

Come Follow Me Lesson 7
February 8-14
D&C 12-13; JSH 1:66-75

D&C 12

Revelation given through Joseph Smith the Prophet to Joseph Knight, Sen., at Harmony, Pennsylvania, May 1829. HC 1: 47—48. Joseph Knight believed the declarations of Joseph Smith concerning his possession of the Book of Mormon plates and the work of translation then in progress, and several times had given material assistance to Joseph Smith and his scribe, which enabled them to continue translating. At Joseph Knight's request the Prophet inquired of the Lord and received the revelation.

(Joseph Smith: About the same time (May 1829) an old gentleman came to visit us of whose name I wish to make honorable mention—Mr. Joseph Knight, Sen., of Colesville, Broome county, New York, who, having heard of the manner in which we were occupying our time, very kindly and considerably brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessaries of life; and I would just mention here, as in duty bound, that he several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work when otherwise we must have relinquished it for a season. (History of The Church of Jesus Christ of Latter-day Saints, 7 vols., introduction and notes by B. H. Roberts [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932-1951], 1: 47 - 48.) “After the Smiths, the Joseph and Polly Knight family may be the second family of the Restoration. The Knights knew Joseph Smith and accepted his claims before Oliver Cowdery, Martin Harris, or David Whitmer knew him. The Knights also stood by Joseph Smith more steadfastly than did the Three and the Eight Witnesses and even some of the Smiths. They became a special type of witness, a family witness of Joseph Smith’s prophetic work. “Joseph Smith’s friendship with the Knights began when he was twenty years old. In late 1826, Joseph Smith became a hired hand for Joseph Knight, Sr., and others in the Colesville, New York, area—115 miles southeast of Palmyra by dirt road. Young Joseph did farm work and probably helped at the Knights’ sawmill. He had experienced the First Vision six years before and had been meeting with Moroni for three years. “While helping the Knights, he bunked with Joseph Knight, Jr., who wrote that in November 1826 Joseph Smith ‘made known to us that he had seen a vision, that a personage had appeared to him, and told him where there was a gold book of ancient date buried, and that if he would follow the direction of the Angel, he could get it. We were told this in secret.’ “Another son, Newel Knight, wrote that Joseph Smith visited them often and that they ‘were very deeply impressed with the truthfulness of his statements concerning the Plates of the Book of Mormon which had been shown him by an Angel of the Lord.’ “Joseph Smith was then courting Emma Hale, a romance Father Knight assisted: ‘I paid him the money and I furnished him with a horse and cutter [sled] to go and see his girl.’ Joseph and Emma married shortly after that, on 18 January 1827, and moved to the Smith home near Palmyra. “When the time came for Joseph Smith to obtain the plates, Father Knight traveled to the Smith home, where the Prophet used his wagon to retrieve the plates. Late that night, after Joseph Smith had returned from his mission, he said to Brother Knight, ‘It is ten times better than I expected.’ According to Father Knight, the Prophet described the plates, though he ‘seemed to think more of the glasses or Urim and Thummim than he did of the plates. ‘For’ says he, ‘I can see any thing. They are marvelous.’ “By early 1828, Joseph and Emma had moved to Emma’s father’s property, about thirty miles from the Knights. Joseph Smith found it impossible to both earn a living and translate the plates. The Smiths asked Father Knight for help. Although the Knights were ‘not in easy circumstances,’ Joseph Knight, Sr., gave the young man some goods: ‘some few things out of the store, a pair of shoes, and three dollars.’ A few days later, Father Knight visited the couple and gave them some money to buy paper for the translation. Joseph Knight, Jr., recalled that, prior to Oliver Cowdery’s arrival, ‘Father and I often went to see him and carry him something to live upon.’ “Mrs. Knight was not yet a believer, so in March 1828 her husband took her by sled to visit the

Smiths. He wrote, 'Joseph talked with us about his translating and some revelations he had received. And from that time my wife began to believe.' "In early [1829], when Oliver Cowdery became Joseph Smith's scribe, the two visited Father Knight, seeking provisions. Father Knight paid for and delivered a barrel of mackerel, about ten bushels of grain and six of potatoes, a pound of tea, and some lined paper for writing. The two rejoiced at the food and paper, and 'then they went to work, and had provisions enough to last till the translation was done.' "Years later, Joseph Smith praised Father Knight for these items: they 'enabled us to continue the work when otherwise we must have relinquished it for a season.' Joseph Knight, Sr., helped the world receive the Book of Mormon sooner. If the Prophet had had to work full-time to support his family, the translation might have taken years to complete." (William G. Hartley, "The Knight Family: Ever Faithful to the Prophet," *Ensign*, Jan. 1989, 43–45))

1—6, Laborers in the vineyard are to gain salvation; 7—9, All who desire and are qualified may assist in the Lord's work.

1 ^aA GREAT and ^bmarvelous work is about to come forth among the children of men.

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

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

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

5 Therefore, if you will ask of me you shall receive; if you will 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 ^aZion. (John A. Widtsoe: The question as to individual responsibility for the welfare of the Church was asked in the early days of members of the Church. Several of the men who labored with the Prophet Joseph Smith came to him in those early days and said: "What shall we do?" They might have said: "What shall we do to be saved?" The Lord in every instance gave an answer. We have a series of short revelations in the Doctrine and Covenants, which are the answers to that question. I find in every one a significant statement, worded almost identically in all of these revelations, to Hyrum Smith, David Whitmer, Oliver Cowdery, and others of less fame in the Church: "Keep my commandments, and seek to bring forth and establish the cause of Zion." [Sec. 6:6; 11:6; 14:6.] That is our business, the business of the Latter-day Saints. We are here to build Zion to Almighty God, for the blessing of all the world. In that aim we are unique and different from all other peoples. We must respect that obligation, and not be afraid of it. We cannot walk as other men, or talk as other men, or do as other men, for we have a different destiny, obligation, and responsibility placed upon us, and we must fit ourselves for that great destiny and obligation. (CR, April 1940, p. 36.))

7 Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

8 And no one can assist in this work except he shall be ^ahumble and full of ^blove, (Charity which is love, covereth a multitude of sins. Joseph Smith, HC 5:517) having faith, hope, and charity, being temperate in all things, whatsoever shall be ^centrusted to his care. (Joseph Knight was well to do, but that is not important in the work of the kingdom, it's humility and love that are required.)

9 Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. (These are the words of Christ. When we read the D&C we are hearing the words of Christ.) Amen.

(What if we don't get revelation or don't recognize it? How are we to proceed? Boyd K. Packer: Sometimes you may struggle with a problem and not get an answer. What could be wrong? It may be that you are not doing anything wrong. It may be that you have not done the right things long enough. Remember, you cannot force spiritual things. Sometimes we are confused simply because we won't take

no for an answer. On several occasions when a member has insisted that something be done his way, I have remembered that great lesson from Church history. I have said to myself in my mind: *All right, Joseph, give the manuscript to Martin Harris. Do it your own way and see where you get. Then when you're confounded and confused, come back and we'll get you set on the course that you might have taken earlier if you had been submissive and responsive.* Someone wrote: With thoughtless and impatient hands We tangle up the plans The Lord hath wrought. And when we cry in pain, He saith, "Be quiet, man, while I untie the knot." (Anonymous.) Put difficult questions in the back of your minds and go about your lives. Ponder and pray quietly and persistently about them. The answer may not come as a lightning bolt. It may come as a little inspiration here and a little there, "line upon line, precept upon precept." (D&C 98:12.) Some answers will come from reading the scriptures, some from hearing speakers. And, occasionally, when it is important, some will come by very direct and powerful inspiration. The promptings will be clear and unmistakable. CR, Oct 1979, p. 29-30)

(Caution about revelation for marriage: I would caution you that you cannot receive a one-sided revelation from God in regards to an eternal marriage. Only as both parties feel the same way can you have the assurance that it is from the Lord. Those who try to force another's free will into their supposed-revelation mold are doing a great disservice to themselves and to their friends. John H. Groberg, New Era, Jan 1987, p. 37-38)

D&C 13

Definition and purpose of the priesthood. The restoration of the Aaronic Priesthood. The restoration of the Melchizedek Priesthood. Blessings of the priesthood for all people. Priesthood offices, quorums, and duties.

What are priesthood keys? Priesthood keys authorize priesthood holders to preside over and direct the Church within a jurisdiction, such as a stake, ward or quorum. Presiding priesthood leaders receive these keys when they are set apart. All offices in the priesthood and organizations in the Church function under the direction of these presiding authorities.

Ordination of Joseph Smith and Oliver Cowdery to the Aaronic Priesthood along the bank of the Susquehanna River, near Harmony, Pennsylvania, May 15, 1829. HC 1: 39—42. The ordination was done by the hands of an angel, who announced himself as John, the same that is called John the Baptist in the New Testament. The angel explained that he was acting under the direction of Peter, James, and John, the ancient apostles, who held the keys of the higher priesthood, which was called the Priesthood of Melchizedek. The promise was given to Joseph and Oliver that in due time the Priesthood of Melchizedek would be conferred upon them. See also Section 27: 7, 8, 12. (This is an extract from the Prophet's history as recorded in Joseph Smith – History 1:66-75)

Keys and powers of Aaronic Priesthood are set forth.

1 UPON you my fellow servants, in the name of Messiah I ^aconfer the ^bPriesthood of Aaron, which holds the ^ckeys of the ministering of ^dangels, and of the gospel of ^erepentance, and of ^fbaptism by immersion for the remission of sins; (In stating that the Aaronic Priesthood "holds the keys" of the gospel of repentance, etc., reference is being made to the rights and privileges associated with the authority of the Aaronic Priesthood and not to the directing keys of the priesthood. This is a second and more general usage of the word "key" as used in the scriptures. It is with this broader sense of the word "key" in mind that, in response to the question "What is a key?" Joseph F. Smith explained, "It is the right or privilege which belongs to and comes with the Priesthood. . . . It is the right to enjoy the

blessing of communication with the heavens, and the privilege and authority to administer in the ordinances of the gospel of Jesus Christ, to preach the gospel of repentance, and of baptism by immersion for the remission of sins. That is a key. . . . We ordain boys . . . to that Priesthood which holds the keys of the ministering of angels and of the gospel of repentance and baptism by immersion for the remission of sin." Thus every holder of the Aaronic Priesthood has certain rights and privileges (i.e., keys) according to his calling in that priesthood. Studies in Scripture, 1:89-90.) and this shall never be taken again from the earth, until (Oliver used the word "that" instead of "until.") the sons of ^eLevi do offer again an offering unto the Lord in ^hrighteousness. (Were Joseph and Oliver ordained to a specific office in the Aaronic Priesthood? Although John is loosely mentioned as having conferred "the Aaronic Priesthood," Joseph was specific in outlining the twofold nature of this confirmation saying, "**he laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood.**" Differentiating between the authority and the keys conferred on this occasion, Elder Bruce R. McConkie noted, "**When John came, he did two things: He conferred upon Joseph and Oliver the Aaronic Priesthood—he gave them authority. The second thing that he did was to give them the keys of the priesthood, the keys of presidency, the right to preside in the Aaronic Priesthood, and the right to authorize either themselves or someone else to use the priesthood, within the field and scope that people are entitled to use that particular priesthood.**" As keys are not always conveyed when priesthood is conferred, President Joseph F. Smith emphasized that, "a distinction must be carefully made between the general authority, and the directing of the labors performed by that authority [i.e., keys]." Studies in Scripture, 1:88-89)

Joseph Smith – History 1:66-75

66 On the 5th day of April, 1829, ^aOliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my having received the plates, and accordingly he had come to make inquiries of me.

67 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 ^awrite for me.

68 We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting ^abaptism for the ^bremission of sins, that we found mentioned in the translation of the plates. (From this statement and from Oliver Cowdery's account of the restoration of the Aaronic Priesthood, it can be reasonably deduced where Joseph and Oliver were in the process of translation when they went into the woods to inquire of the Lord relative to the necessity of baptism. Oliver said that it took place "after writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent" (note following the end of Joseph Smith-History, 59). **This would place the work of translation in 3 Nephi 11.** It will be remembered that Nephi's discourse on baptism (2 Nephi 31) was recorded on the small plates of Nephi, which were not translated until after the account of the ministry of the Savior and the books that followed it had been translated. Revelations of the Restoration, p. 117) While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a ^ccloud of light, and having laid his ^dhands upon us, (There could be little surprise that when the priesthood was lost the knowledge of how it was properly obtained was lost also. Here we learn that the way the priesthood is conferred is by the laying on of hands. This symbolizes the placing of God's hands upon those who are being commissioned to act in his stead (D&C 36:1-2). The same Hebrew word for hand means "power." Thus, symbolically, the laying on of hands represents the conferring of power. Revelations of the Restoration, p. 117-18) he ^eordained us, saying:

69 *Upon you my fellow servants, in the name of Messiah, I confer the ^aPriesthood of ^bAaron, which*

holds the keys (The bishop of the ward holds the keys of the Aaronic Priesthood for directing the work of the Aaronic Priesthood in a ward.) *of the ministering of angels*, (As the Melchizedek Priesthood holds the keys or authority to perform the ordinances by which men come into the presence of God, so the Aaronic Priesthood holds the authority to perform the ordinances by which we are prepared to receive the ministrations of angels. For instance, Joseph Smith said, "All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained" (Teachings of the Prophet Joseph Smith, 180-81). Elder Dallin H. Oaks explained: "In general, the blessings of spiritual companionship and communication are only available to those who are clean. . . . Through the Aaronic Priesthood ordinances of baptism and the sacrament, we are cleansed of our sins and promised that if we keep our covenants we will always have His Spirit to be with us. I believe that promise not only refers to the Holy Ghost but also to the ministering of angels, for 'angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ' (2 Nephi 32:3). So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels" (Conference Report, October 1998, 51). It becomes the right of all who are of the household of faith to enjoy this blessing. We need not suppose that the ministering of angels is always known or seen by those to whom they have ministered. It was the apostle Paul who said that "**some have entertained angels unawares**" (Hebrews 13:2). "Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind. President John Taylor described 'the action of the angels or messengers of God, upon our minds, so that the heart can conceive . . . revelations from the eternal world'" (Oaks, Conference Report, October 1998, 51). Revelations of the Restoration, p. 118-19) *and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi* (Charles W. Penrose: Now as to the "sons of Levi," spoken of by John the Baptist in his ordination of Joseph Smith and Oliver Cowdery. (D&C 13.) They are, or will be, descendants of Levi, holding the Priesthood of Aaron, who will make the offerings predicted by the prophets to be presented to the Lord in latter days in Zion and in Jerusalem. (See Malachi 3:2-4; D&C 124:38, and 128:24.) In Zion, men chosen of the Lord for the special work mentioned will be persons sanctified by the spirit unto "the renewing of their bodies." (D&C 84:32-34.) At Jerusalem they will be Levites by lineal descent, offering the sacrifices that will be required after the restoration spoken of in Zechariah 14:16-21, and many others of the prophets of old concerning "the restitution of all things." (Acts 3:19-21.) (IE, August 1912, 15:952.)) *do offer again an offering unto the Lord in righteousness.* (The Aaronic Priesthood is a preparatory priesthood. As it was intended to prepare the nation of Israel for the coming of Christ in the meridian of time, so it is to prepare the covenant people of the Lord for the return of their King and the establishment of the millennial kingdom. **What Malachi is telling us is that as the sons of Levi were to do a labor to prepare their people for the coming of Christ, in like manner they are to do a special labor in the last days to prepare those of the house of faith to receive that same Christ. Thus, John restores to Joseph and Oliver the very authority by which the sons of Levi will be purified and by which they will perform the same ordinances performed by their ancient counterparts.** Amplifying what is involved here, Joseph Smith explained: "It is generally supposed that sacrifice was entirely done away when the Great Sacrifice [i.e.,] the sacrifice of the Lord Jesus was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets. "The offering of sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power and blessings. . . . These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the

sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the Holy Prophets be brought to pass. It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued. It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, through their succeeding generations" (Teachings of the Prophet Joseph Smith, 172-73; see also Smith, History of the Church, 4:207-12). Revelations of the Restoration, p. 119-120. Joseph Fielding Smith: It should be remembered that the great temple, which is yet to be built in the city of Zion, will not be one edifice, but twelve. Some of these temples will be for the lesser priesthood. [History of the Church, vol. 1, pp. 357-59.] When those temples are built, it is very likely that provision will be made for some ceremonies and ordinances which may be performed by the Aaronic Priesthood and a place provided where the sons of Levi may offer their offering in righteousness. This will have to be the case because all things are to be restored. There were ordinances performed in ancient Israel in the tabernacle when in the wilderness, and after it was established at Shiloh in the land of Canaan, and later in the temple built by Solomon. The Lord has informed us that this was the case and has said that in those edifices ordinances for the people were performed. [D&C 124:28-29.] D&C 13 1These temples that we now have, however, the Lord commanded to be built for the purpose of giving to the saints the blessings which belong to their exaltation, blessings which are to prepare those who receive them to "enter into his rest,. . . which rest is the fulness of his glory," and these ordinances have to be performed by authority of the Melchizedek Priesthood, which the sons of Levi did not hold. [D&C 84:24.] The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards sacrifice will be of some other character. [3 Nephi 9:10-20.] (Doctrines of Salvation, 1956, 3:93-94.))

70 He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; (The Holy Ghost was first conferred upon men in this dispensation in the meeting at which the Church was organized which took place 6 April 1830.) and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

71 Accordingly we went and were baptized. I ^abaptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.* **(Immediately after they had baptized each other Joseph and Oliver were directed by John to reordain each other. Though no explanation is given it would appear that the Baptist was establishing the order of the kingdom—that is, that baptism must precede receipt of the priesthood.** Their so doing also reaffirms the principle that angels do not do for us what we can do for ourselves. Revelations of the Restoration, p. 121)

72 The ^amessenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called ^bJohn the Baptist in the New Testament, and that he acted under the direction of ^cPeter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first ^dElder of the Church, and he (Oliver Cowdery) the second. (Oliver was assistant President to Joseph. Later, after Oliver is excommunicated, Hyrum Smith becomes the assistant President.) It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

73 Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy

Ghost fell upon him, and he stood up and ^aprophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

74 Our minds being now enlightened, we began to have the ^ascriptures laid open to our understandings, and the ^btrue meaning and intention of their more ^cmysterious 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.

75 We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine providence), who had become very ^afriendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay.