

**Come Follow Me Lesson 6**  
**February 1-7**  
**D&C 10-11**

**D&C 10**

Sections 3 and 10 are companion revelations.

Joseph Smith papers, 9, 13

*Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, in the summer of 1828. (There has been considerable discussion concerning the date this revelation was given. Current editions of the Doctrine and Covenants place the date as the summer of 1828; editions prior to 1921 give the date as 1829. It appears that the revelation was given in 1828 and that some additions were made in 1829. For instance, early in the revelation, the Lord stated that the power to translate "is now restored" to the Prophet Joseph Smith. Later, the Lord referred to the translation of the books of Mosiah through Moroni in the past tense (D&C 10:3, 41). Revelations of the Restoration, p. 101.) HC 1: 20—23. Herein the Lord informs Joseph of alterations made by wicked men in the 116 manuscript pages from the translation of the "Book of Lehi," in the Book of Mormon. These manuscript pages had been lost from the possession of Martin Harris, to whom the sheets had been temporarily entrusted. See heading to Section 3. The evil design was to await the expected retranslation of the matter covered by the stolen pages, and then to discredit the translator by showing discrepancies created by the alterations. That this wicked purpose had been conceived by the evil one, and was known to the Lord even while Mormon, the ancient Nephite historian, was making his abridgment of the accumulated plates, is shown in the Book of Mormon (The Words of Mormon 1: 3-7).*

*1—26, Satan stirs up wicked men to oppose the Lord's work; 27—33, He seeketh to destroy the souls of men; 34—52, The gospel is to go to Lamanites and all nations through Book of Mormon; 53—63, The Lord will establish his Church and his gospel among men; 64—70, He will gather the repentant into his Church and will save the obedient.*

(Who had this set of Urim and Thummim first?) 1 NOW, behold, I say unto you, that because you <sup>a</sup>delivered up those writings which you had power given unto you to translate by the means of the <sup>b</sup>Urim and Thummim, (Previously these stones were given to the brother of Jared to be included with his writings. In Doctrine and Covenants 17 the connection between the stones given to the brother of Jared and the Urim and Thummim is confirmed. That revelation stated that the Three Witnesses would view "the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face" (D&C 17:1). The Prophet Joseph Smith described the Urim and Thummim as "two transparent stones set in the rim of a bow fastened to a breastplate" (History of the Church, 4:537). **Lucy Mack Smith was able to inspect the Urim and Thummim the morning after Joseph had obtained them from the Hill Cumorah. She stated that she "took 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). See commentary on Joseph Smith-History 1:35, page 21; Doctrine and Covenants 9:7-10. Revelations of the Restoration, p. 103.) into the hands of a wicked man, you have lost them. (Why does the Lord call Martin Harris a wicked man?)

2 And you also lost your gift at the same time, and **your <sup>a</sup>mind became <sup>b</sup>darkened.** (Was Moroni happy to give the plates back to Joseph?) 3 Nevertheless, it is now <sup>a</sup>restored unto you again; therefore **see that you are faithful** and continue on unto the finishing of the remainder of the work

of <sup>b</sup>translation as you have begun. (The angel was rejoiced when he gave me back the Urim and Thummim, and he told me that the Lord was pleased with my faithfulness and humility, and loved me for my penitence and diligence in prayer, in the which I had performed my duty so well as to receive the Urim and Thummim and was able to enter upon the work of translation again" (Smith, History of Joseph Smith, 1996, 176). Joseph Smith was not to retranslate the engravings from the plates of Lehi. He commenced translating where he left off. He had already translated the abridgment made by Mormon up to the book of Mosiah. This means that he had translated the accounts from the time of Lehi leaving Jerusalem through the time of King Benjamin. The renewed efforts of translation began with Mosiah chapter one. After finishing the translation of the plates through the book of Moroni, Joseph then continued as instructed in this revelation to translate the small plates of Nephi, or what we know as First and Second Nephi, Jacob, Enos, Jarom, Omni, and the Words of Mormon. Revelations of the Restoration, p. 104.)

4 Do not run <sup>a</sup>faster or labor more than you have <sup>b</sup>strength and means provided to enable you to translate; but be <sup>c</sup>diligent unto the end. (In the Lord's counsel to the Prophet Joseph Smith and in King Benjamin's to the Nephites, the emphasis is on diligence and direction rather than on speed in climbing the path to exaltation. Overzealous effort without wisdom and patience leads to errors. D&C Student Manual, p. 22)

**SCRIPTURE MASTERY:** 5 <sup>a</sup>Pray always, that you may come off <sup>b</sup>conqueror; yea, that you may conquer Satan, and that you may <sup>c</sup>escape the hands of the servants of Satan that do uphold his work.

6 Behold, they have sought to <sup>a</sup>destroy you; yea, even the <sup>b</sup>man in whom you have trusted has sought to destroy you.

7 And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift. (The battle against Satan is real.)

8 And because you have delivered the writings into his hands, behold, wicked men have taken them from you.

9 Therefore, you have delivered them up, yea, that which was <sup>a</sup>sacred, unto wickedness.

10 And, behold, <sup>a</sup>Satan hath put it into their hearts to alter the words which you have caused to be <sup>b</sup>written, or which you have translated, which have gone out of your hands.

11 And behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written;

12 And, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work;

13 For he hath put into their hearts to do this, that by lying they may say they have <sup>a</sup>caught you in the words which you have pretended to translate.

14 Verily, I say unto you, that I will not suffer that Satan shall accomplish his <sup>a</sup>evil design in this thing.

(By revealing Satan's designs, the Lord thwarted those designs. The following was published in the first edition of the Book of Mormon: "To the reader—As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again— and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work; but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing; therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who

have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil" (Smith, History of the Church, 1:56-57). By publishing this information, it became futile for the men who had the pages of translation and had altered them to carry out their plans. Indeed, if the men revealed that they had the pages, they would also reveal that not only were they thieves but also that they were the designing men identified in the preface of the Book of Mormon. Revelations of the Restoration, p. 105-06)

15 For behold, he has put it into their <sup>a</sup>hearts to get thee to <sup>b</sup>tempt the Lord thy God, in asking to translate it over again.

16 And then, behold, they say and think in their hearts—We will see if God has given him power to translate; if so, he will also give him power again;

17 And if God giveth him power again, or if he translates again, or, in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them;

18 Therefore they will not agree, and we will say that he has lied in his words, and that he has no <sup>a</sup>gift, and that he has no power;

19 Therefore we will destroy him, and also the work; and we will do this that we may not be ashamed in the end, and that we may get <sup>a</sup>glory of the world.

20 Verily, verily, I say unto you, that <sup>a</sup>Satan has great hold upon their hearts; he stirreth them up to <sup>b</sup>iniquity against that which is good;

21 And their hearts are <sup>a</sup>corrupt, and <sup>b</sup>full of wickedness and abominations; and they <sup>c</sup>love <sup>d</sup>darkness rather than light, because their <sup>e</sup>deeds are evil; therefore they will not ask of me. (The correct way to know truth is to ask God with real intent.)

22 <sup>a</sup>Satan stirreth them up, that he may <sup>b</sup>lead their souls to destruction.

23 And thus he has laid a cunning plan, thinking to <sup>a</sup>destroy the work of God; but I will <sup>b</sup>require this at their hands (they will pay for their transgression.), and it shall turn to their shame and condemnation in the day of <sup>c</sup>judgment.

24 Yea, he stirreth up their hearts to <sup>a</sup>anger against this work.

25 Yea, he saith unto them: <sup>a</sup>Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to <sup>b</sup>lie that they may catch a man in a lie, that they may destroy him.

26 And thus he <sup>a</sup>flattereth them, and leadeth them along until he draggeth their souls down to <sup>b</sup>hell; and thus he causeth them to catch themselves in their own <sup>c</sup>snare.

27 And thus he goeth up and down, <sup>a</sup>to and fro in the earth, seeking to <sup>b</sup>destroy the souls of men.

28 Verily, verily, I say unto you, wo be unto him that <sup>a</sup>lieth to <sup>b</sup>deceive because he supposeth that another lieth to deceive, for such are not exempt from the <sup>c</sup>justice of God.

29 Now, behold, they have altered these words, because Satan saith unto them: He hath deceived you—and thus he <sup>a</sup>flattereth them away to do iniquity, to get thee to <sup>b</sup>tempt the Lord thy God.

30 Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands;

31 For, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied and that you have pretended to translate, but that you have contradicted yourself.

32 And, behold, they will publish this, and Satan will <sup>a</sup>harden the hearts of the people to stir them up to anger against you, that they will not believe my words.

33 Thus <sup>a</sup>Satan thinketh to overpower your <sup>b</sup>testimony in this generation, that the work may not come forth in this generation.

34 But behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation.

35 Marvel not that I said unto you: Here is <sup>a</sup>wisdom, show it not unto the world—for I said, show it not

unto the world, that you may be preserved.

36 Behold, I do not say that you shall not show it unto the righteous;

(Do bishops or stake presidents always know when you're lying to them in an interview?) 37 But as you cannot always judge the <sup>a</sup>righteous, or as you cannot always tell the wicked from the righteous, (Even bishops won't always know when a person is wicked.) therefore I say unto you, hold your <sup>b</sup>peace until I shall see fit to make all things known unto the world concerning the matter.

38 And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, is engraven upon the (small) <sup>a</sup>plates of Nephi;

39 Yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi.

40 And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I <sup>a</sup>would bring to the knowledge of the people in this account—

41 Therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained;

42 And behold, you shall publish it as the record of Nephi; and thus I will <sup>a</sup>confound those who have altered my words.

(Was the translated section that was lost more or less than what we ended up with?) 43 I will not suffer that they shall destroy my <sup>a</sup>work; yea, I will show unto them that my <sup>b</sup>wisdom is greater than the cunning of the devil. (Satan will never win. More than two thousand three hundred years before the loss of that which Joseph Smith had translated from the plates of Lehi, the Lord inspired his prophet to make a provision for that event. Nephi was commanded to make two sets of records concerning the Lord's dealings with his family. The first set of records was "an account of the reign of the kings, and the wars and contentions of [the] people" (1 Nephi 9:4). Nephi wrote that the second set was made "for [a] special purpose" not understood by him (1 Nephi 9:3). "But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men" (1 Nephi 9:6). Both sets of plates, known as the large and the small plates of Nephi, were handed down from generation to generation for nearly one thousand years until they were committed into the hands of the prophet Mormon. While Mormon labored on his abridgment of the ancient records, he felt impressed to include Nephi's second set of plates, the small plates of Nephi, in their entirety. This is all the more remarkable because Mormon had already finished an abridgment of the same time period covered on this second set of plates as it was contained on the large plates of Nephi and had indicated that he could not include nearly as much as he would have liked to. Thus, the Lord instructed his servants, Nephi and Mormon, to prepare a similar account of the same time period covered in the 116-page manuscript that was lost. These preparations allowed the Prophet Joseph Smith to translate from a separate record than the one whose translation had been altered by the wicked men who had the manuscript. It appears that the Savior was referring to these events in his instructions to the Nephites during his visit to the Americas following his resurrection. "**But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them.** Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil" (3 Nephi 21:10). Revelations of the Restoration, p. 107-08)

44 Behold, **they have only got a part, or an <sup>a</sup>abridgment of the account of Nephi.** (What was lost was less than what we received from the small plates.)

45 Behold, there are many things engraven upon the <sup>a</sup>plates of Nephi which do throw greater views upon my gospel; therefore, it is wisdom in me that you should <sup>b</sup>translate this first part of the engravings of Nephi, and send forth in this work. (The Book of Lehi was more historical than doctrinal than we have in the current record.)

46 And, behold, all the remainder of this work (This phrase refers to Mormon's abridgment of the large

plates of Nephi, Moroni's abridgment of the plates of Ether, and Moroni's writings. These include the books of Mosiah through Moroni in the Book of Mormon. Revelations of the Restoration, p. 109) does contain all those parts of my <sup>a</sup>gospel which my holy prophets, yea, and also my disciples, <sup>b</sup>desired in their prayers should come forth unto this people.

47 And I said unto them, that it should be <sup>a</sup>granted unto them according to their <sup>b</sup>faith in their prayers;  
48 Yea, and this was their faith—that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren the <sup>a</sup>Lamanites, and also all that had become Lamanites because of their dissensions. (Those who are known today as Lamanites may very well have the blood of Nephi in their veins but are considered Lamanites because of the dissension practiced by their forefathers. Revelations of the Restoration, p. 110)

49 Now, this is not all—their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess this land;  
50 And thus **they did leave a blessing upon this land in their prayers**, that whosoever should believe in this <sup>a</sup>gospel in this land might have eternal life;

51 Yea, **that it might be <sup>a</sup>free unto all** of whatsoever nation, kindred, tongue, or people they may be.  
52 And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to <sup>a</sup>destroy that which they have received, but to build it up. **(The fulness of the gospel does not take away from what people may already know of God; rather it expands and builds upon what they already have to bring them to a fulness of understanding. The restored gospel is not hostile to the truth in other churches or in other religions. It is not intended to take away people's light, but rather to add to it. A Doctrinal Commentary on the Doctrine and Covenants, 1:75)**

53 And for this cause have I said: If this generation <sup>a</sup>harden not their hearts, I will establish my <sup>b</sup>church among them.

54 Now I do not say this to destroy my church, but I say this to build up my church;  
55 Therefore, **whosoever belongeth to my church need not <sup>a</sup>fear, for such shall <sup>b</sup>inherit the <sup>c</sup>kingdom of heaven.** **(An important insight that every student of the scriptures should have is that the Lord uses certain terms in a special way. He has a definition and meaning different from those used every day. Obviously many baptized members of the Church are not going to inherit the kingdom of heaven unless they change their ways. So why does the Lord say “whosoever belongeth to my church need not fear?” The answer is clear. Later in this section the Lord describes those who actually constitute His Church. It is not simply those who receive baptism who become true members, but rather, “whosoever repenteth and cometh unto me, the same is my church.” D&C 10:67. D&C Student Manual, p. 24)**

56 But it is they who do not <sup>a</sup>fear me, neither keep my commandments but build up <sup>b</sup>churches unto themselves to get <sup>c</sup>gain, yea, and all those that do wickedly and build up the kingdom of the devil—yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.

57 **Behold, I am Jesus Christ, the <sup>a</sup>Son of God. I came unto mine own, and mine own <sup>b</sup>received me not.**

58 I am the <sup>a</sup>light which shineth in darkness, and the darkness comprehendeth it not.

59 I am he who said—<sup>a</sup>Other <sup>b</sup>sheep have I which are not of this fold—unto my disciples, and many there were that <sup>c</sup>understood me not.

60 And I will show unto this people that I had other <sup>a</sup>sheep, and that they were a <sup>b</sup>branch of the house of <sup>c</sup>Jacob;

61 And I will bring to light their marvelous works, which they did in my name;

62 Yea, and I will also bring to light my gospel which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my <sup>a</sup>doctrine, yea, and the only doctrine which is in me.

63 And this I do that I may establish my gospel, that there may not be so much <sup>a</sup>contention; yea, <sup>b</sup>Satan

doth <sup>c</sup>stir up the hearts of the people to <sup>d</sup>contention concerning the points of my doctrine; and in these things they do err, for they do <sup>e</sup>wrest (twist) the scriptures and do not understand them. (Mark E. Petersen: So if you really desire to avoid deceptions, if you really desire to do that which is right and proper, then you take advantage of the safeguard that the Lord has given you in the organization of this Church. And you remember that if you will follow the teachings of your inspired prophets, seers, and revelators, of your apostles, of your pastors and teachers, your bishops and your stake presidents, you won't need to wonder whether or not such and such a doctrine is a deception, whether it is false or whether it is true, because those authorized servants of the Lord will lead you into paths of righteousness, and they will keep you on the right track. Salvation comes not by being tossed about by every wind of doctrine but by learning the truth as it is taught by the inspired, authorized leaders of the Church, and then having learned that truth, by living up to it and enduring in faithfulness unto the very end. CR, Oct 1945, p. 88-92)

64 Therefore, I will unfold unto them this great mystery;

65 For, behold, I will <sup>a</sup>gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;

66 Yea, if they will come, they may, and partake of the <sup>a</sup>waters of life freely.

67 Behold, **this is my doctrine**—whosoever repenteth and <sup>a</sup>cometh unto me, the same is my <sup>b</sup>church.

68 Whosoever <sup>a</sup>declareth more or less than this, the same is not of me, but is <sup>b</sup>against me; therefore he is not of my church.

69 And now, behold, whosoever is of my church, and <sup>a</sup>endureth of my church to the end, him will I establish upon my <sup>b</sup>rock, and the <sup>c</sup>gates of hell shall not prevail against them.

70 And now, remember the words of him who is the life and <sup>a</sup>light of the <sup>b</sup>world, your Redeemer, your <sup>c</sup>Lord and your God. Amen.

## D&C 11

Some students may feel their contributions in the Church are insignificant. They may feel unimportant because they have never served in a class or quorum presidency. Joseph Knight Sr. is not well-known by most members of the Church today. Yet his contributions through simple service to the Prophet Joseph Smith are immeasurable. Brother Knight was 33 years older than Joseph Smith but had great respect for the young prophet. Several times Brother Knight provided him with provisions, which allowed the Prophet to continue work on the translation of the Book of Mormon. Joseph Knight wrote: “I let [Joseph Smith] have some little provisions and some few things out of the store, a pair of shoes, and three dollars in money to help him a little. . . . [Later] I gave . . . Joseph a little money to buy paper to translate” (in Dean Jessee, “Joseph Knight’s Recollection of Early Mormon History,” *Brigham Young University Studies*, fall 1976, 36; spelling and punctuation standardized).

*Revelation given through Joseph Smith the Prophet to his brother Hyrum Smith, at Harmony, Pennsylvania, May 1829. HC 1: 39–46. This revelation was received through the Urim and Thummim in answer to Joseph’s supplication and inquiry. “History of the Church” suggests that this revelation was received after the restoration of the Aaronic Priesthood. (Since Hyrum’s visit followed the return of his younger brother Samuel to Manchester, New York, Section 11 must have received at least several days after Samuel’s baptism in Harmony on the 25th – this estimate allows time for Samuel’s return to New York and Hyrum’s subsequent journey to Harmony. This revelation to Hyrum should therefore be dated to the last few days in May 1829. It is further apparent that D&C 13, which describes the restoration of the Aaronic Priesthood on 15 May, should logically precede section 11, since Oliver exercised his Aaronic Priesthood to baptize Samuel on 25 May, several days after section 11 was received. A Commentary on the Doctrine and Covenants, 1:81. Following the baptisms of Joseph Smith*

and Oliver Cowdery on 15 May 1829, the Prophet Joseph reported: “Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood. . . . “After a few days, however, feeling it to be our duty, we commenced to reason out of the Scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. . . . “Not many days afterwards, my brother Hyrum Smith came to us to inquire concerning these things, when at his earnest request, I inquired of the Lord through the Urim and Thummim, and received for him the following: (*History of the Church*, 1:43–45.)

*1—6, Laborers in the vineyard will gain salvation; 7—14, Seek wisdom, cry repentance, trust in the Spirit; 15—22, Keep the commandments and study the Lord’s word; 23—27, Deny not the spirit of revelation and of prophecy; 28—30, Those who receive Christ become the sons of God.*

1 A GREAT and <sup>a</sup>marvelous work is about to come forth among the children of men.

2 Behold, I am God; give <sup>a</sup>heed to my <sup>b</sup>word, which is quick and <sup>c</sup>powerful, <sup>d</sup>sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give <sup>e</sup>heed unto my word.

3 Behold, the field is <sup>a</sup>white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his <sup>b</sup>might, and reap while the day lasts, that he may <sup>c</sup>treasure up for his soul <sup>d</sup>everlasting salvation in the kingdom of God.

4 Yea, whosoever will thrust in his sickle and <sup>a</sup>reap, the same is <sup>b</sup>called of God.

5 Therefore, if you will ask of me you shall receive; if you will <sup>a</sup>knock it shall be opened unto you.

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of <sup>a</sup>Zion.

7 Seek not for <sup>a</sup>riches but for <sup>b</sup>wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made <sup>c</sup>rich. Behold, he that hath eternal life is rich.

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

9 <sup>a</sup>Say nothing but <sup>b</sup>repentance unto this generation. Keep my commandments, and assist to bring forth my <sup>c</sup>work, <sup>d</sup>according to my commandments, and you shall be blessed.

10 Behold, thou hast a <sup>a</sup>gift, (*The gift of the Holy Ghost. It was actually received on 6 April 1830 on the day the Church was organized.*) or thou shalt have a gift if thou wilt desire of me in faith, with an <sup>b</sup>honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;

11 For, behold, it is I that speak; behold, I am the <sup>a</sup>light which shineth in darkness, and by my <sup>b</sup>power I give these words unto thee.

12 And now, verily, verily, I say unto thee, put your <sup>a</sup>trust in that <sup>b</sup>Spirit which <sup>c</sup>leadeth to do <sup>d</sup>good—yea, to do <sup>e</sup>justly, to walk <sup>f</sup>humbly, to <sup>g</sup>judge righteously; and this is my Spirit. (*Lorenzo Snow: There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the Spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives. . . . The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the Church, or to the Twelve, or to the Elders of Israel, to get counsel; they have it within them, there is a friend that knows just exactly what to say to them. From the time we receive the Gospel, go down into the waters of baptism, and have hands laid upon us afterwards for the gift of the Holy Ghost, we*

have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark. [Sec. 88:66-68.] (CR, April 1899, p. 52.))

13 Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall <sup>a</sup>enlighten your <sup>b</sup>mind, which shall fill your soul with <sup>c</sup>joy;

14 And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of <sup>a</sup>righteousness, in faith believing in me that you shall receive. (When... inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear... Anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 4:285)

15 Behold, I command you that you need not suppose that you are <sup>a</sup>called to <sup>b</sup>preach <sup>c</sup>until you are called. (How do we prepare for a mission? In section 11 “the Lord . . . teaches Hyrum Smith several steps to be followed in preparing for a mission: “1. Desire to serve the Lord. (11:10, 17.) “2. Live worthily to receive the Spirit of the Lord so it can ‘enlighten your mind, which shall fill your soul with joy.’ (11:13.) “3. Keep the commandments of the Lord, assisting in the work of the Lord in any way that you might be asked. (11:18–20.) “4. Seek to obtain the word of the Lord through (a) studying the word of the Lord that had already gone forth—the Bible—and (b) studying the word of the Lord that was then being translated—the Book of Mormon. (11:21–22.) “5. Build upon the gospel, denying not either the spirit of revelation nor the spirit of prophecy. (11:24–25.) “The Lord indicates further that these suggestions are for ‘all who have good desires’ to serve. (11:27.)” (Ludlow, *Companion*, 1:108–9.)

16 Wait a little longer, until you shall have my word, my <sup>a</sup>rock, my <sup>b</sup>church, and my gospel, that you may know of a surety my doctrine.

17 And then, behold, according to your desires, yea, even according to your <sup>a</sup>faith shall it be done unto you.

18 Keep my commandments; hold your peace; appeal unto my Spirit;

19 Yea, <sup>a</sup>cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the <sup>b</sup>translation of my work; be patient until you shall accomplish it.

20 Behold, this is your work, to <sup>a</sup>keep my commandments, yea, with all your might, <sup>b</sup>mind and strength.

21 Seek not to <sup>a</sup>declare my word, but first seek to <sup>b</sup>obtain my <sup>c</sup>word, and then shall your tongue be loosed; then, if you desire, you shall have my <sup>d</sup>Spirit and my word, yea, the power of God unto the <sup>c</sup>convincing of men.

22 But now hold your <sup>a</sup>peace; study my word which <sup>b</sup>hath gone forth among the children of men (the Bible), and also <sup>c</sup>study my word which shall come forth among the children of men (the Book of Mormon), or that which is <sup>d</sup>now translating, yea, until you have obtained all which I shall <sup>e</sup>grant unto the children of men in this generation, and then shall all things be added thereto. (Bruce R. McConkie: **Those who preach by the power of the Holy Ghost use the scriptures as their basic source of knowledge and doctrine. They begin with what the Lord has before revealed to other inspired men. But it is the practice of the Lord to give added knowledge to those upon whose hearts the true meanings and intents of the scriptures have been impressed. Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them, and they learn added things that those who do not follow such a course can never know.** Hence, as to "preaching the word," the Lord commands his servants to go forth "saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith." (D&C 52:9.) In a living, growing, divine church, new truths will come from time to time and old



truths will be applied with new vigor to new situations, all under the guidance of the Holy Spirit of God. Promised Messiah, 515-16)

23 Behold thou art <sup>a</sup>Hyrum, my son; <sup>b</sup>seek the kingdom of God, and all things shall be added according to that which is just.

24 <sup>a</sup>Build upon my <sup>b</sup>rock, which is my <sup>c</sup>gospel;

25 **Deny not the spirit of <sup>a</sup>revelation, nor the spirit of <sup>b</sup>prophecy,** for wo unto him that <sup>c</sup>denieth these things; (Joseph Fielding Smith: He [Hyrum Smith] was not to deny the Spirit of Revelation. This is good counsel for all of us today. There are some members of the Church who seemingly complain because the Lord is not giving revelations to be placed in the Doctrine and Covenants as in the beginning, and they ask why revelation has ceased in the Church. Usually it is the case that these critics are not faithfully keeping the commandments the Lord has already given and their eyes are blind to the fact that revelation and the guidance of the Lord is being meted out to the Church constantly. No one with the spirit of discernment can fail to see that the hand of the Lord has guided this people from the beginning and this guidance is manifest today as in other times to all who are humble and have a contrite spirit. (See Jacob 4:8.) The great commandment to us all is to seek first the kingdom of God. If we would pay heed to this commandment there could come peace to the Church today as it came to Enoch and his city. [Moses 7:18-21.] If we are not seeking his kingdom first of all, then we are worthy of condemnation and retarding our progress towards the Kingdom of God. (CHMR, 1947, p.53.))

26 Therefore, <sup>a</sup>treasure up in your <sup>b</sup>heart until the time which is in my wisdom that you shall go forth.

27 Behold, I speak unto <sup>a</sup>all who have good desires, and have thrust in their sickle to reap.

28 Behold, I am Jesus Christ, the <sup>a</sup>Son of God. I am the life and the <sup>b</sup>light of the world.

29 I am the same who came unto mine own and mine own <sup>a</sup>received me not;

30 But verily, verily, I say unto you, that as many as receive me, to them will I give <sup>a</sup>power to become the <sup>b</sup>sons of God, even to them that <sup>c</sup>believe on my name. Amen.

Elder Bruce R. McConkie, September 29, 1964

Seek the Spirit

AN ADDRESS GIVEN TO THE BRIGHAM YOUNG UNIVERSITY STUDENTBODY by ELDER BRUCE R. McCONKIE

Member of the First Council of Seventy Church of Jesus Christ of Latter-day Saints

President Crockett and fellow students: I am honored and pleased with this privilege of meeting and worshipping with you in your devotional service. I think there are more people assembled here than attend a session of the General Conference of the Church. It is marvelous to have the youth of Zion by the thousands and thousands come to this school to seek learning and salvation in an atmosphere of spirituality.

This morning, if I might be guided by the Spirit, I would like to suggest to you a slogan which, in my judgment, is one which will guide and direct and control and influence in all the affairs of our lives, in all things both temporal and spiritual.

In the Southern Australian Mission we thought we would choose a slogan that would guide and direct in our missionary affairs, and then in all else. We knew that when the Nephite disciples, the twelve, had prayed for that which they most desired, the record said they most desired that they might have the Holy Ghost. (See. 3 Ne. 19:9.) So we sought to make their goal our goal, and we chose the slogan, "Seek the Spirit."

Now we knew that Joseph Smith had said: "The Holy Ghost is a Revelator, and any man who has received the Holy Ghost has received revelation." So we thought if we could attune our souls sufficiently to the infinite, to be able to have in our lives the full exercise of the gift that had been given us in connection with baptism, that we would be guided aright in all things.

I suggest this as the goal which all men in this world should follow-Seek the Spirit: desire above all things in this life to be guided by the Holy Ghost.

In the early days of this dispensation, when the Prophet was translating the Book of Mormon, with Oliver Cowdery acting as scribe, Brother Cowdery also desired to have the privilege to translate. So the Prophet importuned the Lord, pleaded with him to know if this might be, and received a revelation directed to Brother Cowdery, which said:

. . . assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive . . .(D&C 8:1.)

Then the Lord gave this general instruction:

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; . . .(D&C 8:2-3.)

The Lord gave a caution. He said:

. . . without faith you can do nothing; . . .(D&C 8:10.)

Then Brother Cowdery attempted to translate. (This, I think, is the only really authentic information we have as to how the Book of Mormon was translated.) In his attempt he failed. In a second revelation the Lord told him why. He said:

But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; . . . (D&C 9:8-9.)

This was given with reference to translating the Book of Mormon.

But it is also a pattern or a sample of how we can govern and regulate and control in all of our personal affairs and in all the affairs of the Church or whatever enterprise we are engaged in. The Lord expects us to do everything that we can-all that in our power lies. We are to study and struggle and work and labor; we are to grapple with our problems and determine as best we can how to solve them, and then take the conclusions that we reach and present them to him; and if they are correct, and if the wise course has been chosen, then our bosoms will burn within us and we will know what we ought to do.

You can think of any pursuit in which you are engaged. You can think, for instance, of the most important thing that you will ever do in this life-which is to choose the right husband or the right wife and marry him or her by the right authority in the right place.

Now having determined that you are to pursue a proper course there, then you would be expected to evaluate, to study, to analyze, to consider the social and economic and cultural and personality factors, and all else that is involved, and above all of them the spiritual considerations. Then having reached, according to your best judgment, the conclusion that you should reach, your obligation is to take it up with the Lord and rely entirely upon him. If your bosom burns within you and you get the assurance and the prompting that comes into your heart by the power of the Holy Ghost, you will know that the course which you have chosen is correct and right. And if you do not get that witness and that assurance, then if you are wise, you will continue your search and make other arrangements where an eternal companion is concerned.

We believe not only that the President of the Church, or the Council of the Twelve, or the leading brethren, are entitled to inspiration and revelation from the Lord, but every member of the Church is entitled to the promptings of the Spirit. We receive the gift of the Holy Ghost at baptism. Legal administrators place their hands upon our heads and say, "Receive the Holy Ghost." This gives us the right to the constant companionship of that member of the Godhead, based on faithfulness, in consequence of which we are entitled and qualified, if we will, to receive personal revelation.

Now for instance, this great fieldhouse in which we are assembled is full of revelation at this moment. All the revelations of eternity are here, but you and I who have assembled in the devotional are probably not receiving them. This fieldhouse is full of the visions of eternity, and yet we are not viewing visions at this moment, but we could.

Now analogously, this great fieldhouse is full of great symphonies. There are symphonies played here, and our ears are not hearing them. There are sermons that are being preached, but we do not hear them. Yet if we had the means and the ability, we could tune in and hear the symphonies and see the visions.

One day in Hobart, in Tasmania, I said to my missionaries, "We will hold our meeting on the top of Mount Wellington"-a tremendous mountain that overlooks the city and the bay. They did not realize I was serious at first, but after I told them that all great men, Moses, the brother of Jared, Nephi, and so on, climbed mountains; they consented. So while it was scarce dawn we assembled at the foot of the mountain and spent a good many weary hours climbing to the top.

On the top we found some television relay stations. Since we were there, we gained permission to be shown through. There was a very bright young man who, using language that we did not understand, but speaking with a tone of authority, explained in detail the things, that were involved in relaying television broadcasts. I was totally unable to comprehend or understand what was involved, but I knew that the thing did take place.

That night, down in the valley again-two of my young sons were with me-we stayed in a room where there was a television set. They tuned the wave band of that set to the broadcast that came from the top of the mountain. We saw in the room projected before us, in effect, the visions of eternity.

The same thing applies in radio. If we had a radio here today and tuned it to the proper wave band, we would hear the symphonies that are being broadcast into this building. Or if we looked on television we would see in effect the visions that are coming forth in a similar way.

Now in the same sense, if at any time we manage to tune our souls to the eternal wave band upon which the Holy Ghost is broadcasting, since he is a Revelator, we could receive the revelations of the Spirit. If we could attune our souls to the band on which he is sending forth the visions of eternity, we could see what the Prophet saw in D&C 76, or anything else that it was expedient for us to see. It would all happen by compliance with law, by conformity to the eternal principles that God has ordained.

Now I am not able to explain how this takes place. I know that the laws exist; and like the young man who explained the television broadcast without really knowing how the pictures go through space, I also can state, as one having authority, that these things do take place in the spiritual realm, and that it is possible to receive revelation and direction and guidance in our personal affairs.

This, I think, is the sort of thing that we ought to desire above all else. If we are spiritually inclined, I think that we want to know what the Lord would have us do—we would like to have the direction that would enable us to govern and control properly in all the affairs of our lives

Once there was a professor, His name was Lehi. He taught some advanced courses in religion and in theology. He had some rather inept pupils who did not comprehend what it was all about. Two of these pupils came to a student who was getting the message from his teacher. They said, "Behold, we cannot understand the words which our father hath spoken concerning such-and-such and such-and-such." This pupil who understood and knew said, "Have ye inquired of the Lord?" They said to him, "We have not; for the Lord maketh no such thing known unto us." (See 1 Ne. 15:7-9.)

Then he chastened them, instructed them in how to learn what was involved in the teachings of their father, and gave them this instruction from the Lord:

. . . the Lord hath said-If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you. (1 Ne. 15:11.)

That, again, is a sample and an illustration of how we gain spiritual knowledge. The great Prophet Alma had been citing the prophets of old and had been testifying of certain things concerning Christ and salvation. He said:

. . . Do ye not suppose that I know of these things myself? [that is, in addition to the witness that he had called forth from the prophets of old] . . .

Behold, I say unto you, they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me. (Alma 5:45-46.)

Now I will read you one more. This is something that is addressed, not alone to the Prophet of God, not alone to the Council of the Twelve, but to all people in the Church. I think this is the clearest and best expression that we have in the revelations as to what our potential is as a people who have the gift and companionship of the Holy Ghost, or who should have it:

For thus saith the Lord-I the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

Great shall be their reward and eternal shall be their glory.

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will-yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man. (D&C 76:5-10.)

Personal revelation-inspiration from the Holy Ghost: "I will tell you in your heart and in your mind by the power of the Holy Ghost which shall come upon you." (See D&C 8:2.) Our aim and our goal, I think, is to do what God wants us to do. It is to be in harmony with him and his will.

He has ordained the perfect system whereby we can attain this goal of being one with him. It is by seeking and gaining his Spirit. It is by obeying the laws and conditions he has given. We must seek and serve him and put first in our lives the things of his kingdom.

If you want a slogan that tells you how to get the Spirit of God, based on these passages that I have just read, I think that slogan would be, "Fast, Pray, and Obey." Any time we learn to abide the law that enables us to tune our souls to the broadcast that the Almighty is sending forth, we will get personal direction.

I suppose the overwhelming majority of us here have testimonies of the divinity of the work. A testimony, by definition and in its nature, requires us to receive personal revelation from the Spirit. If we know only from an academic or an intellectual standpoint that this is God's kingdom and his gospel, then in the real sense of the word we do not have a testimony.

We have a testimony when we have managed to attune our souls to God so that the Holy Spirit speaks to the spirit that is within us. We must hear the still, small voice. When that witness is given, then we know of ourselves that the work is true, and on appropriate occasions we stand up and bear that record to the world. All the missionaries who succeed, do so because they are testifying missionaries. They bear witness to what they of themselves know of the divinity of the work. We have a little formula that we follow in order to gain a testimony: We desire in our hearts to know if the work is true; we study the principles that are involved; we practice them in our lives; and we pray to God and ask him to reveal the truth to us, on the same basis that the Prophet used when he read in the book of James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. [Then is added this phrase:]

But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed. (James 1:5-6.)

Well, now, if anyone has a testimony, that means that he has managed to that extent to get in tune with the revelations of the Spirit, and consequently he has received knowledge from a Divine Source of the truth and divinity of the work. If you can get in tune with the Lord and have a testimony of the divinity of this work, then you can comply and conform with the same law that entitles you and enables you to get inspiration and knowledge in other fields; you can learn what you ought to do in your Church affairs, in your school affairs, and in your personal affairs. You can learn whom you should marry, what job you should take, whom you should associate with, and where you should go, whether you should accept a call to missionary service, or whatever it may be. The Lord has a personal interest in you and in your affairs.

There is nothing in all this world as important as a human soul. A human soul is beyond price, beyond worth. Everything that is involved in time and in eternity, in creation, and in all else, is the Lord's business and his affair-all ordered and all designed to enable us to save our souls. The only way that a soul can be saved is to live right and follow the promptings of the Spirit.

The Holy Ghost is a Revelator. The Holy Ghost is also a sanctifier, and those who gain the revelation from the Spirit that they are entitled to, and walk in the light of that revelation, in due course find that their souls are sanctified. This process of sanctification involves washing evil and iniquity out and replacing it with righteousness. All this taken together constitutes the system of working out our salvation. I suggest that the slogan which directs and guides in all of this and in all of our affairs might well be, "Seek the Spirit." "Seek the Spirit." That we may do so and obtain is my prayer, in the name of Jesus Christ. Amen.