

Come Follow Me Lesson 5
January 25-31
D&C 6-9

D&C 6

Our need for personal revelation. Understanding what we should do to receive revelation.

Since the apostasy included an apostasy of revelation, these sections are important to show us how revelation is to be received and how to recognize it. Joseph and Oliver, although not yet members of the Church, have been receiving revelation.

(God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them. TPJS, p. 149)

(No one of us can survive in the world of today, much less in what it soon will become, without personal inspiration. Boyd K. Packer, CR Oct 1991, p. 29)

The passage of the lesson that covers JS-H 1:8-17 was covered in Lesson 3.

Sections 6-9: **(These sections are the four most important documents extant today from which we can learn how the Book of Mormon was translated. Section 9 affirms that Oliver did in fact translate but that he lost confidence and, like Peter as he walked on water, lost the power to continue translating (Matthew 14:31). Two reasons for his failure are given in this revelation: first, he had not studied or prepared himself properly; second, his fear had caused the moment to be lost to him (vv. 8, 11). That Oliver translated—even briefly—is of great importance, for it made him a participant in the process of translation. He could now stand at Joseph's side and testify that the Book of Mormon was indeed translated by the gift and power of God and in no other way. Revelations of the Restoration, McConkie, p. 76-77)**

Joseph Smith Papers, 17

Historical Background

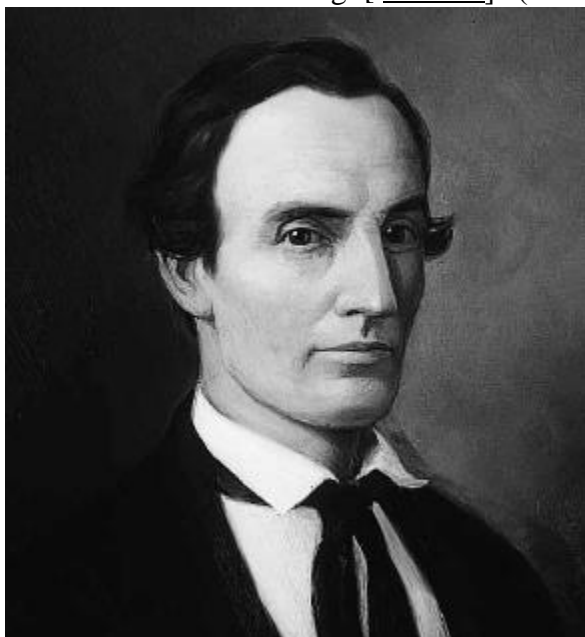
In the winter of 1829 Oliver Cowdery taught school near the home of Joseph Smith Sr. It was the custom of the day for teachers to board in the homes of their pupils, and since the Smiths had children in Oliver's school, he came to stay with them. While there he heard stories about the Book of Mormon plates and asked Father Smith to tell him the details. Father Smith finally consented, and Oliver Cowdery became one of the few in whom the family confided the story. Lucy Mack Smith recorded the events that followed:

“Shortly after receiving this information, he [Oliver] told Mr. Smith that he was highly delighted with what he had heard, that he had been in a deep study upon the subject all day, and that it was impressed upon his mind, that he should yet have the privilege of writing for Joseph. Furthermore, that he had determined to pay him a visit at the close of the school. . . .

“On coming in on the following day, he said, ‘The subject upon which we were yesterday conversing seems working in my very bones, and I cannot, for a moment, get it out of my mind; finally, I have resolved on what I will do. Samuel [Smith], I understand, is going down to Pennsylvania to spend the spring with Joseph; I shall make my arrangements to be ready to accompany him thither, . . . for I have made it a subject of prayer, and I firmly believe that it is the will of the Lord that I should go. If there is a work for me to do in this thing, I am determined to attend to it.’” (*History of Joseph Smith*, p. 139.)

In April Samuel and Oliver went to Harmony, Pennsylvania, to visit Joseph. Lucy Mack Smith recorded the following: “Joseph had been so hurried with his secular affairs that he could not proceed with his spiritual concerns so fast as was necessary for the speedy completion of the work; there was also another disadvantage under which he labored, his wife had so much of her time taken up with the care of her house, that she could write for him but a small portion of the time. On account of these embarrassments, Joseph called upon the Lord, three days prior to the arrival of Samuel and Oliver, to send him a scribe, according to the promise of the angel; and he was informed that the same should be forthcoming in a few days. Accordingly, when Mr. Cowdery told him the business that he had come upon, Joseph was not at all surprised.” (*History of Joseph Smith*, p. 141.)

The narrative is picked up at this point in the history of the Prophet: “Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me, which having continued for some time, I inquired of the Lord through the Urim and Thummim, and obtained the following: [D&C 6]” (*History of the Church*, 1:32–33).



Oliver Cowdery was a schoolteacher to the Smith children.
Museum of Church History and Art

Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 32—35. Oliver Cowdery began his labors as scribe in the translation of the Book of Mormon, April 7, 1829. He had already received a divine manifestation of the truth of the Prophet’s testimony respecting the plates on which was engraved the Book of Mormon record. The Prophet inquired of the Lord through the Urim and Thummim and received this response. (“When Oliver was introduced to Joseph, he said, ‘Mr. Smith, I have come for the purpose of writing for you.’ This was not at all unexpected to Joseph, for although he had never seen Mr. Cowdery before, he knew that the Lord was able to perform, and that he had been faithful to fulfill, all his promises” (History of Joseph Smith, 1996, 184). Of these events, the Prophet recorded: “The Lord appeared unto a young man by the name Oliver Cowdery and shewed unto him the plates in a vision and also the truth of the work and what the Lord was about to do through me, his unworthy servant. Therefore he was desirous to come and write for me to translate” (Jessee, Papers of Joseph Smith, 1:10; spelling standardized). Revelations of the Restoration, p. 78)

1—6, Laborers in the Lord's field gain salvation; 7—13, There is no gift greater than the gift of salvation; 14—27, Witness of truth comes by the power of the Spirit; 28—37, Look unto Christ, and do good continually.

1 A GREAT and ^amarvelous work is about to come forth unto the children of men.

2 Behold, I am God; give heed unto my ^aword, which is quick (to make alive) and powerful, ^bsharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

3 Behold, the ^afield is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day ^blasts, that he may ^ctreasure up for his soul everlasting salvation in the kingdom of God.

4 Yea, whosoever will thrust in his sickle and reap, the same is ^acalled of God.

5 Therefore, if you will ^aask of me you shall receive; if you will knock it shall be opened unto you. **(No message appears in scripture more times, in more ways than “Ask, and ye shall receive. Boyd K. Packer, CR, Oct 1991, p. 26)**

6 Now, as you have asked, behold, I say unto you, keep my commandments, and ^aseek to bring forth and establish the cause of ^bZion;

7 ^aSeek not for ^briches but for ^cwisdom, and behold, the ^dmysteries of God (what mysteries? Testimony) shall be unfolded unto you, and then shall you be made ^erich. Behold, he that hath ^feternal life is rich.

8 Verily, verily, I say unto you, even as you ^adesire of me so it shall be unto you; and if you desire, you shall be the means of doing much ^bgood in this generation.

(Does this mean to really only speak about repentance?) 9 Say nothing but ^arepentance unto this generation; **(When the Lord calls upon his servants to cry nothing but repentance, he does not mean that they may not cry baptism, and call upon the people to obey the commandments of the Lord, but he wishes that all that they say and do be in the spirit of bringing the people to repentance. Joseph Fielding Smith, Church History and Modern Revelation, 1:57)** keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed. (These preceding verses help us get revelation. **Righteousness comes before revelation** can be received.)

10 Behold thou hast a gift, and blessed art thou because of thy ^agift. Remember it is ^bsacred and cometh from above— (gift of translation)

11 And if thou wilt ^ainquire, thou shalt know ^bmysteries (when they read about baptism among the Nephites, they will pray and John the Baptist will appear to them) which are great and marvelous; therefore thou shalt exercise thy ^cgift, that thou mayest find out mysteries, that thou mayest bring ^dmany to the knowledge of the truth, yea, ^econvince them of the error of their ways.

12 Make not thy gift known unto any save it be those who are of thy faith. Trifle not with ^asacred things. **(Oliver Cowdery had been given two gifts. The first was the gift of revelation by which he could obtain a knowledge of the mysteries of the kingdom, and the second was the gift to translate (D&C 6:25-28). In the realm of spiritual things, few men have been so richly favored. Revelations of the Restoration, McConkie, p. 79)**

13 If thou wilt do ^agood, yea, and ^bhold out ^cfaithful to the ^dend, thou shalt be saved in the ^ekingdom of God, which is the greatest of all the ^fgifts of God; for there is no gift greater than the gift of ^gsalvation. (The gift of salvation is given to those who have the gift of revelation. The most important revelation we receive is to know that Jesus is the Christ. That testimony only comes through personal revelation.)

14 Verily, verily, I say unto thee, blessed art thou for what thou hast done; for thou hast ^ainquired of me, and behold, as often as thou hast inquired thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time. **(Oliver has already been inspired by the Spirit to be where he is now. We may be where we are today because of personal revelation. We are married to our spouse because we received revelation and then followed it.)**

15 Behold, thou knowest that thou hast inquired of me and I did enlighten thy ^amind; and now I tell thee these things that thou mayest know that thou hast been ^benlightened by the ^cSpirit of truth;

16 Yea, I tell thee, that thou mayest know that there is none else save God that ^aknowest thy thoughts and the ^bintents of thy ^cheart. (Joseph Smith: **After we had received this revelation, Oliver Cowdery stated to me that after he had gone to my father's to board, and after the family had communicated to him concerning my having obtained the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and the Lord manifested to him that they were true, but he had kept the circumstance entirely secret, and had mentioned it to no one; so that after this revelation was given, he knew that the work was true, because no being living knew of the thing alluded to in the revelation, but God and himself.** (History of the Church, 1:35))

17 I tell thee these things as a witness unto thee—that the words or the work which thou hast been writing are ^atrue. (God is bearing testimony that the translations are true.)

18 Therefore be diligent; ^astand by my ^bservant Joseph, faithfully, in whatsoever difficult circumstances he may be for the word's sake. (Support your church leaders.)

19 Admonish him in his faults, and also ^areceive admonition of him. ^bBe patient; be sober; be temperate; have patience, faith, hope and charity.

20 Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore ^atreasure up these words in thy heart. Be faithful and ^bdiligent in keeping the commandments of God, and I will encircle thee in the arms of my ^clove.

21 Behold, I am Jesus Christ, the ^aSon of God. I am the same that came unto mine ^bown, and mine own received me not. I am the ^clight which shineth in ^ddarkness, and the darkness comprehendeth it not.

22 Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might ^aknow concerning the truth of these things.

23 Did I not speak ^apeace to your mind concerning the matter? (Those seeking to become conversant in the language of the Spirit, who wish to know when their prayers are being answered and when the Spirit is directing them, must learn to identify the feelings of peace, comfort, and assurance that are characteristic of the spirit of revelation. Each time Oliver had prayed, he had experienced a quiet assurance. Unfamiliar with the nature of such prompting, he had not recognized that those feelings came in response to his prayers. His experience is instructive to all who are in the process of growing up in the things of the Spirit. Revelations of the Restoration, p. 81) What greater ^bwitness can you have than from God? (Peace is the witness that we've received revelation.)

24 And now, behold, you have received a ^awitness; for if I have ^btold you things which no man knoweth have you not received a ^cwitness?

25 And, behold, I grant unto you a gift, if you desire of me, to ^atranslate, even as my servant Joseph.

26 Verily, verily, I say unto you, that there are ^arecords which contain much of my gospel, which have been kept back because of the ^bwickedness of the people;

27 And now I command you, that if you have good desires—a desire to lay up ^atreasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my ^bscriptures which have been hidden because of iniquity.

28 And now, behold, I give unto you, and also unto my servant Joseph, the ^akeys of this gift, which shall bring to light this ministry; and in the mouth of two or three ^bwitnesses shall every word be established. (Oliver did, in fact, translate a small portion of the book. We do not have any information on what pages were actually translated by Oliver.)

29 Verily, verily, I say unto you, if they ^areject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me.

30 And even if they ^ado unto you even as they have done unto me, blessed are ye, for you shall ^bdwell with me in ^cglory.

31 But if they ^areject not my words, which shall be established by the ^btestimony which shall be given,

blessed are they, and then shall ye have joy in the fruit of your labors.

32 Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as ^atouching ^bone thing, behold, there will I be in the ^cmidst of them—even so am I in the ^dmidst of you. (Mary Elizabeth Rollins Lightner: (Kirtland, Ohio 1831) **Mother and I went over to the Smith house. There were other visitors. The whole Smith family, excepting Joseph, was there. As we stood talking to them, Brother Joseph and Martin Harris came in, with two or three others. When the greetings were over, Brother Joseph looked around very solemnly. It was the first time some of them had ever seen him. He then said, "There are enough here to hold a little meeting." A board was put across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed; then Joseph got up to speak. He began very solemnly and very earnestly. All at once his countenance changed and he stood mute. He turned so white he seemed perfectly transparent. Those who looked at him that night said he looked like he had a searchlight within him, in every part of his body. I never saw anything like it on earth. I could not take my eyes away from him. He got so white that anyone who saw him would have thought he was transparent. I remember I thought we could almost see the bones through the flesh of his face. I shall remember it and see it in my mind's eye as long as I remain upon the earth. He stood some moments looking over the congregation, as if to pierce each heart, then said, "Do you know who has been in your midst this night?" One of the Smiths said, "An angel of the Lord." Joseph did not answer. Martin Harris was sitting at the Prophet's feet on a box. He slid to his knees, clasped his arms around the Prophet's knees and said, "I know, it was our Lord and Savior, Jesus Christ." Joseph put his hand on Martin's head and answered, "Martin, God revealed that to you. Brothers and Sisters, the Savior has been in your midst this night. I want you all to remember it. There is a veil over your eyes, for you could not endure to look upon Him. You must be fed with milk and not strong meat. I want you to remember this as if it were the last thing that escaped my lips. He has given you all to me, and commanded me to seal you up to everlasting life, that where He is there you may be also. And if you are tempted of Satan say, 'Get thee behind me, Satan, for my salvation is secure.'" Then he knelt and prayed, and such a prayer I never heard before or since. I felt he was talking to the Lord, and the power rested upon us all.** (Hyrum L. Andrus and Helen Mae Andrus, comps., *They Knew the Prophet* [Salt Lake City: Bookcraft, 1974], 22-23.))

33 ^a**Fear not** to do ^bgood, my sons, for whatsoever ye ^csow, that shall ye also reap; therefore, if ye sow ^dgood ye shall also reap good for your ^ereward.

34 Therefore, **fear not**, little ^aflock; do good; let earth and hell combine against you, for if ye are ^bbuilt upon my rock, they cannot prevail.

35 Behold, I do not condemn you; go your ways and ^asin no more; perform with soberness the work which I have commanded you.

36 ^aLook unto me in every ^bthought; ^cdoubt not, **fear not**.

37 ^aBehold the wounds which pierced my side, and also the prints of the ^bnails in my hands and feet; be faithful, keep my commandments, and ye shall ^cinherit the ^dkingdom of heaven. Amen.

D&C 7

Our need for personal revelation. Understanding what we should do to receive revelation.

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Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. The revelation is a translated version of the record made on parchment by John and hidden up by himself. HC 1: 35–36.

1–3, John the Beloved shall live until the Lord comes; 4–8, Peter, James, and John hold gospel keys. (A shorter version of section 7 was first published in the 1833 Book of Commandments with a heading that stated it was “translated from parchment, written and hid up” by John the Revelator. Verses 6-7 were added to the text of section 7 in the 1835 edition of the Doctrine and Covenants under the supervision of the Prophet Joseph Smith, and the wording of other verses was revised at that time by the Prophet. Because Joseph worked on the Joseph Smith Translation after section 7 was received, it may be that he obtained additional insights on John 21:30-23 from that labor, which he then added to this revelation in the 1835 edition. Robinson, Garrett, A Doctrinal Commentary on the Doctrine and Covenants, 1:59)

(John was the beloved cousin of Jesus Christ. Revelations of the Restoration, 83)

1 AND the Lord said unto me: John, my ^abeloved, what ^bdesirest thou? For if you shall ask what you will, it shall be granted unto you.

2 And I said unto him: Lord, give unto me ^apower over ^bdeath, (a translated being) that I may live and bring souls unto thee. (Translated bodies are designed for future missions (TPJS, 191), and John's status is that of a translated being, for whom the change of death is indefinitely postponed, and whose body is raised from a telestial to a terrestrial condition. After his mission, however, John's body will finally undergo the change we call death but will make the transition from a translated body to a resurrected body in the twinkling of an eye, and will thus avoid all the unpleasantness usually associated with dying. TPJS, 170-171.)

3 And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt ^atarry until I come in my ^bglory, and shalt ^cprophesy before nations, kindreds, tongues and people. (According to Revelation 10:11, John received a commission to “prophesy again before many peoples, and nations, and tongues, and kings.” When this commission was given, John was already an old man, far beyond three score and ten years. **According to Joseph Smith, John's mission was to prepare the ten tribes of Israel for the final gathering (D&C 77:14) At a conference of the Church held in June 1831, Joseph Smith said that John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion. It is not necessary to assume, however, that the ten tribes know who they are or that they know John by his biblical identify; it is only certain that wherever they are and whatever**

they know, he is among them and is working to prepare them to receive the fulness of the gospel and to witness the second coming of the Savior. Robinson, Garrett, *A Doctrinal Commentary on the Doctrine and Covenants*, 1:60)

4 And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring ^asouls unto me, but thou desiredst that thou mightest speedily come unto me in my ^bkingdom.

5 I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater ^awork yet among men than what he has before done. (This does not mean that John's work was greater than Peter's request, but that John was going to do a work greater than he, John, had ever done before.)

6 Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ^aministering angel; he shall minister for those who shall be ^bheirs of salvation who dwell on the earth. (The lost ten tribes are therefore still on this earth. John was promised that he would not taste of death until the time of Christ's return. During the interim period he would be a translated being like unto Enoch and those of his city. "Many have supposed," Joseph Smith explained, "that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead" TPJS, 170. *Revelations of the Restoration*, 83. Five of the books of the Bible were written by John: the Gospel of John, three epistles, and the book of Revelation. The world's most widely distributed book is the Bible, portions of which have been translated into 2,233 languages as of 2000. It has been estimated that between 1815 and 1999 some 3.88 billion Bibles were printed (see *Guinness World Records 2002*, p. 138). Certainly John's written prophecy has gone forth among the nations.)

7 And I will make thee (John) to minister for him (Peter) and for thy brother James; and unto you three I will ^agive this power and the ^bkeys of this ministry until I come. (The three of them together will hold the keys of the priesthood until the Second Coming. When one who holds the keys bestows them upon another, the former does not cease to hold them. Rather, he lengthens the chain of authority by another link. Christ presently holds all the keys, but so do Peter, James, and John, on whom Christ bestowed them, and so also does the Prophet Joseph Smith, on whom these three bestowed the same keys. Robinson, Garrett, *A Doctrinal Commentary on the Doctrine and Covenants*, 1:61)

8 Verily I say unto you, ye shall both have according to your desires, for ye both ^ajoy in that which ye have desired. (Elder Heber C. Kimball recorded an appearance of John in the Kirtland Temple: "When the Prophet Joseph had finished the endowments of the First Presidency, the Twelve and the Presiding Bishops, the First Presidency proceeded to lay hands upon each one of them to seal and confirm the anointing; and at the close of each blessing the whole of the quorums responded to it with a loud shout of Hosanna! Hosanna! etc. "While these things were being attended to the beloved disciple John was seen in our midst by the Prophet Joseph, Oliver Cowdery and others." (In Whitney, *Life of Heber C. Kimball*, pp. 91–92.))

D&C 8

Joseph Smith Papers, 15, 19

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 36–37. In the course of the translation of the Book of Mormon, Oliver, who continued to serve as scribe, writing at the Prophet's dictation, desired to be endowed with the gift of translation. The Lord responded to his supplication by granting this revelation. (It seems probable that Oliver Cowdery desired to translate out of curiosity, and the Lord taught him his place by showing him that translating was not the easy thing he had thought it to be. In a subsequent

revelation (Sec. 9), the explanation was made that Oliver's failure came because he did not continue as he commenced, and the task being a difficult one his faith deserted him. The lesson he learned was very necessary for he was shown that his place was to act as scribe for Joseph Smith and that it was the latter who was called and appointed by command of the Lord to do the translating. There must have been some desire on the part of Oliver Cowdery to be equal with the Prophet and some impatience in having to sit and act as scribe, but when he failed to master the gift of translating he was then willing to accept the will of the Lord. Joseph Fielding Smith, *Church History and Modern Revelation*, 1:50-51)

1—5, Revelation comes by the power of the Holy Ghost; 6—12, Mysteries of God and the power to translate ancient records come by faith.

1 ^aOLIVER Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a ^bknowledge of whatsoever things you shall ^cask in faith, with an ^dhonest heart, believing that you shall receive a ^eknowledge concerning the engravings of old ^frecords, which are ancient, which contain those parts of my scripture of which has been spoken by the ^gmanifestation of my Spirit.

SCRIPTURE MASTERY: 2 Yea, behold, I will ^atell you in your mind and in your ^bheart, by the ^cHoly Ghost, which shall come upon you and which shall dwell in your heart. (Boyd K. Packer: **The Holy Ghost speaks with a voice that you feel more than you hear.** It is described as a “still small voice.” And while we speak of “listening” to the whisperings of the Spirit, most often one describes a spiritual prompting by saying, “I had a feeling ...” ... **Revelation comes as words we feel more than hear.** Nephi told his wayward brothers, who were visited by an angel, “Ye were past feeling, that ye could not feel his words.” The scriptures are full of such expressions as “The veil was taken from our minds, and the eyes of our understanding were opened,” or “I will tell you in your mind and in your heart,” or “I did enlighten thy mind,” or “Speak the thoughts that I shall put into your hearts.” There are hundreds of verses which teach of revelation. President Marion G. Romney, quoting the prophet Enos, said, “While I was thus struggling in the spirit, behold, the voice of the Lord came into my mind.” Enos then related what the Lord put into his mind. “This,” President Romney said, “is a very common means of revelation. It comes into one’s mind in words and sentences. With this medium of revelation I am personally well acquainted.” We do not seek for spectacular experiences. President Spencer W. Kimball spoke of the many who “have no ear for spiritual messages ... when they come in common dress. ... **Expecting the spectacular, one may not be fully alerted to the constant flow of revealed communication.**” (“Personal Revelation: The Gift, the Test, and the Promise,” *Ensign*, Nov. 1994, 60) “The Spirit does not get our attention by shouting or shaking us with a heavy hand. Rather it whispers. It caresses so gently that if we are preoccupied we may not feel it at all” (“The Candle of the Lord,” *Ensign*, Jan. 1983, 53; see also 1 Kings 19:11–12; Helaman 5:30).)

3 Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses ^abrought the children of Israel through the Red Sea on dry ground. (Joseph Smith: A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 151.) George Q. Cannon: **The same Spirit of revelation that Moses had...has rested upon men that have held the keys of this kingdom, whether it was during President [Brigham] Young's life or at the present time—that same Spirit of revelation rests upon him who holds the presidency as senior apostle in the midst of the people of God.** The apostles of this Church have all the authority, they have all the

keys, and it is within the preview of their office and calling to have all the Spirit of revelation necessary to lead this people into the presence of the Lamb in the celestial kingdom of our God. . . . (JD, November 1879, 21:264, 268, 270, 271.) (Roy W. Doxey, comp., Latter-day Prophets and the Doctrine and Covenants [Salt Lake City: Deseret Book Co., 1978], 1: 81 - 82.))

4 Therefore this is thy ^agift; apply unto it, and blessed art thou, for it shall ^bdeliver you out of the hands of your ^cenemies, when, if it were not so, they would slay you and bring your soul to destruction.

5 Oh, remember these ^awords, and keep my commandments. Remember, this is your gift.

6 Now this is not all thy ^agift; for you have another gift, which is the gift of Aaron; behold, it has told you many things; (In the Book of Commandments this was called the "rod of nature," which has caused considerable speculation that Oliver Cowdery had some kind of a divining rod by which he could receive revelation. Then comes the supposition that in changing this text to read "the gift of Aaron," Joseph Smith decided he was telling more than he intended. Such conclusions do not seem to represent good doctrine, good history, or a correct appraisal of the Prophet's purpose in making this change. Consider the following: First, there is no record or statement tracing to either Joseph Smith or Oliver Cowdery that so much as hints that Oliver had or used any sort of a rod to receive revelation. Second, the divinely ordained system by which the Book of Mormon was to be translated was the Urim and Thummim. There is no justification for the supposition that Oliver, when granted the privilege of translating, would do so by some other means. Here the Lord said he had been given the "gift of Aaron." True it is that Aaron had a rod which became a serpent when he cast it down before Pharaoh (Exodus 7:10), but he did not use it to receive revelation. Aaron had another gift, the Urim and Thummim, for that purpose (Exodus 28:30; Leviticus 8:6-9). Third, in Doctrine and Covenants 6, Oliver was told that he had a gift by which he could ask and receive and even obtain a knowledge of the mysteries of heaven (D&C 6:3-12). He was also told that he would be given the gift by which he could translate "even as my servant Joseph" (D&C 6:25). If he was to translate even as Joseph, he would have to translate by the same means used by the Prophet, the Urim and Thummim. Fourth, in this section, Oliver is again told that he would be granted the spirit of revelation, and in addition to that he would be given another gift, the "gift of Aaron," by which he had already learned many things. Certainly the things he had learned included that which is contained in Doctrine and Covenants 6 and 7, both of which were received by the use of the Urim and Thummim. Fifth, it would be difficult to suppose that Joseph was attempting to obscure anything in making the change from "rod of nature" (Book of Commandments) to "gift of Aaron" (1835 Doctrine and Covenants), given that he left intact the promise that Oliver would hold this gift in his hands. We know of no seeric device that Oliver could have held in his hands except the Urim and Thummim. Finally, both Joseph and Oliver had been promised the "keys of this gift" (D&C 6:28). Joseph never used a rod in translation. The gift he used, in common with Oliver, was the Urim and Thummim. Lucy Mack Smith said that Joseph referred to the Urim and Thummim as "a key." It was by this key that "the angel manifested those things to him that were shown him in vision; by which also he could at any time ascertain the approach of danger, either to himself or the record, and for this cause he kept these things constantly about his person" (Smith, History of Joseph Smith, 1996, 145). In yet another instance, Lucy Mack Smith recorded that Joseph told her he had "a key" by which he translated. She said she did not know what he meant, but he placed the "article in [her] hands and, examining it with no covering but a silk handkerchief, found that it consisted of two smooth three- cornered diamonds set in glass, and the glasses were set in silver bows connected with each other in much the same way that old-fashioned spectacles are made" (Smith, History of Joseph Smith, 1996, 139). We conclude, therefore, that the gift promised to Oliver Cowdery could be nothing other than the Urim and Thummim and that Joseph's purpose in making this change was to clarify rather than conceal its meaning. This change assumes that the reader will know that the gift given the high priest in ancient times was the Urim and Thummim, but then the whole story of the Restoration assumes knowledge of the ancient order of things. It may be that the Urim and Thummim were referred to as a rod because they were connected by a rod to the breastplate Joseph received with the plates. The Prophet's brother

William described the means by which the Urim and Thummim were attached to the breastplate, saying "A pocket was prepared in the breastplate on the left side, immediately over the heart. When not in use the Urim and Thummim was placed in the pocket, the rod being of just the right length to allow it to be deposited. This instrument could, however, be detached from the breastplate when away from home, but Joseph always used it in connection with the breastplate when translating, as it permitted him to have both hands free to touch the plates" (Smith, Rod of Iron 1, 3 [February 1924]: 7). See commentary on Doctrine and Covenants 10:1. As to "nature" in the phrase "rod of nature," the dictionary of Joseph Smith's day defined nature as comprehending "the works of God" (Webster, Dictionary, 1828).

Revelations of the Restoration, p. 86-88)

7 Behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you. (Urim and Thummim)

8 Therefore, ^adoubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the ^bwork of God.

9 And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.

10 Remember that without ^afaith you can do nothing; therefore ask in faith. Trifle not with these things; do not ^bask for that which you ought not.

11 Ask that you may know the mysteries of God, and that you may ^atranslate and receive knowledge from all those ancient records which have been hid up, that are ^bsacred; and according to your faith shall it be done unto you.

12 Behold, it is I that have spoken it; and I am the same that spake unto you from the beginning. Amen.

D&C 9

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 37—38. Oliver is admonished to be patient, and is urged to be content to write, for the time being, at the dictation of the translator, rather than to attempt to translate. (The lessons growing out of Oliver Cowdery's experience are of immense value to all who seek answer to prayers. For that purpose, section 9 should be thoughtfully studied. It is the most authoritative and instructive source we have— particularly when studied in concert with the previous three revelations—in helping us to understand how the Book of Mormon was translated. Revelations of the Restoration, p. 88)

1—6, Other ancient records are yet to be translated; 7—14, The Book of Mormon is translated by study and by spiritual confirmation.

1 BEHOLD, I say unto you, my son, that because you did not ^atranslate according to that which you desired of me, and did commence again to ^bwrite for my servant, Joseph Smith, Jun., even so I would that ye should continue until you have finished this record, which I have entrusted unto him. (Most of the Book of Mormon manuscript was written in the hand of Oliver Cowdery, a measure of his obedience to this command. Robinson, Garrett, A Doctrinal Commentary on the Doctrine and Covenants, 1:66)

2 And then, behold, ^aother ^brecords have I, that I will give unto you power that you may assist to ^ctranslate. (God is going to use Oliver in the way He wants to. He will do the same for us. Oliver did act as scribe for Joseph for parts of the JST and for the book of Abraham. Robinson, Garrett, A Doctrinal Commentary on the Doctrine and Covenants, 1:59)

3 Be patient, my son, for it is ^awisdom in me, and it is not expedient that you should translate at this present time.

4 Behold, the work which you are called to do is to ^awrite for my servant Joseph. (Why was Oliver unable to translate? Because he lacked the faith to do so.)

5 And, behold, it is because that you did not continue as you commenced, when you began to translate,

that I have taken away this privilege from you.

6 Do not ^amurmur, my son, for it is wisdom in me (Countless souls seeking to understand the principles upon which the truths of heaven are dispensed will find helpful instruction in Oliver Cowdery's efforts to translate. **Here we learn that answers come to those who have prepared themselves to receive them. It is not enough for us to simply ask. Study, thought, pondering, and prayerful searching are very much a part of the revelatory process.** In the earlier revelation (D&C 8:2), Oliver was told that the process of revelation would include the use of both his mind and his heart. Surely, what we can do we must do. We do not ask for our daily bread with the idea in mind that angels will be sent to prepare our soil, plant the seeds, nurture the plants, and then do the work of the harvest. Faith is not a substitute for indolence. **So it is that in seeking an answer we study the matter, make the best possible conclusion, and then take it to the Lord for confirmation or for redirection. In like manner, when we are called to serve in the Church, we do not shift the responsibility of receiving necessary revelation for our callings to those who preside over us. Spiritually, we are to stand on our own feet. As appropriate, we may seek counsel from others and their confirmation of the course we feel impressed to follow, but we do not properly shift the burden of our office back to them.** Revelations of the Restoration, p. 89) that I have dealt with you after this manner.

7 Behold, you have not understood; you have supposed that I would give it unto you, when **you took no thought save it was to ask me.**

8 But, behold, I say unto you, that you must ^astudy it out in your ^bmind; then you must ^cask me if it be right, and if it is right I will cause that your ^dbosom shall ^eburn within you; therefore, you shall ^ffeel that it is right. (These feelings may apply to some but not for others. Dallin H. Oaks: **This [burning in the bosom] may be one of the most important and misunderstood teachings in all the Doctrine and Covenants. The teachings of the Spirit often come as feelings. That fact is of the utmost importance, yet some misunderstand what it means. I have met persons who told me they have never had a witness from the Holy Ghost because they have never felt their bosom "burn within" them. What does a "burning in the bosom" mean? Does it need to be a feeling of caloric heat, like the burning produced by combustion? If that is the meaning, I have never had a burning in the bosom. Surely, the word burning in this scripture signifies a feeling of comfort and serenity. That is the witness many receive. That is the way revelation works. Truly, the still, small voice is just that, "still" and "small." "The language of peace, as spoken by the Lord, embraces a sense of quiet confidence, comfort, and warmth. It is gentle and calm, amiable and sweet; it is temperate and kind; it is orderly and identified by happiness, joy, and feelings of love"** (Joseph Fielding McConkie and Robert L. Millet, *The Holy Ghost* [1989], 14).) ("Teaching and Learning by the Spirit," *Ensign*, Mar. 1997, 13) Boyd K. Packer: **This burning in the bosom is not purely a physical sensation. It is more like a warm light shining within your being. Describing the promptings from the Holy Ghost to one who has not had them is very difficult.** ("Personal Revelation: The Gift, the Test, and the Promise," *Ensign*, Nov. 1994, 60))

9 But if it be not right you shall have no such feelings, but you shall have a ^astupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is ^bsacred save it be given you from me. (In describing the nature of this feeling, Elder S. Dilworth Young said: "If I am to receive revelation from the Lord, I must be in harmony with him by keeping his commandments. Then as needed, according to his wisdom, his word will come into my mind through my thoughts, accompanied by a feeling in the region of my bosom. *It is a feeling which cannot be described*, but the nearest word we have is 'burn' or 'burning.' Accompanying this always is a feeling of peace, a further witness that what one heard is right." (S. Dilworth Young, *Ensign*, May 1976, p. 23; italics added. A similar privilege is given to any member of the Church who seeks knowledge in the spirit of prayer and faith. The Lord will cause the feeling of security and truth to take hold of the individual and burn within the bosom and there will be an overwhelming feeling that the thing is right. Missionaries have felt the manifestation of this gift while laboring in the field; when searching the scriptures; when speaking

before congregations on the streets and in public gatherings. When you have been listening to some inspired speaker who has presented a new thought to you, have you not felt that burning within and the satisfaction in your heart that this new thought is true? On the other hand, have you experienced the feeling of stupor, gloom, or uneasiness, when some thought has been presented which was in conflict with the revealed word of the Lord, and you have felt by this manifestation of the Spirit that what was said is not true? It is a great gift which all may receive, to have this spirit of discernment, or revelation, for it is the spirit of revelation. Joseph Fielding Smith, Church History and Modern Revelation, 1:51 It is important to understand that the contrast described here between a burning of the bosom and a stupor of thought applied specifically to the process of translation. The Lord had previously instructed Oliver in other ways that the Spirit is manifested (D&C 6, 8). These other descriptions do not mention any “stupor of thought.” Therefore, it would be unwise to insist that these verses be understood as defining how the Holy Ghost must always work in every person’s life. Robinson, Garrett, A Doctrinal Commentary on the Doctrine and Covenants, 1:67)

10 Now, if you had known this you could have ^atranslated; nevertheless, it is not expedient that you should translate now.

11 Behold, it was expedient when you commenced; but you ^afeared, and the time is past, and it is not expedient now;

12 For, do you not behold that I have ^agiven unto my servant ^bJoseph sufficient strength, whereby it is made up? And neither of you have I condemned.

13 Do this thing which I have commanded you, and you shall ^aprosper. Be faithful, and yield to no ^btemptation.

14 Stand fast in the ^awork wherewith I have ^bcalled you, and a hair of your head shall not be lost, and you shall be ^clifted up at the last day. Amen.