

Come Follow Me Lesson 27
June 28-July 4
D&C 71-75

D&C 71

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, December 1, 1831. HC 1: 238–239. The Prophet had continued to translate the Bible with Sidney Rigdon as his scribe until this revelation was received, at which time it was temporarily laid aside so as to enable them to fulfill the instruction given herein. The brethren were to go forth to preach in order to allay the unfriendly feelings that had developed against the Church as a result of the publication of some newspaper articles by Ezra Booth, who had apostatized.

1–4, Joseph Smith and Sidney Rigdon are sent forth to proclaim the gospel; 5–11, Enemies of the saints shall be confounded.

(This revelation directs Joseph Smith and Sidney Rigdon to set aside the labor of translation on the Bible for a time while they went forth in defense of the restored gospel. This was required by the deluge of falsehoods that had been spread by Ezra Booth, who has the dubious distinction of being the first apostate from the youthful Church to take up the pen against it (Smith, *History of the Church*, 1:175–221). Revelations of the Restoration, 497. At the date of this revelation, 1 December 1831, the Saints did not yet have means of publicly defending the Church when it was under attack from critics and apostates. Those who were willing to listen needed to hear viewpoints other than those of the unbelievers. Ezra Booth, a former Methodist minister who joined the Church when he witnessed a healing, turned apostate and wrote nine letters against the Church. The letters, published in the *Ohio Star* at Ravenna, Ohio, were highly critical, and the Prophet Joseph Smith wrote that they, “by their coloring, falsity, and vain calculations to overthrow the work of the Lord, exposed [Booth’s] weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at” (*History of the Church*, 1:217). **Booth was not the first to apostatize, but he was the first Church member to write anti-Mormon literature and publish it.** A Church conference was held 1 November 1831, during which it was decided to print and publish revelations given through Joseph Smith to strengthen the Saints against the attacks of critics and apostates. Once the arrangements were made for publishing the revelations, Joseph Smith and Sidney Rigdon resumed work on the Joseph Smith Translation of the Bible. **Meanwhile, the agitation caused by Ezra Booth had grown so serious that on the first day of December the Lord called Joseph and Sidney from their work of translation to proclaim the gospel to the world. They left in haste for Kirtland, Ohio. As Smith and Sjodahl observed, “Sometimes it is wise to ignore the attacks of the wicked; at other times it is necessary to meet them, fearlessly and with ability”** (Commentary, p. 423; see also *History of the Church*, 1:238–39).)

1 BEHOLD, thus saith the Lord unto you my servants Joseph Smith, Jun., and Sidney Rigdon, that the time has verily come that it is necessary and expedient in me that you should open your mouths in ^aproclaiming my gospel, the things of the kingdom, **expounding the ^bmysteries** thereof out of the scriptures, according to that portion of Spirit and power which shall be given unto you, even as I will.

2 Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be ^amade known unto you.

3 Verily **this is a mission for a season**, which I give unto you.

4 Wherefore, ^alabor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. **(The most effective way to defend the gospel is to declare it.** Truth stands on its own and carries within itself the evidence of its own authenticity. As Christ will have the victory over Satan, so every truth will ultimately triumph over

its counterpart, whatever its source may be. **Knowing that falsehood cannot hold its own against the truth in open display, the ministers of darkness of necessity must first shade or distort the light of heaven. Only then do they dare attack it. It is for this reason that ministers of other faiths will never be found telling their congregations to read the Book of Mormon and then prayerfully ask God if it is true. Nor would they allow the other revelations of the Restoration to be tested by such a standard. For that matter, neither are their own doctrines to be subject to such an examination.** Yet did not the apostle Paul counsel us to "prove all things" and hold fast to "that which is good"? (1 Thessalonians 5:21). And again we would ask, should we not hold in suspicion the merchant who will not allow his weights to be inspected? Revelations of the Restoration, 497. Preparations were being made at this time for the publication of the Book of Commandments, the first compilation of revelations received in this dispensation (D&C 67). Virtually from the time of the death of the meridian Twelve Apostles, the historical Christian world began to teach that God no longer speaks, that revelation has ceased, and that no one can add to the canon of scripture. The announcement of a new canon of scripture, one that not only stands as an equal with the revelations of the Old and New Testament but that supercedes them as the voice of God to those of our day, is a spiritual earthquake the likes of which the world has rarely seen. If such a thing be admitted, then every doctrine given birth by either men or devils must "tumble to the dust" (1 Nephi 22:14), as indeed they will. No single doctrine poses a greater threat to priestcraft or false religion in any of its forms than the announcement that God has chosen a new Sinai on the American frontier and a modern Moses by the name of Joseph Smith. Revelations of the Restoration, 498)

5 Now, behold this is wisdom; whoso readeth, let him ^aunderstand and ^breceive also;

6 For unto him that receiveth it shall be given more ^aabundantly, even power. (71:6 "I will give unto the children of men," the Lord said through the prophet Nephi, "line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have" (2 Nephi 28:30). **To the principle taught here by Nephi the Lord now adds the promise of "power," which is to be granted to those willing to hear his voice and continually add to their understanding. It naturally follows that as we grow in the knowledge of the things of the Spirit we will also grow in faith and in spiritual power.** Thus our ability to discern and teach the truth will increase, as will the power with which we teach it. And again, by way of contrast, for those who say they have enough, from them shall be taken away even that which they have. Revelations of the Restoration, 499)

7 Wherefore, ^aconfound your ^benemies; call upon them to ^cmeet you both in public and in private; and inasmuch as ye are faithful their ^dshame shall be made manifest. (As the experience of tens of thousands of missionaries attests, little, if any, gospel teaching is accomplished when we engage in debate or in "scripture bashing." Nevertheless, in some situations a confrontation may be unavoidable. The circumstances which called forth this revelation are one such instance. The directions given in this verse are understood to be confined to such instances and are not the standard way of presenting the gospel. In his instruction to the Nephites, Christ said: "There shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. . . . For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away" (3 Nephi 11:28-30). When we forthrightly declare the truths of salvation as restored through the Prophet Joseph Smith, it will generally have a much greater effect on the hearts of men than if we place our focus on refuting the many falsehoods that have been perpetuated against the Latter-day Saints or against our doctrines. Revelations of the Restoration, 499. Joseph Smith recorded that "from this time until the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places,

setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness and darkness filled the minds of many, and caused them to persecute the true Church, and reject the true light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth." The 20 December 1831 *Painesville Telegraph* stated that "Sidney Rigdon, the vicegerant and champion of Jo. Smith, has thrown out a challenge, in the *Ohio Star*, to Mr. Booth and Deacon Rider, who have renounced the Mormon faith, to meet him in mortal combat (of words) on the subject of the Gold Bible." Ryder refused the invitation. Sidney Rigdon wrote a letter, published in the *Ohio Star* on 12 January 1832, in which he charged: "Simonds, like the worker of iniquity, has sought a hiding place. Let the public remember, when he goes forth again to proclaim his assertions against the book of Mormon, that he has been invited upon honorable principles to investigate its merits, and dare not do it." ACD&C 2:262)

8 Wherefore, let them bring forth their ^astrong reasons against the Lord.

9 Verily, thus saith the Lord unto you—there is no ^aweapon that is formed against you shall prosper; (What success can one enjoy when fighting against the kingdom of God or the truths of salvation? Such victories will be but temporary, their glory but for a moment. Satan was granted power to bruise Christ's heel, but the sure promise is that God's Son will crush his head (Genesis 3:15, see fn). None who properly bear the name of Christ go forth with a promise that is less than that. The victory will always rest with truth over falsehood, light over darkness, good over evil, and love over hatred. Subsequent to this revelation, the Prophet would yet pen these words: "The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done" (Smith, *History of the Church*, 4:540). Revelations of the Restoration, 499-500. "Our enemies have never done anything that has injured this work of God, and they never will. I look around, I read, I reflect, and I ask the question, Where are the men of influence, of power and prestige, who have worked against the Latter-day Saints? Where is the reputation, for honor and courage, of the governors of Missouri and Illinois . . . ? Where are there people to do them honor? They cannot be found. . . . Where are the men who have assailed this work? Where is their influence? They have faded away like dew before the sun. We need have no fears, we Latter-day Saints. God will continue to sustain this work; He will sustain the right. If we are loyal, if we are true, if we are worthy of this Gospel, of which God has given us a testimony, there is no danger that the world can ever injure us. We can never be injured, my brethren and sisters, by any mortals, except ourselves." ACD&C 2:262-63. **Elder Bruce R. McConkie explained the usual role of debates in the work of the Church as follows: "Except under very unusual circumstances, *debates* play no part in the approved system of presenting the message of salvation to the world or of persuading members of the Church to accept a particular doctrine or view. Almost always a debate entrenches each contestant and his sympathizers more firmly in the views already held." (*Mormon Doctrine*, p. 186.) In the commotion that followed the publication of Ezra Booth's anti-Mormon letters, the Lord commanded the elders of the Church not to debate, but to directly refute the falsehoods and lies that had been published. President Joseph Fielding Smith explained: "Quite generally the Lord counsels his servants not to engage in debates and arguments, but to preach in power the fundamental principles of the Gospel. This was a condition that required some action of this kind, and the Spirit of the Lord directed these brethren to go forth and confound their enemies which they proceeded immediately to do, as their enemies were unable to substantiate their falsehoods and were surprised by this sudden challenge so boldly given. Much of the prejudice was allayed and some friends made through this action." (*Church History and Modern Revelation*, 1:269.))**

10 And if any man lift his voice against you he shall be ^aconfounded in mine own due time. (President Harold B. Lee explained that what the Lord “is trying to have us understand is that he will take care of our enemies if we continue to keep the commandments. So, you Saints of the Most High God, when these things come, and they will come— this has been prophesied—you just say, “No weapon formed against the work of the Lord will ever prosper, but all glory and majesty of this work that the Lord gave will long be remembered after those who have tried to befoul the name of the Church and those of its leaders will be forgotten, and their works will follow after them.’ “We feel sorry for them when we see these things happen.” (In Conference Report, Oct. 1973, p. 167; or *Ensign*, Jan. 1974, p. 126.))

11 Wherefore, ^akeep my commandments; they are true and faithful. Even so. Amen.

D&C 72

(Edward Partridge was called to be the first bishop of the Church in this dispensation on 4 February 1831 at Kirtland, Ohio (see D&C 41). In November 1831 the Lord revealed, “There remain hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first” (D&C 68:14). The Prophet Joseph Smith recorded that on 4 December 1831 “several of the Elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our temporal and spiritual welfare, I received the following: [D&C 72]” (*History of the Church*, 1:239). The Prophet received the first eight verses of section 72, and immediately Newel K. Whitney was ordained. Then the Prophet received the rest of section 72. Institute Manual, 151)

Joseph Smith Papers – 237, 269

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 4, 1831. HC 1: 239–241. Several elders and members had assembled to learn their duty and to be further edified in the teachings of the Church. This section is a compilation of two revelations received on the same day. Verses 1–8 make known the calling of Newel K. Whitney as a bishop. He was then called and ordained, after which verses 9–26 were received giving additional information as to a bishop’s duties.

1–8, Elders are to render an account of their stewardship unto the bishop; 9–15, The bishop keeps the storehouse and cares for the poor and needy; 16–26, Bishops are to certify worthiness of elders.

(An early manuscript of Section 72 in the handwriting of Joseph Smith and Frederick G. Williams indicates that verses 1-8 and 9-26 were revelations received separately on the same day and then joined together. ACD&C 2:264-65)

1 HEARKEN, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the ^ahigh priests of my church, to whom the ^bkingdom and power have been given.

2 For verily thus saith the Lord, it is expedient in me for a ^abishop to be appointed unto you, or of you, unto the church in this part of the Lord’s vineyard.

3 And verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every ^asteward, to render an ^baccount of his ^cstewardship, both in time and in eternity.

4 For he who is faithful and ^awise in time is accounted worthy to inherit the ^bmansions prepared for him of my Father.

5 Verily I say unto you, the elders of the church in this part of my vineyard shall render an account of their stewardship unto the ^abishop, who shall be appointed of me in this part of my vineyard.

6 These things shall be had on ^arecord, to be handed over unto the ^bbishop in Zion.

7 And the duty of the ^abishop shall be made known by the commandments which have been given, and the voice of the conference. **(This refers to the consent of those present, indicated by a sustaining vote. The vote itself— which is given by raising the right hand— is a form of covenant with two parts: first, the sustaining assures acceptance of those whose names are being presented for approval, and second, it includes the promise of help and support as necessary for them to magnify the office to which they are being called.** Illustrating these principles, John Taylor observed, "We hold up our right hand when voting in token before God that we will sustain those for whom we vote. And if we cannot feel to sustain them, we ought not to hold up our hands, because to do this would be to act the part of hypocrites, And the question naturally arises, how far shall we sustain them? Or in other words, how far are we at liberty to depart from this covenant which we make before each other and before our God? For when we lift up our hands in this way, it is in token to God that we are sincere in what we do, and that we will sustain the parties we vote for. This is the way I look at these things. How far then should we sustain them, and how far should we not? This is a matter of serious importance to us. If we agree to do a thing and do not do it, we become covenant-breakers and violators of our obligations, which are, perhaps, as solemn and binding as anything we can enter into" (*Gospel Kingdom*, 174-75; Doctrine and Covenants 28:10). See commentary on Doctrine and Covenants 26:2. Revelations of the Restoration, 502)

8 And now, verily I say unto you, my servant ^aNewel K. Whitney is the man who shall be appointed and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so. Amen. **(Newel K. Whitney served under Edward Partridge.** A bishop is called by revelation. "Newel K. Whitney, staggering under the weight of the responsibility that was about to be placed upon him, said to the Prophet: 'Brother Joseph, I can't see a Bishop in myself.' "No, but God could see it in him. He was a natural Bishop—a first class man of affairs. Probably no other incumbent of that important office, the Presiding Bishopric, to which he eventually attained, has been better qualified for it than Newel K. Whitney. But he could not see it, and he shrank from the responsibility. The Prophet answered: 'Go and ask the Lord about it.' And Newel did ask the Lord, and he heard a voice from heaven say: '*Thy strength is in me.*' That was enough. He accepted the office, and served in it faithfully to the end of his days—a period of eighteen years." ACD&C 2:266)

9 The word of the Lord, in addition to the ^alaw which has been given, making known the ^bduty of the ^cbishop who has been ordained unto the church in this part of the vineyard, which is verily this— **(The duties of the bishop in Kirtland are enumerated in these verses. The bishops involved here were not the bishops of wards. The Saints were not divided into the geographic divisions we know as wards until the Nauvoo period. These men, as noted earlier, were traveling or area bishops. As given here, the duties of Bishop Whitney included keeping the Lord's storehouse and receiving the contributions of the Saints in his jurisdiction. He was to look after the needy and be responsible for the Church's temporal affairs. He was further obligated to see that those who gathered with the Church in Missouri took with them a certificate or recommend (as we would call it today) certifying their faithfulness and right to lay claim upon an inheritance there.** Revelations of the Restoration, 503)

10 To keep the Lord's ^astorehouse; to receive the funds of the church in this part of the vineyard;

11 To take an account of the elders as before has been commanded; and to ^aadminister to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay;

12 That this also may be consecrated to the good of the church, to the poor and needy.

13 And he who ^ahath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands.

14 And the labors of the faithful who labor in spiritual things, in administering the gospel and the ^athings of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion;

15 Thus it cometh out of the church, for according to the ^alaw every man that cometh up to Zion must lay all things before the bishop in Zion.

16 And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard—

17 A ^acertificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise ^bsteward and as a faithful ^claborer; **(Four major responsibilities of a bishop are discussed in these verses.**

First, the bishop administers the Lord's storehouse, receiving and disbursing Church funds and other resources for his area (see vv. 10–11). Second, he evaluates and keeps track of the financial performance of individual stewards in his ward (see vv. 11, 13, 16). Third, the bishop is responsible for the temporal welfare of the members in his ward, particularly the poor and the needy (see v. 12). Fourth, the bishop serves as a judge in Israel. He has the responsibility of judging and certifying the worthiness of members in his ward (see also D&C 107:68–74). ACD&C 2:267. In our day a bishop is also set apart as the president of the priests quorum and the presiding high priest of the ward.)

18 Otherwise he shall not be ^aaccepted of the bishop of Zion. **(Going up to Zion was a sacred privilege (see v. 24), and only worthy, profitable stewards with recommends from their local bishop were allowed to go. Without a recommend the Ohio Saints were not supposed to go, and were not to be received into fellowship or receive an inheritance there if they went on their own. The disobedience of many Saints to these and other commandments, however, contributed to the failure to establish Zion in Jackson County. ACD&C 2:269)**

19 And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard be ^arecommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

20 And again, let my servants who are appointed as stewards over the ^aliterary concerns of my church have claim for assistance upon the bishop or bishops in all things—

21 That the revelations may be ^apublished, and go forth unto the ends of the earth; that they also may obtain ^bfunds which shall benefit the church in all things;

22 That they also may render themselves approved in all things, and be accounted as ^awise stewards.

23 And now, behold, this shall be an ^aensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

24 A few words in addition to the laws of the kingdom, respecting the members of the church—they that are ^aappointed by the Holy Spirit to go up unto Zion, and they who are ^bprivileged to go up unto Zion—

25 Let them carry up unto the bishop a ^acertificate from three elders of the church, or a certificate from the bishop;

26 Otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen. **(When Edward Partridge died in Nauvoo in May 1840, Newell K. Whitney became the Presiding Bishop.)**

D&C 73

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, January 10, 1832. HC 1: 241–242. Since the early part of the preceding December, the Prophet and Sidney had been engaged in preaching, and by this means much was accomplished in diminishing the unfavorable feelings that had arisen against the Church (see heading to Section 71).

(Joseph Smith and Sidney Rigdon were working on a revision of the Bible when, on 1 December 1831, the Lord called them to go on a mission for a season. The Prophet Joseph Smith recorded: “From this time until the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness and darkness filled the minds of many, and caused them to persecute the true Church, and reject the true

light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth. On the 10th of January, I received the following revelation [D&C 73] making known the will of the Lord concerning the Elders of the Church until the convening of the next conference.” (*History of the Church*, 1:241.) Institute Manual, 153)

1–2, Elders are to continue to preach; 3–6, Joseph Smith and Sidney Rigdon are to continue to translate the Bible until it is finished.

1 FOR verily, thus saith the Lord, it is expedient in me that ^athey should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference;

2 And then, behold, it shall be made known unto them, by the ^avoice (common consent) of the conference, their several missions. (Brethren were sustained in General Conference to serve missions.)

3 Now, verily I say unto you my servants, Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is ^aexpedient to ^btranslate again; (When the angel Moroni appeared to Joseph Smith on 21 September 1823, he quoted passages from the Bible, but he quoted them with significant differences from the King James Version (see JS—H 1:36–41.) Later, while translating the Book of Mormon, Joseph learned that many “plain and precious things” had been lost from the Bible (1 Nephi 13:25–29). After he and Oliver Cowdery were baptized, Joseph found his mind enlightened, and the “true meaning and intention” of the scriptures was revealed to him (JS—H 1:74). So when the Prophet had finished translating the Book of Mormon, he turned his attention to the Bible. Although the word *translation* brings to mind the use of original texts and ancient languages, Joseph’s work was to restore the correctness of the scripture by the power of the Spirit, not by scholarly interpretation. In June 1830 he wrote that “line upon line of knowledge” was revealed as he received the book of Moses (*History of the Church*, p. 98), which gave an account of what Moses had received from the Lord that had not survived the ages intact. As he and Sidney Rigdon were working on the New Testament, the Prophet Joseph Smith recorded: “For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us. . . . Now this caused us to marvel, for it was given unto us of the Spirit.” (D&C 76:15, 18.) Joseph’s work of translating the Bible was a spiritual task. Later he studied Hebrew and German, but it was not his knowledge of languages that provided a basis to correct the scriptures. Joseph Smith went through all of the Bible, dictating to a scribe changes, deletions, or additions, but he did not complete a revision of the entire Bible. **He never considered what he had accomplished as ready for publication, and he probably would have made many more corrections had he lived longer.** Institute Manual, 153-54)

4 And, inasmuch as it is practicable, to preach in the regions round about until conference; and after that it is expedient to continue the work of ^atranslation until it be finished. (By divine commission Joseph Smith made the revision or translation of the King James Bible known to us today as the Joseph Smith Translation. He commenced that work in June 1830 and completed the major portion of it by July 1833. The work was constantly interrupted, and the Prophet was still making modifications in the text, while preparing it for publication, at the time of his death in 1844.

Changes had been made from Genesis through Revelation. Although this seems to highlight the flaws in the Bible as it has come to us, in a higher sense it should be understood that because revelation is a continuous process among the Lord’s people, there is no revelation that could not be amplified by additional light from heaven. Revelations of the Restoration, 504-05. The Prophet continued to work vigorously on the Joseph Smith Translation from this time until 2 July 1833, when the first draft of his work was finished, and he ceased formal labor on the manuscript. He continued making revisions in the text, however, from time to time until his death in 1844. It would be difficult to overestimate the benefits and influence of the Joseph Smith Translation on the doctrinal education of the Prophet and of the Church. The book of Moses and Joseph Smith Translation—Matthew in the Pearl of Great Price, the

whole of sections 76–77, 91, and 132, and portions of sections 25–26, 35, 37, 41–42, 45, 73, 90, 93–94, 104, 107, and 124, all resulted directly from the Prophet's translation of the Bible—the Joseph Smith Translation. Many other sections of the Doctrine and Covenants were indirectly influenced by Joseph's work on the Joseph Smith Translation. In particular, the eighteen months between January of 1832—the Amherst conference—and June of 1833 were richly productive. Twenty-three sections of the Doctrine and Covenants were received during that time (see D&C 73–96). ACD&C 2:272-73)

5 And let this be a pattern unto the elders until further knowledge, even as it is written.

6 Now I give no more unto you at this time. ^aGird up your loins and be sober. Even so. Amen. (When Ezra Booth fled from Sidney Rigdon's challenge to meet him in public debate, the *Ohio Star* ceased publication of his scurrilous letters. At the same time the Prophet and Sidney befriended many through their public preaching. **The best way to defend the gospel is simply to teach it**, as Joseph and Sidney demonstrated in this instance. Such a course is here referred to as a "pattern unto the elders." See commentary on Doctrine and Covenants 71. *Be sober*. While it is both appropriate and necessary for servants of the Lord to take time to relax and refresh themselves, it is not appropriate for them to be silly or light-minded. Such behavior becomes offensive to the Spirit, causing it to withdraw. Revelations of the Restoration, 504-05)

D&C 74

Joseph Smith Papers – 231

Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, January 1832. HC 1: 242. The Prophet writes, "Upon the reception of the foregoing word of the Lord [D&C 73], I recommenced the translation of the Scriptures, and labored diligently until just before the conference, which was to convene on the 25th of January. During this period I also received the following, as an explanation of 1 Corinthians 7: 14."

1–5, Paul counsels the church of his day not to keep the law of Moses; 6–7, Little children are holy and are sanctified through the atonement.

1 FOR the ^aunbelieving ^bhusband is ^csanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. **(This notion (1 Corinthians 7:14), which represents a false tradition among the Jews, is currently used by many Christian commentators as a justification for infant baptism. If Paul, who made it plain that he was speaking by way of personal opinion and not by way of revelation (1 Corinthians 7:6; D&C 74:5), was intimating that a child would be unclean and thus unholy if not born to at least one Christian parent, he was clearly in error (D&C 74:6-7).** Revelations of the Restoration, 507 Doctrine and Covenants 74:1 is an exact quotation of 1 Corinthians 7:14 in the King James Bible. **It will be helpful to remember that the setting of this passage in 1 Corinthians is a discussion of part-member families and of the circumstances that would justify the Saints in dissolving marriages to nonmembers. Paul's advice, which remains Church policy today, was that such marriages should be continued if the nonmember would tolerate his or her spouse's activity in the Church (see 1 Corinthians 7:12–13). A second condition for preserving a part-member marriage, implicit in the King James version text and clarified by D&C 74, is that the children of such unions should be reared in the Church as Christians and not in the synagogue as Jews—or today, by extension, in non-Latter-day Saint churches.** Sanctification, or being made sinless and holy, in the fullest sense comes only through the atonement of Christ (see v. 7). Jews of Paul's day, however, tended to divide the world into things clean or unclean, sacred or profane, holy or unholy. They often used these terms in ways that come close to modern distinctions between allowed and not allowed, proper and improper, or tainted and untainted.

Therefore, the sense of the terms *sanctified*, *unclean*, and *holy* in 1 Corinthians 7:14 and in Doctrine and Covenants 74:1 is that **where a nonmember spouse allows his or her partner to be active in the Church and agrees that the children will be raised in the Church, then there is no unholiness or impropriety in continuing such a marriage (see also 1 Corinthians 7:13–14), nor is there any taint to the children that may come from it. Such a union constitutes *holy* or acceptable matrimony before God—even though it is an arrangement for time only. There is no unholiness attached to faithful, committed marriages performed outside the temple. They may in truth be a "lesser good," but they are definitely not an evil. The only thing *wrong* with such marriages for time is their impermanence and the acceptance of their impermanence, with the consequent loss of blessings, by the partners.** ACD&C 2:275-76)

2 Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ.

3 And it came to pass that there arose a great ^acontention among the people concerning the law of ^bcircumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the ^claw of Moses, which law was fulfilled.

4 And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the ^atraditions of their fathers and believed not the gospel of Christ, wherein they became unholy.

5 Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord, but of himself, that a believer should not be ^aunited to an ^bunbeliever; except the ^claw of Moses should be done away among them, (Here Joseph Smith seeks and receives understanding relative to an expression of the apostle Paul that is, at best, difficult for the modern reader to understand. The greater issue Paul was addressing is whether a man or woman who is married to a non-Christian should remain in that marriage. Paul taught that the Christian partner should not in such a case take the initiative in seeking a divorce. If, on the other hand, the unbelieving partner desired to separate, the Christian, Paul felt, was not bound to remain in that union. At this point another question was raised relative to the status of children born of these mixed marriages. On this matter Paul made a statement that suggests that children born outside the faith are both unclean and unholy. His doing so may reflect his own Jewish background. "The Jews considered a child as born out of holiness whose parents were not proselytes at the time of the birth, though afterwards they became proselytes. On the other hand, they considered the children of heathens born in holiness provided the parents became proselytes before the birth. All the children of the heathens were reputed unclean by the Jews; and all their own children holy" (Clarke, *Clarke's Commentary*, 3:223). **Paul's statement would naturally perplex the Prophet because he had already been taught that all little children are whole in Christ, they being incapable of committing sin (Moroni 8:8; D&C 29:46-47). Revelations of the Restoration, 506-07 If this refers to what Paul wrote in 1 Corinthians 7:14, then the present New Testament text has become corrupted, for there is no mention there now of the concerns discussed in Doctrine and Covenants 74:5–6. It is possible that Paul wrote about these things in his earlier, lost letter to the Corinthians² and this phrase merely refers to those prior instructions. Thus, by revelation to Joseph Smith, this knowledge was restored.** ACD&C 2:277)

6 That their children might remain without circumcision; and that the ^atradition might be done away, which saith that little children are unholy; for it was had among the Jews;

7 But little ^achildren are ^bholy, being ^csanctified through the ^datonement of Jesus Christ; and this is what the scriptures mean. (Because all little children are clean, pure, and holy, because they have been sanctified by the blood of Christ, if they were to die as children, that is, in this state of holiness, they have the sure promise of the Lord that they are rightful heirs of every blessing that heaven has to bestow (D&C 137:10; Moroni 8). Revelations of the Restoration, 507-08)

D&C 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.

(This revelation was given at a conference held in Amherst, Lorain County, Ohio. "At this conference," the Prophet observed, "much harmony prevailed, and considerable business was done to advance the kingdom, and promulgate the Gospel to the inhabitants of the surrounding country." It was at this conference that Joseph Smith was sustained and ordained President of the High Priesthood. Joseph Smith also observed that "the Elders seemed anxious for me to inquire of the Lord that they might know His will, or learn what would be most pleasing to Him for them to do, in order to bring men to a sense of their condition; for as it was written, all men have gone out of the way, so that none doeth good, no, not one [Romans 3:12]. I inquired and received the following . . ." (*History of the Church*, 1:242-43). Revelations of the Restoration, 508. During the conference itself, Joseph Smith was presented, sustained, and set apart as president of the high priesthood of the Church. It should be remembered that Joseph already possessed the office of apostle and of priesthood authority necessary to organize the Church and preside over all its quorums and auxiliaries. These he had received under the hands of Peter, James, and John. It was still necessary, however, for Joseph to be accepted and set apart within the structure of the Church according to the law of common consent (see D&C 26:2). Orson Pratt related: "At this conference the Prophet Joseph was acknowledged President of the High Priesthood, and hands laid on him by Elder Sidney Rigdon. At this conference, by the request of the Priesthood, the Prophet inquired of the Lord, and a revelation was given and written in the presence of the whole assembly, appointing many of the Elders to missions, among whom Elder Lyman E. Johnson and myself were named and appointed on a mission to the Eastern States." ACD&C 2:279-80.)

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. (Missionaries)

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 trump, ^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. **(Crowns will be given to those exalted.)**

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.** Earlier, William E. McLellin had been commanded in a revelation to go to the eastern states as companion of Samuel Smith (D&C 66:7-8). They served together for about one month. McLellin records that he then became ill and was confined to bed; however, Samuel Smith commented: "We went a short distance, but because of disobedience, our way was hedged up before us" (cited in *Journals of William E. McLellin*, 300; spelling and syntax standardized). Although Samuel does not indicate the nature of the disobedience, in this revelation the Lord chastised William McLellin for the murmurings of his heart. McLellin was re assigned to a new area of labor with Luke Johnson, but during that missionary sojourn, McLellin faltered in the faith. After he preached on the night of 25 February 1831, "McLellin's mind was filled with doubts and he debated whether his call to preach was by man or by 'the fountain of all wisdom.' Unable to resolve his dilemma, the missionary determined that he would 'cease proclaiming until I was satisfied in my own mind.' . . . "Commenting on this sudden termination of their labors by his companion, Johnson stated, 'Brother McLellin got a situation behind a counter to sell tapes, &c., and I, preferring not to proceed alone, returned to the town of Hiram, and the Prophet appointed Seymour Brunson in his stead, with whom I travelled through Ohio, Virginia and Kentucky'" (*Journals of William E. McLellin*, 302; spelling and syntax standardized; see D&C 90:35). Revelations of the Restoration, 509)

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. **(So it is that the promise of victory is not to those of strength or to those of great intellect but to those of faith.**

Revelations of the Restoration, 510)

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. (Wherever the servants of the Lord go they should leave their blessing.)

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; (The principles here announced find dramatic application in the experience of Samuel Smith, who went forth as the first missionary in this dispensation. Mother Smith records his experience as follows: "On the thirtieth of June, Samuel started on the mission to which he had been set apart by Joseph, and in traveling twenty-five miles, which was his first day's journey, he stopped at a number of places in order to sell his books, but was turned out of doors as soon as he declared his principles. When evening came on, he was faint and almost discouraged, but coming to an inn, which was surrounded with every appearance of plenty, he called to see if the landlord would buy one of his books. On going in, Samuel inquired of him, if he did not wish to purchase a history of the origin of the Indians. "'I do not know,' replied the host; 'how did you get hold of it?' "'It was translated,' rejoined Samuel, 'by my brother, from some gold plates that he found buried in the earth.' "'You liar!' cried the landlord. 'Get out of my house—you shan't stay one minute with your books.' "Samuel was sick at heart, for this was the fifth time he had been turned out of doors that day. He left the house and traveled a short distance and washed his feet in a small brook, as a testimony against the man. He then proceeded five miles further on his journey, and seeing an apple tree a short distance from the road, he concluded to pass the night under it; and here he lay all night upon the cold, damp ground. In the morning, he arose from his comfortless bed, and observing a small cottage at no great distance, he drew near, hoping to get a little refreshment. The only inmate was a widow, who seemed very poor. He asked her for food, relating the story of his former treatment. She prepared him victuals, and, after eating, he explained to her the history of the Book of Mormon. She listened attentively and believed all that he told her, but, in consequence of her poverty, she was unable to purchase one of the books. He presented her with one and proceeded to Bloomington, which was eight miles further. "Here he stopped at the house of John P. Greene, who was a Methodist preacher and was at that time about starting on a preaching mission. He, like the others, did not wish to make a purchase of what he considered at that time to be a nonsensical fable; however, he said that he would take a subscription paper, and if he found anyone on his route who was disposed to purchase, he would take his name, and in two weeks Samuel might call again and he would let him know what the prospect was of selling. After making this arrangement, Samuel left one of his books with him, and returned home. At the time appointed, Samuel started again for the Reverend John P. Greene's, in order to learn the success which this gentleman had met with in finding sale for the Book of Mormon. This time, Mr. Smith and myself accompanied him, and it was our intention to have passed near the tavern where Samuel was so abusively treated a fortnight previous, but just before we came to the house, a sign of small pox intercepted us. We turned aside, and meeting a citizen of the place, we inquired of him, to what extent this disease prevailed. He answered that the tavern keeper and two of his family had died with it not long since, but he did not

know that anyone else had caught the disease, and that it was brought into the neighborhood by a traveler who stopped at the tavern overnight" (Smith, *History of Joseph Smith*, 1996, 225-26). Revelations of the Restoration, 510-12)

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. **(When a choice must unavoidably be made between supporting one's family or accepting a mission call, one must meet the higher obligation and support one's family. When such a choice is necessary, the faithful member need not fear losing his place in the kingdom. When resources are not sufficient to do all that is asked of us, we *must* prioritize. According to President Harold B. Lee, "The first priority should be to maintain their own spiritual and physical strength; then comes their family; then the Church and then their professions." Many members set their priorities in exactly the opposite order, usually to the wounding of all parties involved. ACD&C 2:282-83)**

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. (Anyone with leisure time who is unwilling to consecrate it to the kingdom. In this context, the idler was one who would neither serve a full-time mission nor accept a local calling or assignment. Idlers may be members of record, and they may even attend their Church meetings, but those who will not work to build the kingdom are not members in good standing and, unless they repent, have forfeited their place in the celestial kingdom. ACD&C 2:283)

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 with the body of the Church, but died in Indiana in 1851 at the age of 45) Even so. Amen.