

Come Follow Me Lesson 4
January 18-24
D & C 3-5

D&C 3

Sections 3 and 10 are companion revelations.

Joseph Smith papers, 9, 13

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, July 1828, relating to the loss of 116 pages of manuscript translated from the first part of the Book of Mormon, which was called the "Book of Lehi." The Prophet had reluctantly allowed these pages to pass from his custody to that of Martin Harris, who had served for a brief period as scribe in the translation of the Book of Mormon. The revelation was given through the Urim and Thummim. HC 1: 21—23. See also Section 10. (This revelation is not about the loss of the manuscript. That was taken care of thousands of years ago. This revelation is about Joseph and his lack of obedience.)

1—4, The Lord's course is one eternal round; 5—15, Joseph Smith must repent or lose the gift to translate; 16—20, The Book of Mormon comes forth to save the seed of Lehi.

(Mr. Harris, having returned from his tour, left me and went home to Palmyra, arranged his affairs, and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates, which we continued until the 14th of June following, by which time he had written **one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me, he began to importune me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions; which were, that he show them only to his brother, Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in a most solemn manner that he would not do otherwise than had been directed.** He did so. He bound himself as I required of him, took the writings, and went his way. Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered unto this day. In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again—for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings, which he lost by transgression—and I inquired of the Lord through it, and obtained the following: History of the Church, 1:21 At half past twelve we saw him walking with a slow and measured tread toward the house, his eyes fixed thoughtfully upon the ground. When he came to the gate, he did not open it but got upon the fence and sat some time with his hat drawn over his eyes. At last he entered the house. After we sat down and were ready to commence eating, Martin took up his knife and fork as if to use them but dropped them from his hands. Hyrum

said, "Martin, why do you not eat? Are you sick?" Martin pressed his hands upon his temples and cried out in a tone of anguish, "Oh! I have lost my soul. I have lost my soul." Joseph, who had smothered his fears till now, sprang from the table, exclaiming, "Oh! Martin, have you lost that manuscript? Have you broken your oath and brought down condemnation upon my head as well as your own?" "Yes," replied Martin, "it is gone and I know not where." "Oh, my God, my God," said Joseph, clinching his hands together. "All is lost, is lost! What shall I do? I have sinned. It is I who tempted the wrath of God by asking him for that which I had no right to ask, as I was differently instructed by the angel." And he wept and groaned, walking the floor continually. At last he told Martin to go back to his house and search again. "No," said Mr. Harris, "it is all in vain, for I have looked in every place in the house. I have even ripped open beds and pillows, and I know it is not there." "Then must I," said Joseph, "return to my wife with such a tale as this? I dare not do it lest I should kill her at once. And how shall I appear before the Lord? Of what rebuke am I not worthy from the angel of the Most High?" I besought him not to mourn so, for it might be that the Lord would forgive him, after a short season of humiliation and repentance on his part. But what could I say to comfort him when he saw all the family in the same state of mind that he was? Our sobs and groans and the most bitter lamentations filled the house. Joseph, in particular, was more distressed than the rest, for he knew definitely and by sorrowful experience the consequence of what would seem to others to be a very trifling neglect of duty. He continued walking backwards and forwards, weeping and grieving like a tender infant until about sunset, when we persuaded him to take a little nourishment. The next morning he went home. We parted with heavy hearts, for it seemed as though all our fond anticipations, that which we had fed upon and which had been the source of so much secret gratification to us, had in a moment fled, and fled forever. History of Joseph Smith, p.128-29)

1 THE ^aworks, and the designs, and the purposes of God cannot be ^bfrustrated, neither can they come to naught. (He knew that Satan would try to frustrate the coming forth of the Book of Mormon by the stealing and changing of the manuscript, and provided for it hundreds of years before the birth of Jesus Christ. Martin Harris, without a doubt, fell a prey to the enticings of Satan, in his constant pleading for the manuscript. Satan played upon his pride and foolish thought that by the showing of the manuscript his kindred could be convinced. There is always danger when men boast in their own strength, or when they seek to satisfy their own desires. When those desires are contrary to the will of the Lord, and are still persisted in, they will without fail, return in punishment upon their heads. Church History and Modern Revelation, Joseph Fielding Smith, 1:34-35)

2 For God doth not ^awalk in crooked paths, neither doth he ^bturn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his ^ccourse is one eternal round.

3 Remember, remember that it is not the ^awork of God that is frustrated, but the work of men;

4 For although a man may have many ^arevelations, and have ^bpower to do many mighty works, yet if he ^cboasts in his own ^dstrength, and sets at naught the ^ecounsels of God, and follows after the dictates of his own will and ^fcarnal desires, he must fall and incur the ^gvengeance of a ^hjust God upon him. (This is a warning to Joseph not to do this again.)

5 Behold, you have been ^aentrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.

6 And behold, how ^aoft you have ^btransgressed the commandments and the laws of God, and have gone on in the ^cpersuasions of men. (**“Section 3 of the Doctrine and Covenants stands as one of the great evidences of the Prophet Joseph’s divine calling. As nearly as can be determined, this is the first revelation he ever recorded.** (He had received other revelations earlier, but they had not yet been recorded.) This one is a powerful witness of his prophetic calling; **no false prophet would have recorded such a stinging denunciation of himself**, as Richard Bushman notes: “[In] the rebuke of Joseph in the revelation of July, 1828, ... [t]here is no effort to conceal or rationalize, no sign of Joseph

justifying himself to prospective followers. The words flow directly from the messenger to Joseph and have the single purpose of setting Joseph straight.” (Keith W. Perkins, “Thou Art Still Chosen,” Ensign, Jan. 1993, 16))

7 For, behold, you should not have ^afeared man more than God. (We all give in sometimes to peer pressure.) (It is not difficult to see why Joseph Smith was eager to grant the request of Martin Harris to show the translation to his wife and family. Martin was Joseph's senior by more than twenty years. He was a wealthy land owner while Joseph was but a day laborer. In giving much by way of time and support to Joseph, Martin had become estranged from his wife and had become the laughing stock of Palmyra. Martin's wife, Lucy Harris, had given her husband an ultimatum that he either bring the manuscript home for her to see or she would leave him, taking the children with her. After her husband's first visit to Harmony to serve as Joseph's scribe, Martin's wife "prepared a bed and room for him alone, which she refused to enter" (Smith, History of Joseph Smith, 1996, 155). Martin bought the paper, the ink, and it was he who wrote the manuscript. He really wanted to take the manuscript to his wife to show her the work he was doing.) Although men set at naught the counsels of God, and ^bdespise his words—
8 Yet you should have been faithful; and he would have extended his arm and ^asupported you against all the fiery ^bdarts of the ^cadversary; and he would have been with you in every time of ^dtrouble. (Verses 1-8 is the reproof. Then starting in verse 9 the Lord is showing his love for Joseph. D&C 121:43: ^aReproving betimes with ^bsharpness, when ^cmoved upon by the Holy Ghost; and then showing forth afterwards an increase of ^dlove toward him whom thou hast reproofed, lest he esteem thee to be his enemy;)

(What would have happened if Joseph had not heeded the counsel of the Lord?) 9 Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt ^afall. (We are not indispensable. If we fail to fulfill our assignments given by the Lord, He will find someone else to do it. We are foreordained to callings, but because of agency we can fail in them.)

10 But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art ^aagain called to the work; (The mercy of the Lord.)

11 Except thou ^ado this, thou shalt be delivered up and become as other men, and have no more gift.
12 And when thou deliveredst up that which God had given thee sight and power to ^atranslate, thou deliveredst up that which was ^bsacred into the hands of a wicked ^cman, (Joseph Fielding Smith: At heart Martin was not wicked and desired to do what was right. He had faith in the mission of Joseph Smith, and that very faith led to his undoing, for he could not stand the gibes of relatives and friends. It was because of this that he desired to obtain the manuscript that these relatives and friends might be convinced. Why he thought that an examination of the manuscript would be a means of convincing them, especially his wife, in the frame of mind in which she possessed, is not clear. His wickedness consisted in his selfish desire to gratify his own wish contrary to the will of the Lord, after he had been denied this request twice before it was granted. Moreover, he was wicked in that he violated a most sacred and solemn covenant and trust which he made with the Lord through the Prophet Joseph Smith. From his wicked act, or acts, he humbly repented and again found favor with the Lord to the extent that he was privileged to stand as one of the special three witnesses of the Book of Mormon, and to behold the plates in the presence of the holy angel. He was deprived, however, from ever again acting as scribe in the translation of this sacred record of the Nephites. (Church History and Modern Revelation, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 1: 26 - 27.))

13 Who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment and ^aboasted in his own wisdom. (Definition of wickedness.)

14 And this is the reason that thou hast lost thy privileges for a season— (Moroni took both the plates and the Urim and Thummim from the Prophet before Joseph received this revelation. Speaking of the

events following his return to Harmony, Joseph said: "After I arrived here, I commenced humbling myself in mighty prayer before the Lord, and as I poured out my soul in supplication to him, that if possible I might obtain mercy at his hands and be forgiven of all that I had done which was contrary to his will, an angel stood before me, and answered me, saying, that I had sinned in delivering the manuscript into the hands of a wicked man, and as I had ventured to become responsible for this man's faithfulness, I would of necessity suffer the consequences of his indiscretion, and I must now give back the Urim and Thummim into his (the angel's) hands. This I did as I was directed, and **as I handed them to him he remarked, 'If you are very humble and penitent, it may be you will receive them again; if so, it will be on the twenty-second of next September'**" (Smith, History of Joseph Smith, 1996, 173-74).

15 For thou hast suffered the counsel of thy ^adirector to be trampled upon from the beginning. (The sorrow and humiliation which Joseph felt were beyond description. The Lord's rebukes for his conduct pierced him to the center. He humbled himself in prayer and repentance; and so true was his humility that the Lord accepted it as expiation and the treasures were restored to his keeping. Martin Harris was also shamed and grieved; and he repented in anguish the violation of his trust. But, **though a measure of confidence was restored to him, he was never again permitted to act as a scribe for the Prophet in the work of translation.** Life of Joseph Smith, p. 33.)

16 Nevertheless, my ^awork shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the ^btestimony of the Jews, (the Bible) even so shall the ^cknowledge of a ^dSavior come unto my people—

17 And to the ^aNephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers— (the Book of Mormon)

18 And this ^atestimony shall come to the knowledge of the ^bLamanites, and the Lemuelites, and the Ishmaelites, who ^cdwindled in unbelief because of the ^diniquity of their fathers, whom the Lord has suffered to destroy their ^ebrethren the Nephites, because of their ^finiquities and their abominations. (Descendants of Nephi, Jacob, Joseph, and Zoram can be found among Native Americans today.)

19 And for this very ^apurpose are these ^bplates ^cpreserved, which contain these records—that the ^dpromises of the Lord might be fulfilled, which he made to his ^epeople; (The Lord knew the manuscript would be lost and made provisions for it with Nephi and Mormon.)

20 And that the ^aLamanites might come to the knowledge of their fathers, and that they might know the ^bpromises of the Lord, and that they may ^cbelieve the gospel and ^drely upon the merits of Jesus Christ, and be ^eglorified through faith in his name, and that through their repentance they might be saved.

Amen. (Anthony W. Ivins: One of the great future accomplishments of this Church, and one which devolves upon us, is the preaching of the Gospel of the Redeemer to the scattered remnants of the House of Israel. I am a believer in the word of the Lord. I believe the things that are written in this book from which I read, the D&C. I believe the promises of God as they are contained here in this Book of Mormon. What a strength that book has been to me! How I have thanked the Lord for it, for it has taught me the better way of life. It deals plainly with the doctrines of the Gospel, teaches me my duty as a member of the Church, teaches me my duty to the state, teaches me my duty to my fellow man, and if the things contained there are true, just as certain as the sun shines in yonder heaven, so will the remnant who have descended from the men who wrote it, be brought to a knowledge of the truth of the Gospel of the Redeemer, come into the Church and be numbered with the Saints of God. The Lord has promised it, unconditionally; that is to say, unconditionally except as it depends upon their repentance, but that they will repent He has told us in the most definite manner, and there are millions of them around us, my brethren and sisters. These Lamanites, are heirs to the promises, and God has said, without qualification, that He will give this land to them for an everlasting inheritance, that they shall be, with us, the builders of the New Jerusalem; the powers of heaven shall be among them, and they shall know the record of their fathers which has been brought to us through the instrumentality of the Prophet Joseph Smith. CR, April 1915, p. 112)

D&C 4

Joseph Smith Papers, 11

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

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

1 **NOW behold, a ^amarvelous work** (The marvelous work is still continuing in the Church today as it unfolds throughout the world.) **is about to come forth** among the children of men. (The marvelous work to which reference is made is the Book of Mormon and the restored Church. The language is that of Isaiah, the great prophet of the Restoration. Speaking for the Lord, he wrote, **"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid"** (Isaiah 29:14). Revelations of the Restoration, 66. **Unknown, untaught, with no reputation, he should have been forgotten in the small hamlet, almost nameless, in the backwoods of a great state; but he dared to say that the work that he was doing, under God's instruction, was to become a marvel and a wonder in the world.** We know, my brethren and sisters, that whether it be friend or enemy who speaks of us, if he is a sober-thinking, honest man, he will declare that whatever in his opinion the foundations of this work may be—we know the foundations—it is a marvelous work and a wonder, none like it in the long history of the world. The truths set loose by the Prophet Joseph Smith have touched every man of faith throughout the whole civilized world, and measurably changed their beliefs for good. John A. Widtsoe, CR, Apr. 1946, p. 21-22)

2 **Therefore, O ye that embark in the ^aservice of God, see that ye ^bserve him with all your heart, might,** ("Joseph Smith taught that working by faith is working by the power of mental exertion rather than physical force. I am persuaded that the mental exertion of which he spoke is not merely a cognitive exercise but rather a strenuous effort, a spiritual search to know the will of God and then the determination to accept and abide by that will." (Robert L. Millet, Selected Writings of Robert L. Millet: Gospel Scholars Series [Salt Lake City: Deseret Book Co., 2000], 465.)) **mind and strength,** that ye may stand ^cblameless before God at the last day. (This text is not intended to suggest that we can assume the right to act in the name of the Lord without having been called by prophecy and

the laying on of hands. Rather, it explains that **the desire to serve—the willingness to serve as needed—will give birth to the opportunity to serve.** Revelations of the Restoration, p. 66-67)

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

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

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

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

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

D&C 5

Revelation given through Joseph Smith the Prophet, at Harmony, Pennsylvania, March 1829, at the request of Martin Harris. HC 1: 28—31.

1—10, This generation shall receive the Lord's word through Joseph Smith; 11—18, Three witnesses shall testify of the Book of Mormon; 19—20, The word of the Lord will be verified as in previous times; 21—35, Martin Harris may repent and be one of the witnesses. (Sections 5 and 17 go together. Section 17 discusses the Three Witnesses.)

1 BEHOLD, I say unto you, that as my servant ^aMartin Harris has desired a witness at my hand, that you, my servant Joseph Smith, Jun., have got the plates of which you have testified and borne record that you have received of me; (John A. Widtsoe: Martin Harris (1783-1875), was the first of the witnesses to appear in the story of Joseph Smith. He was acquainted with the Smith family and, it is said, employed the boy Joseph on his farm. 1 Martin Harris was a religiously minded, prosperous farmer. He appears to have been a rather wilful but honest man, who wanted to be sure of everything he undertook. It was he who took the transcript of characters from the Book of Mormon plates to Professor Anthon for verification. He was the one of the three witnesses who had most difficulty on the occasion

when the plates were shown to them. He was not easily led. But so certain was he at last of the claims of Joseph Smith that he advanced \$3,000.00 for the publication of the Book of Mormon. In a mistaken allegiance to Joseph Smith after the martyrdom he did not go westward with the Church. In his old age, however, he sought out the Church, bore to the members, in the valleys of the mountains, his oft-repeated testimony of the truth of Joseph Smith's claims, and died a faithful member of the Church. (Joseph Smith, p. 53.)

2 And now, behold, this shall you say unto him—he who spake unto you, said unto you: I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, Jun., and have commanded you that you should stand as a ^awitness of these things;

3 And I have caused you that you should enter into a ^acovenant with me, that you should not ^bshow them except to those ^cpersons to whom I commanded you; and you have no ^dpower over them (the plates, etc.) except I grant it unto you.

4 And you have a gift to ^atranslate the plates; and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished. (Later when Joseph is sustained as President of the Church, he is also sustained as prophet, seer, revelator, and translator. So also was Oliver Cowdery.)

5 Verily, I say unto you, that ^awoe shall come unto the inhabitants of the earth if they will not ^bhearken unto my words;

6 For hereafter you shall be ^aordained and go forth and deliver my ^bwords unto the children of men.

7 Behold, if they will not ^abelieve my words, (Spiritual witness is a more powerful witness than physical evidences.) they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you. (Modern history knows no book more criticized or vehemently damned by priests and clergy than the Book of Mormon. What is of interest is that there has never been a single instance in which these critics of the book have attempted to use the standard given by the Savior to discern whether it is true. Never has one of these spiritual leaders stood before their congregations or suggested to those to whom they write that they apply the simple test suggested by the book itself—read it and pray about it. On the contrary, countless efforts have been made to discredit the book through the use of bad history or poor reasoning. Revelations of the Restoration, p. 70)

8 Oh, this ^aunbelieving and ^bstiffnecked generation—mine ^canger is kindled against them.

9 Behold, verily I say unto you, I have ^areserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations;

10 But this generation shall have my word ^athrough you; (In all generations, the faith of the true Saints has been a living one which manifests itself in the Saints' acceptance of the revelations of heaven as they are given for their own time and circumstances. Revelations of the Restoration, p. 71. We have learned that people are not converted by miracles or by examining records. If the Lord had placed the plates where the scholars could examine them, they would have scoffed at them just as much as they do today. People are converted by their hearts being penetrated by the Spirit of the Lord when they humbly hearken to the testimonies of the Lord's servants. The Jews witnessed the miracles of our Lord, but this did not prevent them from crying out against him and having him crucified. Joseph Fielding Smith, Church History and Modern Revelation, 1:39-40)

11 And in addition to your testimony, the ^atestimony of three (Oliver, David, Martin) of my servants, whom I shall call and ordain, unto whom I will show these things, (The Three Witnesses saw the plates and other sacred objects by the power of God. Joseph Smith did not show the plates to the Three Witnesses, the angel of God did. Revelations of the Restoration, p. 72) and they shall go forth with my words that are given through you.

12 Yea, they shall know of a ^asurety that these things are true, for from heaven will I declare it unto them.

13 I will give them power that they may behold and view these things as they are;

14 And to ^anone else will I grant this power, to receive this same testimony among this generation, (The experience of the Three Witnesses is distinct from both the experience of the Eight Witnesses and the reported experience of Mary Whitmer in seeing the plates. While the Prophet Joseph Smith showed the eight men the plates and a messenger outside the Whitmer barn showed Mary Whitmer the plates, the Three Witnesses were shown the plates in vision by the power of God. In addition, they saw other sacred objects (D&C 17:1), beheld an angel, and heard the voice of God from heaven. No other witnesses have been granted such a powerful confirmation of the verity of the book. Revelations of the Restoration, p. 72) in this the beginning of the rising up and the coming forth of my ^bchurch out of the wilderness—
clear as the ^cmoon, and fair as the sun, and terrible as an army with banners. (The Church is likened to a mighty army that has come to redeem the earth for its rightful king. Revelations of the Restoration, p. 73)

15 And the testimony of three ^awitnesses will I send forth of my word.

16 And behold, whosoever ^abelieveth on my words, (**us**) them will I ^bvisit with the ^cmanifestation of my ^dSpirit; and they shall be ^cborn of me, even of water and of the Spirit—

17 And you must wait yet a little while, for ye are not yet ^aordained— (They will have to wait two months until May 15, 1829, when John the Baptist appeared to give them the Aaronic Priesthood.)

18 And their testimony (**we are also witnesses**) shall also go forth unto the ^acondemnation of this generation if they ^bharden their hearts against them; (Orson Pratt: The Lord has promised that if I will repent, if you will repent, if the people of the United States will repent, if the people of all the nations of the earth will repent, turn unto him and obey his commandments that they should receive the Holy Ghost. Will that give us a knowledge as clear, as definite, as pointed as could be revealed by the ministration of angels? Yes... We are living, then, in the great and last dispensation, in which God has provided a way that he might raise up scores of thousands of witnesses, a way that all might know as Peter did. Peter did not get his knowledge from seeing miracles wrought. He did not obtain his knowledge because some other man had received a knowledge. The Savior blessed him and said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Lord had revealed this knowledge unto Peter consequently Peter was constituted a witness. And so **the Lord, by having given revelation from the heavens to scores of thousands of the Latter-day Saints, has made them witnesses of the divinity of this work.** Journal of Discourses, 21:175-76)

19 For a desolating ^ascourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they ^brepent not, until the earth is ^cempty, and the inhabitants thereof are ^dconsumed away and utterly destroyed by the brightness of my ^ecoming.

20 Behold, I tell you these things, even as I also ^atold the people of the destruction of Jerusalem; and my ^bword shall be verified at this time as it hath hitherto been verified. (Here we are told that if the inhabitants of the earth do not repent, the destruction of the wicked inhabitants of the earth by a desolating scourge in the latter-days is equally as sure as the destruction that came upon Jerusalem. Revelations of the Restoration, p. 74. Those who reject the solemn testimony of these three witnesses, or the testimony of others of the servants of the Lord, are guilty before the Lord and, according to his word, shall suffer condemnation. Joseph Fielding Smith, Church History and Modern Revelation, 1:38)

21 And now I command you, my servant Joseph, to ^arepent and ^bwalk more uprightly before me, and to yield to the ^cpersuasions of men no more;

22 And that you be ^afirm in ^bkeeping the commandments wherewith I have commanded you; and if you do this, behold I grant unto you ^ceternal life, even if you should be ^dslain. (This is the first hint in the revelations given to Joseph Smith that a martyr's death awaited him.)

23 And now, again, I speak unto you, my servant Joseph, concerning the ^aman that desires the witness—

24 Behold, I say unto him, he exalts himself and does not ^ahumble himself sufficiently before me; but **if** he will ^bbow down before me, and humble himself in mighty ^cprayer and faith, in the ^dsincerity of his heart, **then** will I grant unto him a ^eview of the things which he desires to see.

25 And then he shall say unto the people of this generation: Behold, I have seen the things which the Lord hath shown unto Joseph Smith, Jun., and I ^aknow of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man.

26 And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say: I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say.

27 But if he deny this he will break the ^acovenant which he has before covenanted with me, and behold, he is condemned.

28 And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise ^afaith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken.

29 And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter. (Joseph is not to ask three times again, if Martin is not allowed to see the sacred items.)

30 And if this be the case, behold, I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again; then thou mayest translate again.

31 And except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee.

32 And now, because I foresee the lying in wait to destroy thee, yea, I foresee that if my servant Martin Harris humbleth not himself and receive a witness from my hand, that he will fall into ^atransgression;

33 And there are many that lie in wait to ^adestroy thee from off the face of the earth; and for this cause, that thy days may be ^bprolonged, I have given unto thee these commandments.

34 Yea, for this cause I have said: Stop, and ^astand still until I command thee, and I will ^bprovide means whereby thou mayest accomplish the thing which I have commanded thee.

35 And if thou art ^afaithful in keeping my commandments, thou shalt be ^blifted up at the last day. Amen.

(Erastus Snow: **We are called upon by the revelations that are given to us, and by the living oracles, to be Saints of God and heirs of celestial glory. Are we heirs to celestial glory? I understand that every son and daughter of Adam who hear the sound of the everlasting Gospel when it is proclaimed by a servant of God having authority, and who yield obedience to that Gospel, and who retain the Holy Spirit, and offer themselves in humility as candidates and receive baptism for the remission of sins,—such persons become candidates for celestial honours—for that inheritance which is eternal and fadeth not away, and eventually become prepared to enter into the glory and presence of the Father and the Son. This is the promise to the Saints, if they continue faithful, and in all things abide the law of the Lord, and keep sacred and holy the covenants they made in baptism. JD, 8:218)**