preached by the Spirit of truth?

22 **Wherefore, he that preacheth and he that receiveth, understand one another, and both are <sup>a</sup>edified and <sup>b</sup>rejoice together.** (The teaching of gospel doctrine should always be an edifying experience. When both are edified, then it is most likely true doctrine that is being taught.)

23 **And that which doth not <sup>a</sup>edify** (Anciently, the verb "to edify" meant to build sacred edifices such as temples. Through the years the word edify has come to describe the process of improving character or building spirituality. **All that is of God edifies—that is, it lifts, builds, and improves;** conversely, to edify is to eschew that which demeans, belittles, or excuses. To edify is to make the body and soul of man a holy tabernacle, a temple to God. If a doctrine does not offer the opportunity to reach, to build, or to improve, it is not of God. Revelations of the Restoration, p. 383) **is not of God, and is <sup>b</sup>darkness.** **(Teachers of the gospel should never say they are being the Devil's advocate. You can't teach light with darkness.** Joseph Smith: others frequently possess a spirit that will cause them to lay down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God,—a manifestation of what?—is there any intelligence communicated? are the curtains of heaven withdrawn, or the purposes of God developed? have they seen and conversed with an angel; or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel impelled by a supernatural agency, or spirit, and think that he is governed by the spirit of God: and the Jumper will jump, and enter into all kinds of extravagancies, a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers, (or Friends) moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? Surely such a heterogenous mass of confusion never can enter into the kingdom of Heaven. TPJS, p. 203-4)

24 **That which is of God is <sup>a</sup>light; and he that <sup>b</sup>receiveth <sup>c</sup>light, and <sup>d</sup>continueth in God, receiveth more <sup>e</sup>light; and that light groweth brighter and brighter until the perfect day.** **(Many in the religious world of our day profess to having been saved as a result of a particular religious experience. Their assumption is that because someone once stood in the light they will always stand in the light. This does not always prove to be the case. The greater flaw in such reasoning, however, is found in the assumption that whatever light they stood in constitutes the fulness of the light of heaven. Such an assumption would at best be foolish. Even then, to bask in gospel light is one thing; to follow the light of the gospel quite another. For those choosing to follow the light it becomes "brighter and brighter until the perfect day." Thus salvation becomes a journey rather than an event. The journey requires us to advance from grace to grace and refuses us the right to say that any**

**religious experience is of itself sufficient.** Revelations of the Restoration, p. 383. Joseph Smith: **We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until the mind is capable in some measure, of comprehending the propriety, justice, equality, and consistency of the same.** (HC 2:8, January 22, 1834.)

25 And again, verily I say unto you, and I say it that you may know the <sup>a</sup>truth, that you may chase darkness from among you;

26 He that is <sup>a</sup>ordained of God and sent forth, the same is appointed to be the <sup>b</sup>greatest, notwithstanding he is the <sup>c</sup>least and the <sup>d</sup>servant of all.

27 Wherefore, he is possessor of all things; for all things are <sup>a</sup>subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the <sup>b</sup>power, sent forth by the will of the Father through Jesus Christ, his Son.

28 **But no man is possessor of <sup>a</sup>all things except he be <sup>b</sup>purified and <sup>c</sup>cleansed from all sin.** (Joseph Smith: We believe that God condescended to speak from the heavens and declare His will concerning the human family, to give them just and holy laws, to regulate their conduct, and guide them in a direct way, that in due time He might take them to Himself, and make them joint heirs with His Son. But when this fact is admitted, that the immediate will of heaven is contained in the Scriptures, are we not bound as rational creatures to live in accordance to all its precepts? Will the mere admission, that this is the will of heaven ever benefit us if we do not comply with all its teachings? Do we not offer violence to the Supreme Intelligence of heaven, when we admit the truth of its teachings, and do not obey them? Do we not descend below our own knowledge, and the better wisdom which heaven has endowed us with, by such a course of conduct? For these reasons, if we have direct revelations given us from heaven, surely those revelations were never given to be trifled with, without the trifler's incurring displeasure and vengeance upon his own head, if there is any justice in heaven; and that there is must be admitted by every individual who admits the truth and force of God's teachings, His blessings and cursings, as contained in the sacred volume. Here, then, we have this part of our subject immediately before us for consideration: **God has in reserve a time, or period appointed in His own bosom, when He will bring all His subjects, who have obeyed His voice and kept His commandments, into His celestial rest. This rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom, enter it and enjoy its blessings. This being the fact, God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit this rest.** TPJS, p. 53-54)

29 And if ye are <sup>a</sup>purified and cleansed from all <sup>b</sup>sin, ye shall <sup>c</sup>ask whatsoever you will in the name of Jesus and it shall be done.

30 But know this, it shall be given you what you shall <sup>a</sup>ask; and as ye are appointed to the <sup>b</sup>head, the spirits shall be subject unto you.

31 Wherefore, it shall come to pass, that if you behold a <sup>a</sup>spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God.

32 And it shall be given unto you, <sup>a</sup>power over that spirit; and you shall proclaim against that spirit with a loud voice that it is <sup>b</sup>not of God— (We should speak out against evil and not sit still. Heber J. Grant: **I remember that some of the Elders, over in England had rented a hall on one floor of a building where spiritualistic mediums had their seances. They kept inviting the boys to come to their meetings. I told them to stay away, saying, "You cannot handle a nasty dirty stovepipe without**

soiling your hands, and you have no business to be on the devil's ground, so stay away. You know you have the truth; go on proclaiming and living it, and let them alone." Finally the boys pleaded with me to let them go. I said, "All right, you can go on one condition"—it was a night meeting—"that is that you do not eat anything that day, and that you go there fasting and praying to the Lord to prevent them from carrying on their spiritualistic operations. I rejoice in the testimony of President Wilford Woodruff. One night he was at a meeting where they had been having remarkable spiritualistic manifestations. Brother Woodruff went there and rebuked the spirits and commanded them not to operate through this medium. Finally, after they had been assembled for some time and had a Quaker meeting, the man who was the medium came down off the platform, walked through the audience to where Brother Woodruff was, shook his fist in his face and said: "You are the man who is opposing me and preventing me from doing anything here tonight." Brother Woodruff said: "Yes, I have the Priesthood of God and have rebuked the evil spirits." They pleaded with Brother Woodruff to please leave, and he did so, and they had the devil's own time, all right. (CR, April 1934, pp. 12-15.)

33 Not with <sup>a</sup>railing accusation, that ye be not overcome, neither with <sup>b</sup>boasting nor rejoicing, lest you be seized therewith. (We cannot fight darkness with darkness, evil with evil, or that which is petty with pettiness, for by so doing we concede the victory to the very influence that we oppose. Teaching this principle, Jude tells that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 1:9). In this story we find Michael, the commanding general in the army of the Lord, standing face to face with the prince of darkness to contend over the soul of Moses. Apparently, Satan claimed Moses to be under his dominion because he had killed an Egyptian taskmaster, while Michael claimed him a citizen of the kingdom of God as a great prophet and prototype of Christ. In this confrontation, Michael sets the example for all who fight in the army of the Lord by refusing to respond to the adversary in his own spirit. Revelations of the Restoration, p. 385)

34 He that receiveth of God, let him <sup>a</sup>account it of God; and let him rejoice that he is accounted of God worthy to receive.

35 And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the <sup>a</sup>kingdom is given <sup>b</sup>you of the Father, and <sup>c</sup>power to <sup>d</sup>overcome all things which are not ordained of him—

36 And behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are <sup>a</sup>forgiven you.

37 Let my servant Joseph Wakefield, in whom I am well pleased, **(Shortly after this statement was made, Joseph Wakefield was called on a mission with Solomon Humphrey. On this mission they baptized George A. Smith, who would become the youngest apostle to be called in this dispensation. Thereafter, Wakefield became critical of the Prophet, having seen him leave his sacred studies and play with some children. Feeling that this was incompatible with the prophetic office, Wakefield left the Church.** Revelations of the Restoration, p. 386) and my servant <sup>a</sup>Parley P.

Pratt go forth among the churches (branches) and strengthen them by the word of <sup>b</sup>exhortation;

38 And also my servant John Corrill, **(Here John Corrill is called to labor in the Lord's vineyard. A month after this he was called to travel to Missouri with Lyman Wight (D&C 52:7). Prominent in the affairs of the Church, Corrill faltered during the Missouri persecutions and was excommunicated in 1839.** Revelations of the Restoration, p. 386) or as many of my servants as are ordained unto this office, and let them labor in the <sup>a</sup>vineyard; and let no man hinder them doing that which I have appointed unto them—

39 Wherefore, in this thing my servant <sup>a</sup>Edward Partridge is not justified; nevertheless let him repent and he shall be forgiven. **(Apparently Edward Partridge was doing or had done something to interfere with the elders filling the missions to which they had been called.** Revelations of the Restoration, p. 386-87)

40 Behold, ye are little children and ye cannot <sup>a</sup>bear all things now; ye must <sup>b</sup>grow in <sup>c</sup>grace and in the knowledge of the truth.

41 <sup>a</sup>Fear not, little <sup>b</sup>children, for you are mine, and I have <sup>c</sup>overcome the world, and you are of them that my Father hath <sup>d</sup>given me;

42 And none of them that my Father hath given me shall be <sup>a</sup>lost. ("My sheep hear my voice," Christ said in the meridian day, "and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28). How is it then that some who were faithful cease to be so? It is true that no power can "pluck them out" of the hand of the Savior, but it is equally true that he will not prevent them from leaving should they choose to do so. While the commitment of the Father never wavers in the blessing and sustaining of his children, the commitment of his children often falters in their loyalty to him. Revelations of the Restoration, p. 387)

43 And the Father and I are <sup>a</sup>one. I am <sup>b</sup>in the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you. (Marriner W. Merrill: If we let the cares of the world envelop our minds to such an extent that we lose interest in the work of the Lord, we are in a pitiful condition. But if we place first and foremost our obligations to the Church then we have a good chance to remain in the Church and to retain our fellowship with each other. And when we have fellowship with each other, we have fellowship with the Spirit of the Lord, which will direct us in all our ways, and we will be preserved in the truth with our families. Some of our families perhaps are wayward. They do not do as we would like them to do. Is not this the case in many families? There are sons and daughters whose course does not give satisfaction to their fathers and mothers. What shall we do about it? Do the very best we can, but see to it that we have not been the cause of their lack of integrity in the work of the Lord. I believe through our faithfulness and our entreaties with the Lord we may be the means not only of saving ourselves, but those the Lord has entrusted to us as sons and daughters. The Lord is merciful and He will hear our prayers and grant our desires through our integrity for him and his work. And peradventure, through our faithfulness, our children who are wayward and who perhaps have strayed away, will come back to the fold by and by, because the Lord will hear us in their behalf. (CR, April 1900, p. 29.)

44 Wherefore, I am in your midst, and I am the <sup>a</sup>good <sup>b</sup>shepherd, and the <sup>c</sup>stone of Israel. He that buildeth upon this <sup>d</sup>rock shall never <sup>e</sup>fall.

45 And the <sup>a</sup>day cometh that you shall hear my voice and <sup>b</sup>see me, and <sup>c</sup>know that I am. (As subsequent revelation will affirm, the promise to hear the voice of the Lord and to see him is literal not figurative (D&C 67:13; 76:117-18; 84:20-22; 88:68; 93:1; 107:19). Revelations of the Restoration, p. 387. Orson F. Whitney: It is not given to every man to look upon the face of God as did Moses [Moses 1:11], as did Joseph Smith. One must be specially prepared before he can see what Joseph saw. . . . I do not expect the Lord to manifest Himself to me in the same way that He did to Joseph the Prophet. I expect Him to communicate with me through the gifts He has endowed me with, not through those with which He has endowed my brother or sister, unless they have the right to receive for me a message from Him. When the Lord speaks to me or to you, it will be in a method and manner justified by our preparation, our gifts, our powers; for we have all been endowed in some degree. (CR, April 1901, p. 60.))

46 <sup>a</sup>Watch, therefore, that ye may be <sup>b</sup>ready. Even so. Amen.