

Come Follow Me Lesson 35

August 23-29

D&C 93

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The spring of 1833 was a time of joy but also a time of trials for the Saints. In Kirtland the Lord revealed many things in the School of the Prophets, and the Saints prepared for a stake of Zion to be established there. In Zion, in Jackson County, Missouri, a special conference was held on 6 April to commemorate the organization of the Church. “It was an early spring, and the leaves and blossoms enlivened and gratified the soul of man like a glimpse of Paradise. The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom—it being just 1800 years since the Savior laid down His life that men might have everlasting life, and only three years since the Church had come out of the wilderness, preparatory for the last dispensation. The Saints had great reason to rejoice.” (*History of the Church*, 1:337.) But in April 1833 mobs gathered to persecute the Saints in Missouri. In both Kirtland and Independence members of the Church apostatized and turned against their former brethren, and Joseph was faced with the possibility of a schism between the Church in Missouri and in Ohio. On 6 May 1833 the Prophet received the revelation in Doctrine and Covenants 93, which comforted the Saints and gave instruction on several gospel themes.

Section 93 is one of the greatest doctrinal revelations given in this dispensation. The historical record gives no indication as to what precipitated it. The language in the early part of the revelation reflects John's Gospel, while the testimony of the Baptist relative to the baptism of Christ is also quoted. The heart of the revelation deals with an extract from a record, apparently written by John the Baptist, with the promise that it will yet be restored to the Saints. From that extract we are instructed on the matters of how we are to worship and what we are to worship. Revelations of the Restoration, 667.

Joseph Smith Papers – 333, 525

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 6, 1833. HC 1: 343–346.

1–5, All who are faithful shall see the Lord; 6–18, John bore record that the Son of God went from grace to grace until he received a fulness of the glory of the Father; 19–20, Faithful men, going from grace to grace, shall also receive of his fulness; 21–22, Those who are begotten through Christ are the Church of the Firstborn; 23–28, Christ received a fulness of all truth, and man by obedience may do likewise; 29–32, Man was in the beginning with God; 33–35, The elements are eternal, and man may receive a fulness of joy in the resurrection; 36–37, The glory of God is intelligence; 38–40, Children are innocent before God because of the redemption of Christ; 41–53, The leading brethren are commanded to set their families in order.

1 VERILY, thus saith the Lord: It shall come to pass that every soul who ^aforsaketh his ^bsins and cometh unto me, and ^ccalleth on my name, and ^dobeyeth my voice, and keepeth my commandments, shall ^esee my ^fface and ^gknow that I am; (All God's faithful children will eventually realize the fulfillment of the promise to see His face, but “it shall be in his own time, and in his own way, and according to his own will” (D&C 88:68). **But we do not need to wait until then to know that He lives. We can have a witness long before we arrive at that point.** Elder Francis M. Lyman taught: “Every Latter-day Saint is entitled to this witness and testimony. If we have not received [it] . . . the fault is ours, and not the Lord's; for every one is entitled to that witness through faith and repentance, forsaking all sin, baptism by immersion for the remission of sins, and the reception of the Holy Ghost

through the laying on of hands. Now, if any of our brethren and sisters have lived for years without really knowing, being thoroughly satisfied and thoroughly convinced, just as positive as of anything in life, that this work is of God, if they have lacked that witness and testimony it is their fault, for it is not possible for a man to do the will of the Father and not know the doctrine.” (In Conference Report, Apr. 1910, pp. 29–30.) Elder Bruce R. McConkie wrote that the promise of seeing the face of God may be fulfilled in this life: **“We have the power—and it is our privilege—so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.** “This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom.” (In Conference Report, Oct. 1977, p. 52; or *Ensign*, Nov. 1977, p. 34.) President Spencer W. Kimball added: “I have learned that where there is a prayerful heart, a hungering after righteousness, a forsaking of sins, and obedience to the commandments of God, the Lord pours out more and more light until there is finally power to pierce the heavenly veil and to know more than man knows. A person of such righteousness has the priceless promise that one day he shall see the Lord’s face and know that he is.” (“Give the Lord Your Loyalty,” *Ensign*, Mar. 1980, p. 4.)

2 And that I am the true ^alight that lighteth every man that cometh into the world;

3 And that I am ^ain the Father, and the Father in me, and the Father and I are one—

4 The Father ^abecause he ^bgave me of his fulness, and the Son because I was in the world and made ^cflesh my ^dtabernacle, and dwelt among the sons of men.

5 I was in the world and received of my Father, and the ^aworks of him were plainly manifest.

6 And ^aJohn saw and bore record of the fulness of my ^bglory, **(In this revelation John the Baptist tells of a vision in which he was shown the power, acts, and glory of Christ in the premortal realms.**

Revelations of the Restoration, McConkie, p. 668) and the fulness of ^cJohn’s record is hereafter to be revealed. (It appears that the record being spoken of was written by John the Baptist. Similarities between this revelation and the testimony of the Gospels, especially that of the apostle John, indicate that the Gospel writers may have included some of John the Baptist's record with their own (Matthew 3:13-17; Mark 1:4-11; Luke 3:1-22; John 1:1-14, 29-34). Bruce R. McConkie noted: **“From latter-day revelation we learn that the material in the forepart of the gospel of John (the Apostle, Revelator, and Beloved Disciple) was written originally by John the Baptist. By revelation the Lord restored to Joseph Smith part of what John the Baptist had written and promised to reveal the balance when men became sufficiently faithful to warrant receiving it (D&C 93: 6-18) . . .** “Even without revelation, however, it should be evident that John the Baptist had something to do with the recording of events in the forepart of John's gospel, for some of the occurrences include his conversations with the Jews and a record of what he saw when our Lord was baptized—all of which matters would have been unknown to John the Apostle whose ministry began somewhat later than that of the Baptist's. **There is little doubt but that the Beloved Disciple had before him the Baptist's account when he wrote his gospel.** The latter John either copied or paraphrased what the earlier prophet of the same name had written. The only other possibility is that the Lord revealed to the gospel author the words that had been recorded by the earlier messenger who prepared the way before him” (Doctrinal New Testament Commentary, 1:70-71). Both John Taylor and Orson Pratt joined in the opinion that it is the record of the Baptist for which we look rather than another record written by John the Revelator as some have supposed (Taylor, *Mediation and Atonement*, 55; and *Journal of Discourses*, 16:58). Revelations of the Restoration, McConkie, p. 669-70)

7 And he bore record, saying: I saw his glory, that he was in the ^abeginning, before the world was;

8 Therefore, in the beginning the ^aWord was, for he was the Word, even the messenger of salvation—

9 The ^alight and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

10 The worlds were ^amade by him; men were made by him; (Regarding the creation of man, the Lord revealed: “And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness” (Moses 2:26). In all other works of creation the Savior acted

with the noble and great spirits under the delegated authority of the Father (Abraham 3:22-24). **However, in the act of creating the first man and woman there was no delegation to the Son and his fellow servants.** Moses was taught, "And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them" (Moses 2:27). That is to say, "All human beings—male or female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny" ("Family: A Proclamation to the World"). **Christ is not the father of our spirits or our earthly bodies, these were fathered by God. Thus, when our text says "men were made by him," having reference to Christ, we understand this to be an expression of the doctrine of divine investiture of authority by which Christ or those holding the holy priesthood are invited to stand in the place or stead of our eternal Father.** Revelations of the Restoration, McConkie, p. 671) all things were made by him, and through him, and of him. (Referring to his infinite creations, God revealed to Moses: "**Worlds without number have I created . . . and by the Son I created them, which is mine Only Begotten**" (Moses 1:33). **(Did we help create this earth?)** **The vision shown to Abraham tells us that others were involved in creating the world under the direction of the Savior. After being shown many of the great and noble spirits, Abraham saw that "there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell"** (Abraham 3:24). Thus, Christ, acting under the direction of the Father, directed the council of the Gods in the creation of the heavens and the earth. Revelations of the Restoration, McConkie, p. 671)

11 And I, John, ^abear record that I beheld his ^bglory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

12 And I, John, saw that he received not of the ^afulness at the first, (The apostle Paul wrote concerning the Lord's condescension to mortality: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation" (Philippians 2:5-7). Here, the English translation of "He made himself of no reputation" is a derivative of the Greek word kenosis, which means "to make empty." Bible scholars render Paul's writings to literally say that Jesus "emptied himself" (Jerusalem Bible and Revised Standard Version), or "laid aside his mighty power and glory" (Living New Testament). When Jesus was born into mortality, "over His mind had fallen the veil of forgetfulness common to all who are born to earth," wrote Elder James E. Talmage, "by which the remembrance of primeval existence is shut off" (Jesus the Christ, 111). "When Jesus lay in the manger, a helpless infant" further attested President Lorenzo Snow, "He knew not that He was the Son of God, and that formerly He created the earth. When the edict of Herod was issued, He knew nothing of it; He had not power to save Himself; and His father and mother had to take Him and fly into Egypt to preserve Him from the effects of that edict. Well, He grew up to manhood, and during His progress it was revealed unto Him who He was, and for what purpose He was in the world. The glory and power He possessed before He came into the world was made known unto Him" (Conference Report, April 1901, 3). Revelations of the Restoration, McConkie, p. 671) **but received ^bgrace for grace;** (Grace is divine help, or in other words, enabling power and strength that comes from God. The Savior increased in grace as he lived the commandments of God and blessed the lives others. His growth was accelerated above that of his fellowmen because of the reciprocal nature of receiving strength of the Spirit when extending grace. That is, he called upon his Father for power and strength to bless others in their need. In answer to his prayers, he was empowered and grew beyond his previous abilities, thus, receiving grace for grace. Christ was foremost in reaching out in compassion to others. Therefore, he received greater grace from God in his efforts than any other person. He increased his capacity to give with each experience, continuing "from grace to grace" Revelations of the Restoration, McConkie, p. 671. Elder Talmage said: "**He came among men to experience all the natural conditions of mortality; He was born as truly a dependent, helpless babe as is any other child; His infancy was in all common features as the infancy of others; His boyhood was actual**

boyhood, His development was as necessary and as real as that of all children. Over His mind had fallen the veil of forgetfulness common to all who are born to earth, by which the remembrance of primeval existence is shut off. The Child grew, and with growth there came to Him expansion of mind, development of faculties, and progression in power and understanding. His advancement was from one grace to another, not from gracelessness to grace; from good to greater good, not from evil to good, from favor with God to greater favor, not from estrangement because of sin to reconciliation through repentance and propitiation. Our knowledge of Jewish life in that age justifies the inference that the Boy was well taught in the law and the scriptures, for such was the rule. He garnered knowledge by study, and gained wisdom by prayer, thought, and effort. Beyond question He was trained to labor, for idleness was abhorred then as it is now; and every Jewish boy, whether carpenter's son, peasant's child or rabbi's heir, was required to learn and follow a practical and productive vocation. Jesus was all that a boy should be, for His development was unretarded by the dragging weight of sin; he loved and obeyed the truth and therefore was free. Jesus the Christ, p. 105-106)

13 And he received not of the fulness at first, but continued from ^agrace to grace, until he received a fulness; (The point of emphasis here is that Christ came into mortality as a helpless infant, knowing no more than any other child at birth. It was then for him to grow up into a perfect knowledge of the principles of salvation, doing so in such a manner as to mark the path that all others seeking the same end could follow. Revelations of the Restoration, McConkie, p. 673)

14 And thus he was called the ^aSon of God, because he received not of the fulness at the first.

15 And I, ^aJohn, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my ^bbeloved Son. (The Holy Ghost is a spirit son of God and as such "is a personage of Spirit" (D&C 130:22). Joseph Smith said: "The Holy Ghost is a personage, and is in the form of a personage. It [he] does not confine itself [himself] to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence" (Teachings of the Prophet Joseph Smith, 276). John saw the Holy Ghost descend upon Christ in "a bodily shape like a dove" (Luke 3:22), that is, the personage of the Holy Ghost descended upon Christ with the grace of a dove, which imagery is chosen because the dove was present—it being the visible or outward sign of the presence of the Holy Ghost. Revelations of the Restoration, McConkie, p. 673)

16 And I, John, bear record that he received a fulness of the glory of the Father; (This fullness occurred only after his resurrection.)

17 And he received ^aall ^bpower, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

18 And it shall come to pass, that if you are faithful you shall receive the ^afulness of the record of John. (Orson Pratt explained: "John the Baptist is said by the highest authority to be one of the greatest Prophets ever born of a woman; but we have very little written in the Jewish record concerning him. We have a revelation in the Doctrine and Covenants concerning the record of John, that great Prophet. And we are promised that if we are faithful as a people, the fullness of the record of John shall hereafter be revealed to us. When we get this, I think we shall have still more knowledge in regard to doctrine and principle, and things that are great and marvelous, of which we know very little, if anything about" (Journal of Discourses, 19:218).)

19 I give unto you these sayings that you may understand and know how to worship, and ^aknow what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. (This verse explains why the Lord revealed the few words of John the Baptist. Elder Bruce R. McConkie explained: "To worship the Lord is to follow after him, to seek his face, to believe his doctrine, and to think his thoughts. "It is to walk in his paths, to be baptized as Christ was, to preach that gospel of the kingdom which fell from his lips, and to heal the sick and raise the dead as he did. "To worship the Lord

is to put first in our lives the things of his kingdom, to live by every word that proceedeth forth from the mouth of God, to center our whole hearts upon Christ and that salvation which comes because of him. “It is to walk in the light as he is in the light, to do the things that he wants done, to do what he would do under similar circumstances, to be as he is. “To worship the Lord is to walk in the Spirit, to rise above carnal things, to bridle our passions, and to overcome the world. “It is to pay our tithes and offerings, to act as wise stewards in caring for those things which have been entrusted to our care, and to use our talents and means for the spreading of truth and the building up of his kingdom. “To worship the Lord is to be married in the temple, to have children, to teach them the gospel, and to bring them up in light and truth. “It is to perfect the family unit, to honor our father and our mother; it is for a man to love his wife with all his heart and to cleave unto her and none else. “To worship the Lord is to visit the fatherless and the widows in their affliction and to keep ourselves unspotted from the world. “It is to work on a welfare project, to administer to the sick, to go on a mission, to go home teaching, and to hold family home evening. “To worship the Lord is to study the gospel, to treasure up light and truth, to ponder in our hearts the things of his kingdom, and to make them part of our lives. “It is to pray with all the energy of our souls, to preach by the power of the Spirit, to sing songs of praise and thanksgiving. “To worship is to work, to be actively engaged in a good cause, to be about our Father’s business, to love and serve our fellowmen. “It is to feed the hungry, to clothe the naked, to comfort those that mourn, and to hold up the hands that hang down and to strengthen the feeble knees. “To worship the Lord is to stand valiantly in the cause of truth and righteousness, to let our influence for good be felt in civic, cultural, educational, and governmental fields, and to support those laws and principles which further the Lord’s interests on earth. “To worship the Lord is to be of good cheer, to be courageous, to be valiant, to have the courage of our God-given convictions, and to keep the faith. “It is ten thousand times ten thousand things. It is keeping the commandments of God. It is living the whole law of the whole gospel.” (In Conference Report, Oct. 1971, pp. 168–69; or *Ensign*, Dec. 1971, p. 130.)

20 For if you keep my ^acommandments you shall receive of his ^bfulness, and be ^cglorified in me as I am in the Father; therefore, I say unto you, you shall receive ^dgrace for grace.

21 And now, verily I say unto you, I was in the ^abeginning with the Father, and am the ^bFirstborn;

22 And all those who are begotten through me are ^apartakers of the ^bglory of the same, and are the ^cchurch of the Firstborn.

23 Ye were also in the beginning with the Father; that which is ^aSpirit, even the Spirit of truth; (As explained in Doctrine and Covenants 29:30–33, the Lord used the word *beginning* only because finite mortals cannot grasp completely that all things are eternal. The word *beginning* may refer to the time when we began as the spirit offspring of God or to the time when the earth began as a temporal sphere. The Prophet Joseph Smith taught that the intelligent part of man has always existed: “**The spirit of man is not a created being; it existed from eternity, and will exist to eternity.** Anything created cannot be eternal.” (*History of the Church*, 3:387.)

24 And ^atruth is ^bknowledge of things as they are, and as they were, and as they are to come; (Speaking of eternal truth, Elder Neal A. Maxwell said: “For those who believe we are all going to be around forever, it is both natural and wise to concern ourselves with such questions and also with such principles which are also going to be around forever. The definition of truth given in 1833 about things ‘as they are,’ ‘as they were,’ and ‘as they are to come’ (D&C 93:24) is related to another scripture: ‘. . . for the Spirit speaketh the truth and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be . . . plainly, for the salvation of our souls. . . .’ [Jacob 4:13.] Note the presence of that powerful adverb *really*. The gospel of Jesus Christ and The Church of Jesus Christ of Latter-day Saints deal plainly with realities—‘things as they really are,’ and ‘things as they really will be.’” (“Eternalism vs. Secularism,” *Ensign*, Oct. 1974, 71.) President Spencer W. Kimball stated: “If we live in such a way that the considerations of eternity press upon us, we will make better decisions. Perhaps this is why President Brigham Young once said that if he could do but one thing to bless the Saints, he believed it would be to give them ‘eyes with which to *see things as they are.*’ (*Journal of*

Discourses, 3:221; italics added.) It is interesting to note how those last words reflect the words of the scripture in which truth is described as ‘knowledge of things as they are, and as they were, and as they are to come.’ (D&C 93:24.) Jacob reminds us also that ‘the Spirit speaketh the truth . . . of things as they really are, and of things as they really will be.’ [Jacob 4:13.] “The more clearly we see eternity, the more obvious it becomes that the Lord’s work in which we are engaged is one vast and grand work with striking similarities on each side of the veil.” (“The Things of Eternity—Stand We in Jeopardy?” *Ensign*, Jan. 1977, p. 3.))

25 And whatsoever is ^amore or less than this is the spirit of that wicked one who was a ^bliar from the beginning.

26 The Spirit of ^atruth is of God. I am the Spirit of truth, and John bore record of me, saying: He ^breceived a fulness of truth, yea, even of all truth;

27 And no man receiveth a ^afulness unless he keepeth his commandments.

28 He that ^akeepeth his commandments receiveth ^btruth and ^clight, until he is glorified in truth and ^dknoweth all things.

29 **Man was also in the ^abeginning with God. ^bIntelligence, or the ^clight of ^dtruth, was not ^ecreated or made, neither indeed can be. (Elder John A. Widtsoe noted that “*intelligence* as used by Latter-day Saints has two chief meanings. . . . First, a man who gathers knowledge and uses it in harmony with the plan of salvation is intelligent. He has intelligence. . . . Second, the word when preceded by the article *an*, or used in the plural as *intelligences*, means a person, or persons, usually in the spiritual estate. Just as we speak of a person or persons, we speak of *an intelligence*, or *intelligences*.” (*Evidences and Reconciliations*, 3:74; see also Abraham 3:22–23.) We know very little about the concept of intelligence. President Joseph Fielding Smith said: “Some of our writers have endeavored to explain what an intelligence is, but to do so is futile, for we have never been given any insight into this matter beyond what the Lord has fragmentarily revealed. We know, however, that there is something called intelligence which always existed. It is the real eternal part of man, which was not created or made. This intelligence combined with the spirit constitutes a spiritual identity or individual.” (*Progress of Man*, p. 11.))**

30 All truth is independent in that ^asphere in which God has placed it, to ^bact for itself, as all intelligence also; otherwise there is no existence. (Absolute truths are taught by the Spirit. Spencer W. Kimball: “Any intelligent man may learn what he wants to learn. He may acquire knowledge in any field, though it requires much thought and effort. It takes more than a decade to get a high school diploma; it takes an additional four years for most people to get a college degree; it takes nearly a quarter-century to become a great physician. Why, oh, why do people think they can fathom the most complex spiritual depths without the necessary experimental and laboratory work accompanied by compliance with the laws that govern it? Absurd it is, but you will frequently find popular personalities, who seem never to have lived a single law of God, discoursing in interviews on religion. How ridiculous for such persons to attempt to outline for the world a way of life!” (“Absolute Truth,” *Ensign*, Sept. 1978, pp. 3–5.))

31 Behold, here is the ^aagency of man, and here is the condemnation of man; because that which was from the beginning is ^bplainly manifest unto them, and they receive not the light.

32 And every man whose spirit receiveth not the ^alight is under condemnation.

33 For man is ^aspirit. (The Gospel of John says, “God is a spirit” (John 4:24). A more accurate or literal translation would be “God is spirit,” in the same sense “man is spirit,” meaning that both are spirit beings. This does not preclude the fact that both have bodies of flesh and bones.) The elements are ^beternal, (The Prophet Joseph Smith declared, “Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity” (History of the Church, 3:387; D&C 93:29; 131:6-7).) and ^cspirit and element, inseparably connected, receive a fulness of joy; (Only in a resurrected state—that is, the inseparable union of body and spirit— can we become as God is, and only in the state of godhood can we experience the fulness of joy (D&C 138:50). Revelations of the Restoration, p. 680-681)

34 And when ^aseparated, man cannot receive a fulness of joy. (We will have fullness of joy only in the resurrection.)

35 The ^aelements are the ^btabernacle of God; yea, man is the tabernacle of God, even ^ctemples; and whatsoever temple is ^ddefiled, God shall destroy that temple. (If we don't live a celestial law, our bodies won't be celestialized.)

36 The ^aglory of God is ^bintelligence, or, in other words, ^clight and truth. (This text is often used out of context to sustain the idea that the glory of God is in obtaining an education or gaining knowledge. Intelligence as used here is a synonym for "light and truth." Thus, what the text is really telling us is that **the glory of God is found in righteousness, purity, and goodness, which virtues stand independent of the learning of men. It is the light of the Spirit to which reference is made here, light that can be had only by obedience to the order of heaven.** Revelations of the Restoration, p. 681)

37 Light and truth forsake that ^aevil one. (It was Brigham Young who said that **light and darkness will never meet, that Christ and Satan will never shake hands** (Journal of Discourses, 1:364).

Revelations of the Restoration, p. 681. John A. Widtsoe: Among the many great truths revealed to the Prophet Joseph Smith, none is more beloved by the Church than "The Glory of God is intelligence." The word intelligence, as used in common speech, means readiness in learning, quickness of mind. Its higher Gospel meaning is more profound. The intelligent man is he who seeks knowledge and uses it in accordance with the plan of the Lord for human good. This is implied in the revelation from which the quotation is made, for the full sentence reads, "The Glory of God is intelligence, or in other words, light and truth." When men follow the light their knowledge will always be well used. Intelligence, then, becomes but another name for wisdom. In the language of mathematics we may say that knowledge, plus the proper use of knowledge, equals intelligence, or wisdom. In this sense intelligence becomes the goal of the successful life. Knowledge is one of the means by which such intelligence is attained; the use of knowledge is equally as important, for it gives life and direction to knowledge. . . . It often happens that a person of limited knowledge but who earnestly and prayerfully obeys the law, rises to a higher intelligence or wisdom, than one of vast Gospel learning who does not comply in his daily life with the requirements of the Gospel. Obedience to law is a mark of intelligence. (CR, April 1938, p. 50.))

38 Every ^aspirit of man was ^binnocent in the beginning; (Spirits started out in a state of purity and innocence in the premortal life.) and God having ^credeemed man from the ^dfall, men became again, in their infant state, ^einnocent before God. (Children are born innocent in mortality.)

39 And that ^awicked one cometh and ^btaketh away light and truth, through ^cdisobedience, from the children of men, and because of the ^dtradition of their fathers. (We can avoid having light taken from us by being obedient to God's commandments.)

40 **But I have commanded you to bring up your ^achildren in ^blight and truth.** (Parents are responsible to teach their children the doctrines of the gospel.)

41 But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation;

42 You have not ^ataught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your ^baffliction.

43 And now a commandment I give unto you—if you will be delivered you shall set in ^aorder your own house, for there are many things that are not right in your house.

44 Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

45 Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you ^afriends, for you are my friends, and ye shall have an inheritance with me—

46 I called you ^aservants for the world's sake, and ye are their servants for my sake—

47 And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand ^arebuked before the Lord; (This shows Joseph was a true prophet. A false prophet would not have admitted personal weaknesses.)

48 Your ^afamily must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

49 What I say unto one I say unto all; ^apray always lest that wicked one have power in you, and remove you out of your place.

50 My servant Newel K. Whitney also, a bishop of my church, hath need to be ^achastened, and set in ^border his family, and see that they are more ^cdiligent and concerned at home, and pray always, or they shall be removed out of their ^dplace.

51 Now, I say unto you, my friends, let my servant Sidney Rigdon go on his journey, and make haste, and also proclaim the ^aacceptable year of the Lord, and the ^bgospel of salvation, as I shall give him utterance; and by your prayer of faith with one consent I will uphold him.

52 And let my servants Joseph Smith, Jun., and Frederick G. Williams make haste also, and it shall be given them even according to the prayer of faith; and inasmuch as you keep my sayings you shall not be confounded in this world, nor in the world to come.

53 And, verily I say unto you, that it is my will that you should ^ahasten to ^btranslate my scriptures, (George Q. Cannon: **On the second day of February, 1833, the Prophet completed, for the time being, his inspired translation of the New Testament. No endeavor was made at that time to print the work. It was sealed up with the expectation that it would be brought forth at a later day with other of the scriptures. Joseph did not live to give the world an authoritative publication of these translations. [Footnote: We have heard President Brigham Young state that the Prophet before his death had spoken to him about going through the translation of the scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write.] But the labor was its own reward, bringing in the performance a special blessing of broadened comprehension to the Prophet and a general blessing of enlightenment to the people through his subsequent teachings.** The Lord revealed His purpose in this matter when He said to Joseph at a later time: [Sec. 93:53, quoted.] (Life of Joseph Smith, 1907, p. 129.)) and to ^cobtain a ^dknowledge of history, and of countries, and of kingdoms, of ^elaws of God and man, and all this for the salvation of Zion. Amen.