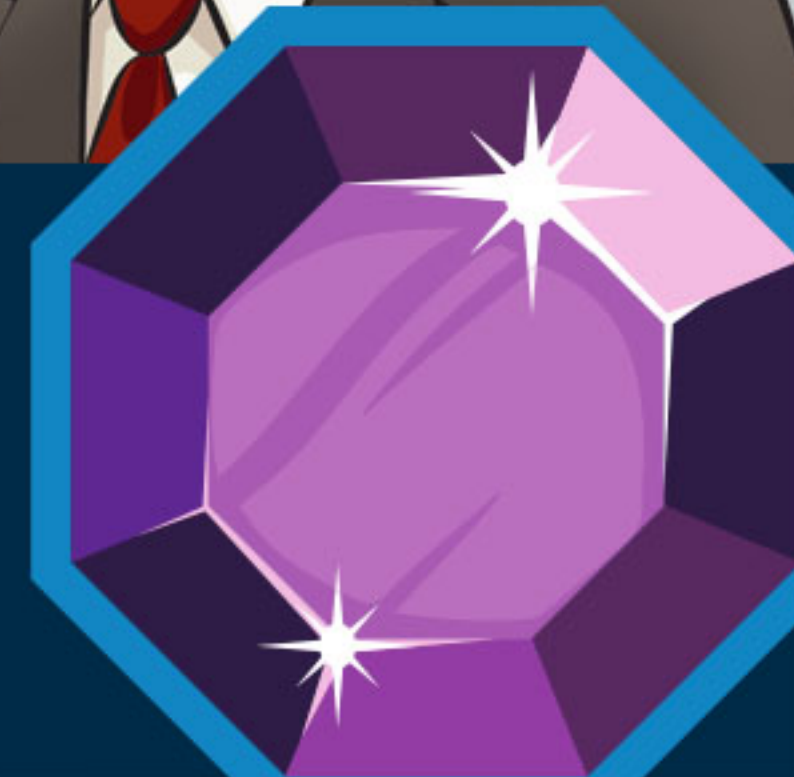
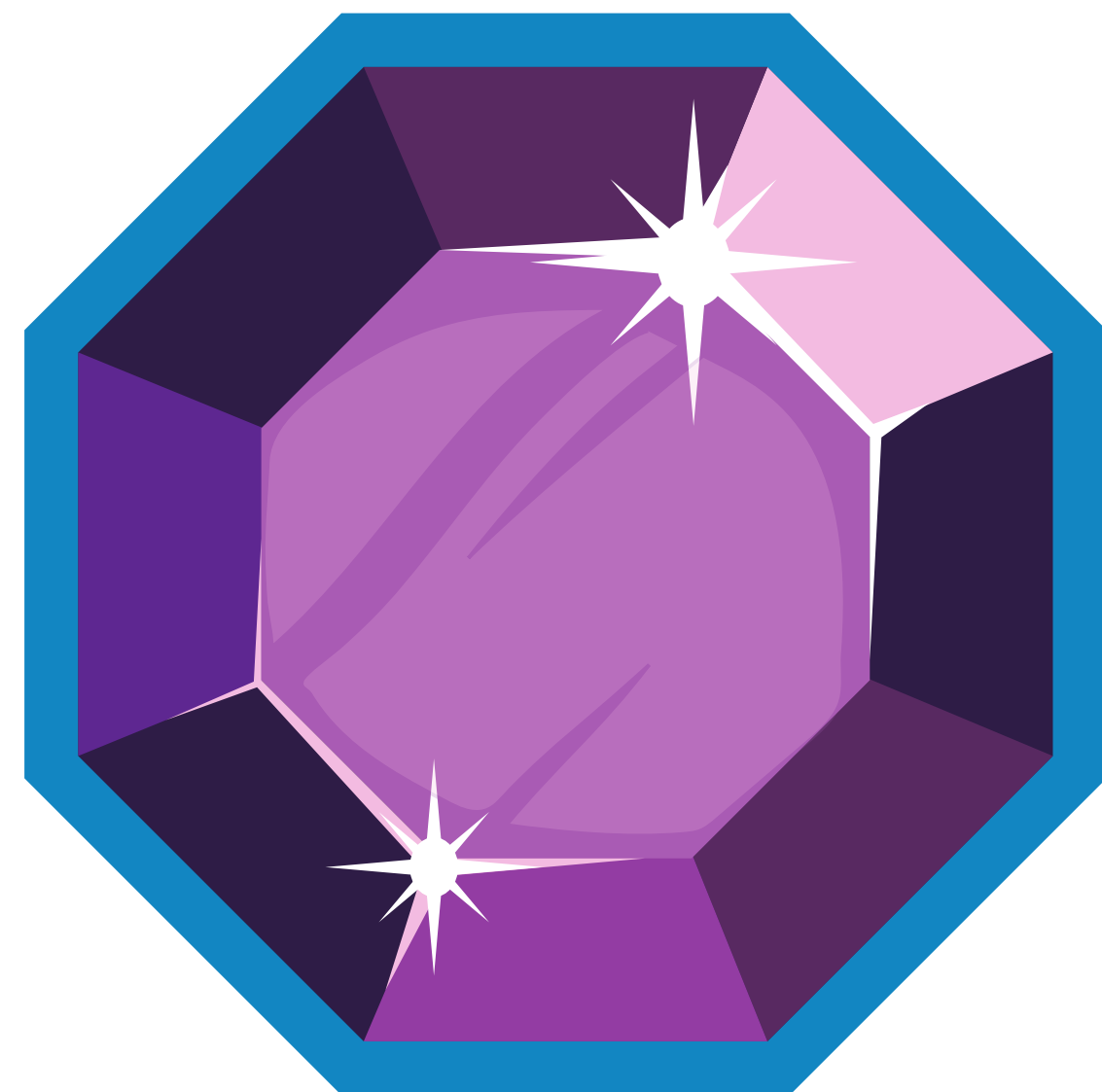
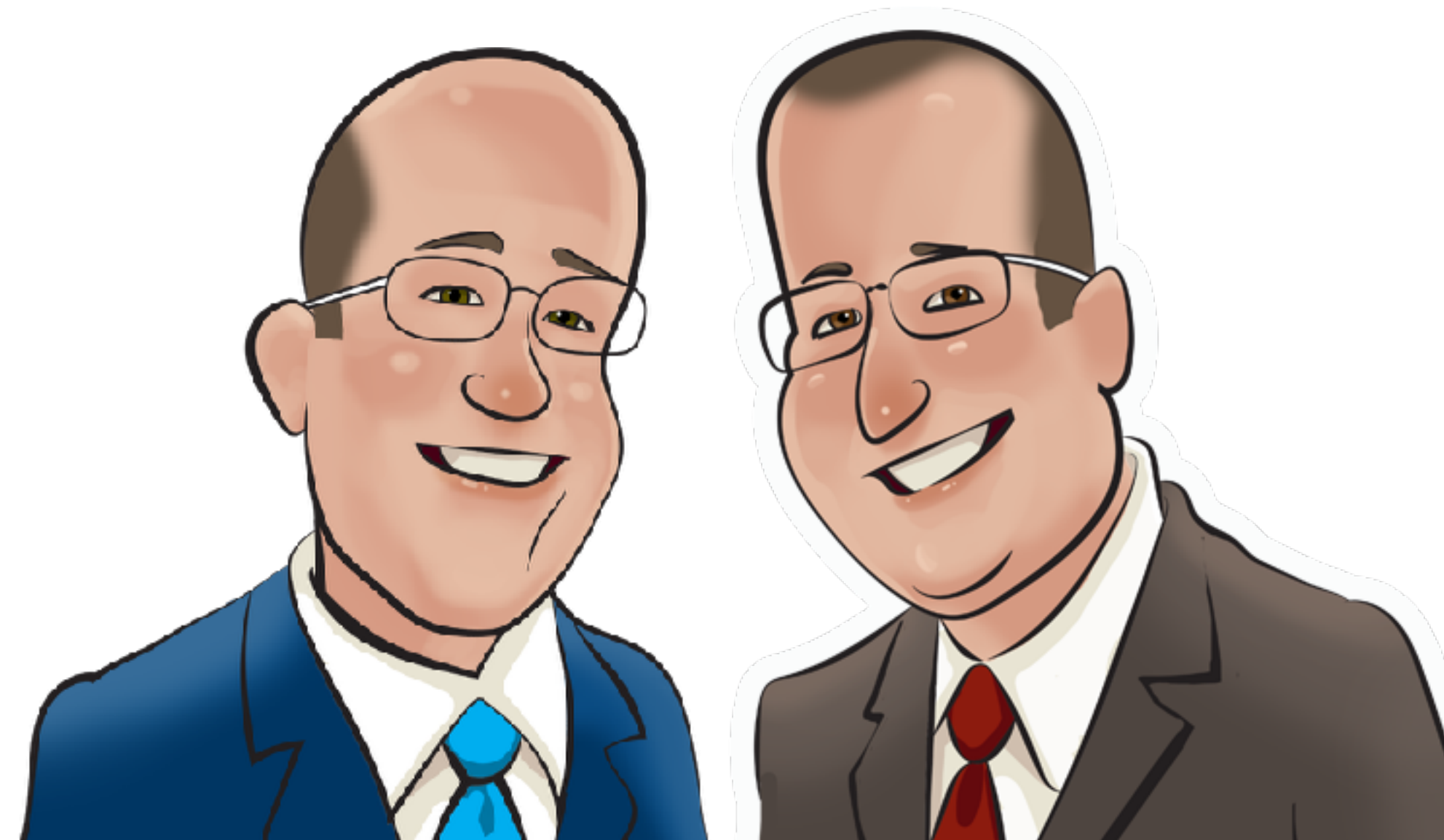


Come Follow Me 2021

Ep. 5 - D&C 6-9



S02E05



Scripture GEMS

SECTION 6

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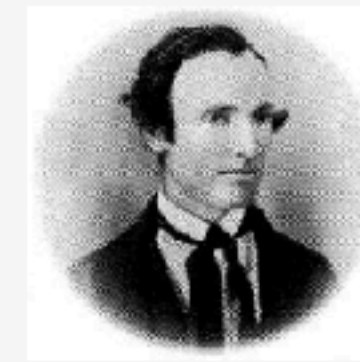
1–6, Laborers in the Lord's field gain salvation; 7–13, There is no gift greater than the gift of salvation; 14–27, A witness of the truth comes by the power of the Spirit; 28–37, Look unto Christ, and do good continually.

1 A great and marvelous work is about to come forth unto the children of men.

2 Behold, I am God; give heed unto my word, 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 words.

3 Behold, the field is white 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 reap, the same is called of God.



1828

1829

Martin loses the 116 page manuscript

Section 3

Plates are returned to Joseph

Section 4

Section 6-9

Section 5

Palmyra
Manchester

Harmony

Kirtland

Hiram



NEW YORK

PENNSYLVANIA

In the spring of 1829 the Prophet Joseph Smith felt a great sense of urgency about the translation of the Book of Mormon...

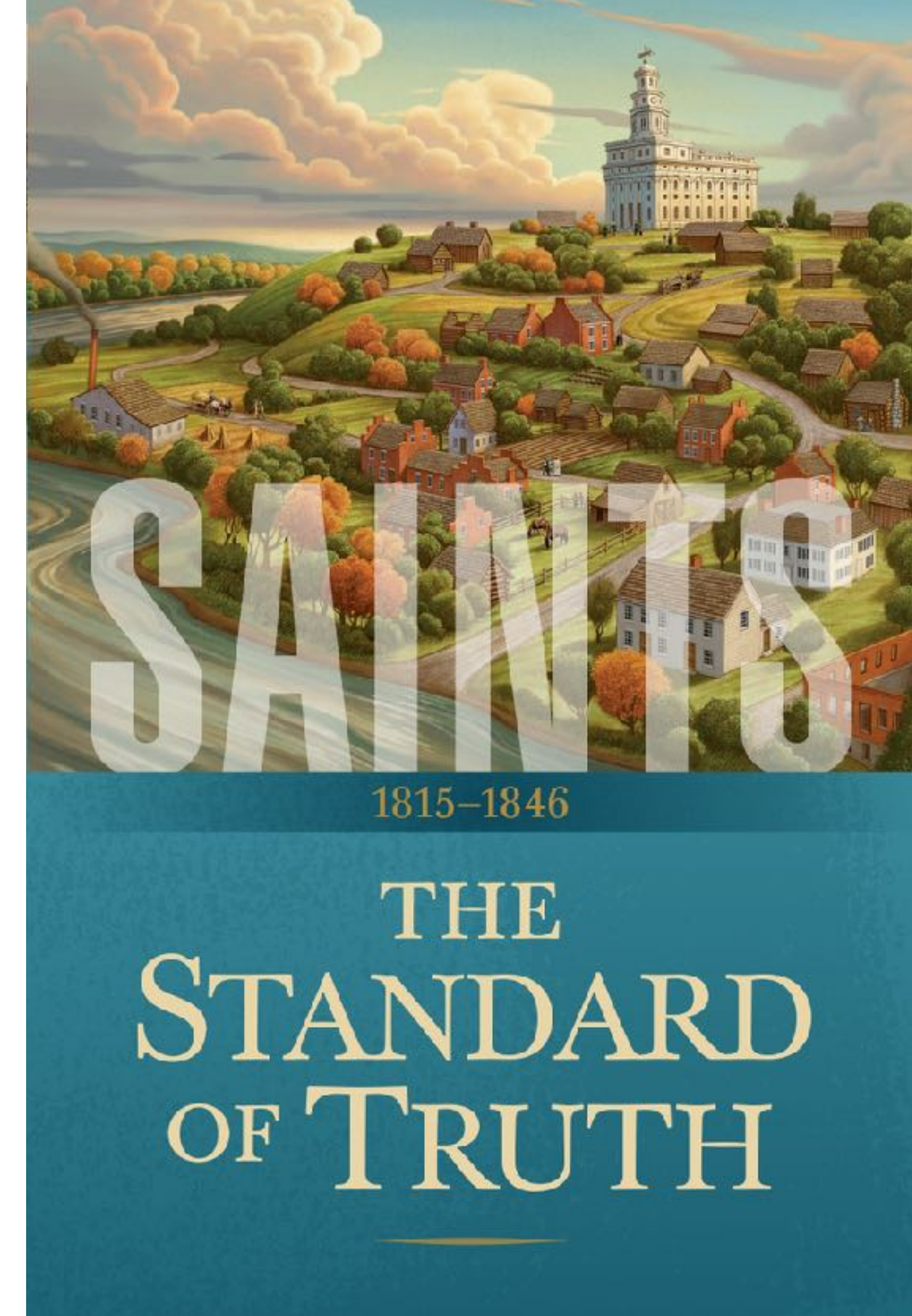


Back in Manchester, a young man named Oliver Cowdery was staying with Joseph's parents. Oliver was a year younger than Joseph, and in the fall of 1828 he had begun teaching school about a mile south of the Smiths' farm.

Teachers often boarded with the families of their students, and when Oliver heard rumors about Joseph and the gold plates, he asked if he could stay with the Smiths. At first he gleaned few details from the family. The stolen manuscript and local gossip had made them wary to the point of silence.

But during the winter of 1828–29, as Oliver taught the Smith children, he earned the trust of his hosts. Around this time, Joseph Sr. had come back from a trip to Harmony with a revelation declaring that the Lord was about to begin a marvelous work. By then Oliver had proven to be a sincere seeker of truth, and Joseph's parents opened up to him about their son's divine calling.

What they said captivated Oliver, and he longed to help with the translation. Like Joseph, Oliver was dissatisfied with



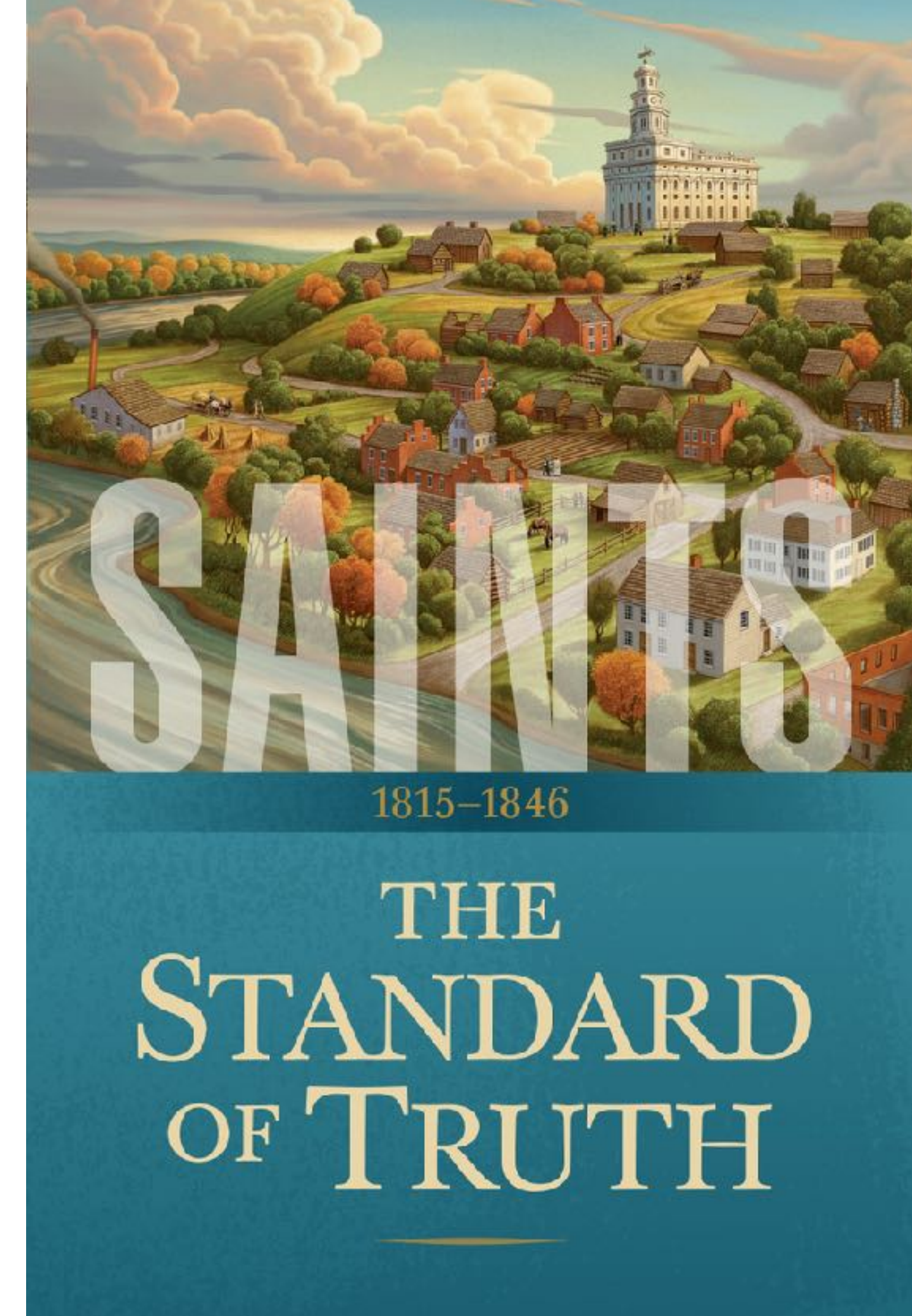
Chapter 6

What they said captivated Oliver, and he longed to help with the translation. Like Joseph, Oliver was dissatisfied with modern churches and believed in a God of miracles who still revealed His will to people. But Joseph and the gold plates were far away, and Oliver did not know how he could help the work if he stayed in Manchester.

One spring day, as rain was falling hard against the Smiths' roof, Oliver told the family he wanted to go to Harmony to help Joseph when the school term was over. Lucy and Joseph Sr. urged him to ask the Lord if his desires were right.

Retiring to his bed, Oliver prayed privately to know if what he had heard about the gold plates was true. The Lord showed him a vision of the gold plates and Joseph's efforts to translate them. A peaceful feeling rested over him, and he knew then that he should volunteer to be Joseph's scribe.

Oliver told no one about his prayer. But as soon as the school term ended, he and Joseph's brother Samuel set out on foot for Harmony, more than a hundred miles away.

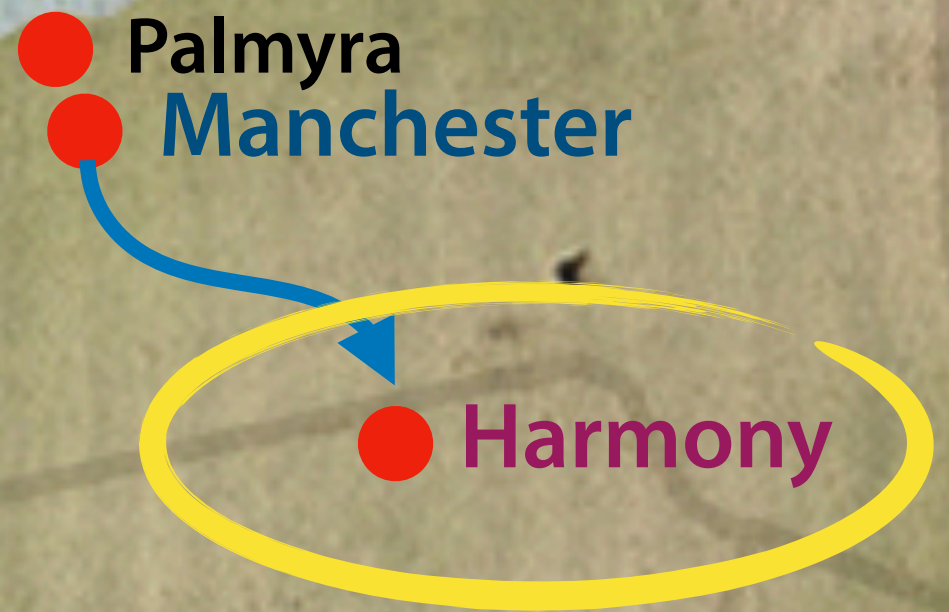


Chapter 6

1828

1829

Oliver Cowdery
arrives in Harmony
Section 6



Kirtland ●
Hiram ●

PENNSYLVANIA

26 And I the Lord command him, my servant Martin Harris, that he shall say no more unto them con-

hast translated a few more pages thou shalt stop for a season, even until I command thee again; then

Laborers for the Lord Gain Salvation

“The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; ... we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory.”

(Prophet Joseph Smith, “History of the Church,” 4:609–10.)

SECTION 6

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27a TG Covenants.
28a Ether 4:7.

Prov. 3:2 (1–2);
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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 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.

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 shall be unfolded unto you, and then shall you be made ^erich. Behold, he that hath ^feternal life is rich.

6 1a Isa. 29:14;
D&C 4:1 (1–7); 18:44.

2a Heb. 4:12;
Rev. 1:16;
D&C 27:1.

b Hel. 3:29 (29–30);
D&C 15:2; 33:1; 85:6;
121:43.

3a Joel 3:13;
D&C 101:64

b 1 Kgs. 3:11 (10–13);
Matt. 19:23 (23–26);
Jacob 2:18.
TG Worldliness.

c TG Education;
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TG Knowledge.
e James 5:20;
Alma 12:1; 62:45;
D&C 18:44.

12a Prov. 23:9; Matt. 7:6;

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.

9 Say nothing but ^arepentance unto this generation; keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

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

11 And if thou wilt ^ainquire, thou shalt know ^bmysteries 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.

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.

14 Verily, verily, I say unto thee,

No Greater Gift than Salvation

(Revelations in Context)

His gift was the gift of revelation, and by it he could “find out mysteries, that [he may] bring many to the knowledge of the truth; yea, convince them of the error of their ways.”

“The Lord has promised to reveal his mysteries to those who serve him in faithfulness. ... There are no mysteries pertaining to the Gospel, only as we, in our weakness, fail to comprehend Gospel truth. ... The ‘simple’ principles of the Gospel, such as baptism, the atonement, are mysteries to those who do not have the guidance of the Spirit of the Lord.”

(President Joseph Fielding Smith, “Church History and Modern Revelation,” 1:43.)

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

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

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

29 And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

30 And if this be the case, behold, I say unto thee Joseph, when thou

hast translated a few more pages thou shalt stop for a season, even until I command thee again; then thou mayest translate again.

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

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

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

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

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

Laborers for the Lord Gain Salvation

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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.

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.

17 I tell thee these things as a witness unto thee—that the words or the work which thou hast been writing are ^atrue.

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

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? What greater ^bwitness can you have than from God?

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 witness?

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.

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.

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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.

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20a D&C 11:26; 84:85.

TG Treasure.

b TG Diligence.

c John 15:12 (12–15).

TG God, Love of.

21a TG Jesus Christ, Divine

Sonship.

b John 1:11.

d TG Darkness, Spiritual.

22a TG Discernment, Spiritual; God, Access to.

23a Gen. 41:16.

TG Contentment; Peace; Peace of God.

b Rom. 2:15 (14–15);

1 Jn. 5:9.

24a D&C 18:2.

b TG God, Omniscience of.

25a Mosiah 8:13.

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b TG Good Works.

c Job 34:11;

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18:4 (4, 17); 33:13;
Moses 7:53.
TG Rock.
35a John 8:11.



“After we had received this revelation [D&C 6], 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).

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

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.

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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 witness?

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.

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.

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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.

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The issue has been debated for centuries among the various Christian denominations, with some scholars saying that he indeed died and was buried at Ephesus, while others believe he still walks the earth. A third school of thought states that even though he was buried at Ephesus, he is not really dead but simply sleeps in the grave until the Second Coming of the Savior.

(See Sidney B. Sperry, Doctrine and Covenants Compendium., pp. 66–67.)

1st *COMMANDMENT* AD 1829

*A Revelation to Joseph & Oliver concerning John the
Beloved Disciple who leaned on his Saviour's breast*

Then, as JS and Cowdery continued the Book of Mormon translation, a “difference of opinion” arose between them regarding a question left unanswered in the New Testament: whether “John the Apostle ... died, or whether he continued” on earth until the second coming of Christ. The source of this disagreement was the final chapter of the Gospel of John, in which Jesus prophesied of the apostle Peter’s death. When Peter asked what would happen to his fellow apostle John, Jesus responded, “If I will that he should tarry till I come, what is that to thee?” Questions about the fate of John were common in JS’s time. For example, Adam Clarke, a noted Bible commentator, wrote, “For nearly eighteen hundred years, the greatest men in the world have been puzzled with this passage [John 21:22].” JS and Cowdery’s discussion of this issue possibly arose when they encountered a passage in the translation of the plates

7th *COMMANDMENT* AD 1829

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[John 21:22].” JS and Cowdery’s discussion of this issue possibly arose when they encountered a passage in the translation of the plates describing the biblical prophet Moses and the Book of Mormon prophet Alma as having been “taken up by the spirit, or buried by the hand of the Lord.”

JS’s history reports that he and Cowdery “mutually agreed to settle it [their question] by the Urim and Thummin, and the following is the word which we received.” As noted, this revelation was said to be “translated from parchment, written and hid up” by John himself, and the text begins in the first person, with John stating, “And the Lord said unto me,” followed by an account in which Jesus declares the respective fates of John and Peter.

1–3, *John the Beloved will live until the Lord comes*; 4–8, *Peter, James, and John hold gospel keys.*

AND the Lord said unto me: ^aJohn, my beloved, 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, that I may live and bring souls unto thee.

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.

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.

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.

7 And I will make thee to minister for him and for thy brother James; and unto you three I will ^agive this power and the ^bkeys of this ministry until I come.

8 Verily I say unto you, ye shall both have according to your desires, for ye both ^ajoy in that which ye have desired.

SECTION 8

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7 1a John 19:26 (26–27); 20:2 (2–9).

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of my scripture of which has been spoken by the ^smanifestation of my Spirit.

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.

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.

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;

7 Behold, there is no other power, save the power of God, that can

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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.

SECTION 9

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. 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.

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

BEHOLD, I say unto you, my son, that because you did not ^atrans-

late 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.



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 2000, p. 138). Certainly John's written prophecy has gone forth among the nations.

1–3, John the Beloved will live until the Lord comes; 4–8, Peter, James, and John hold gospel keys.

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

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cause this gift of Aaron to be with you.

“The keys of the ministry which John says (Sec. 7:7) were given to Peter, James and himself, constituted the authority of Presidency of the Church in their dispensation. (See D.H.C., Vol. 3:387; Matt. 17:1–9; D. & C. 81:1–2.) These keys were given at the transfiguration to these three Apostles, and they in turn gave them to Joseph Smith and Oliver Cowdery in this dispensation. (D. & C. 27:12–13; 128:20.)”

(Joseph Fielding Smith, Church History and Modern Revelation, 1:49.)

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“An impression to the mind is very specific.

“Detailed words can be heard or felt and written as though the instruction were being dictated.

“A communication to the heart is a more general impression. The Lord often begins by giving impressions. Where there is a recognition of their importance and they are obeyed, one gains more capacity to receive more detailed instruction to the mind. An impression to the heart, if followed, is fortified by a more specific instruction to the mind”

(Elder Richard G. Scott, “Helping Others to Be Spiritually Led” [address to CES religious educators, Aug. 11, 1998], 3–4, LDS.org).

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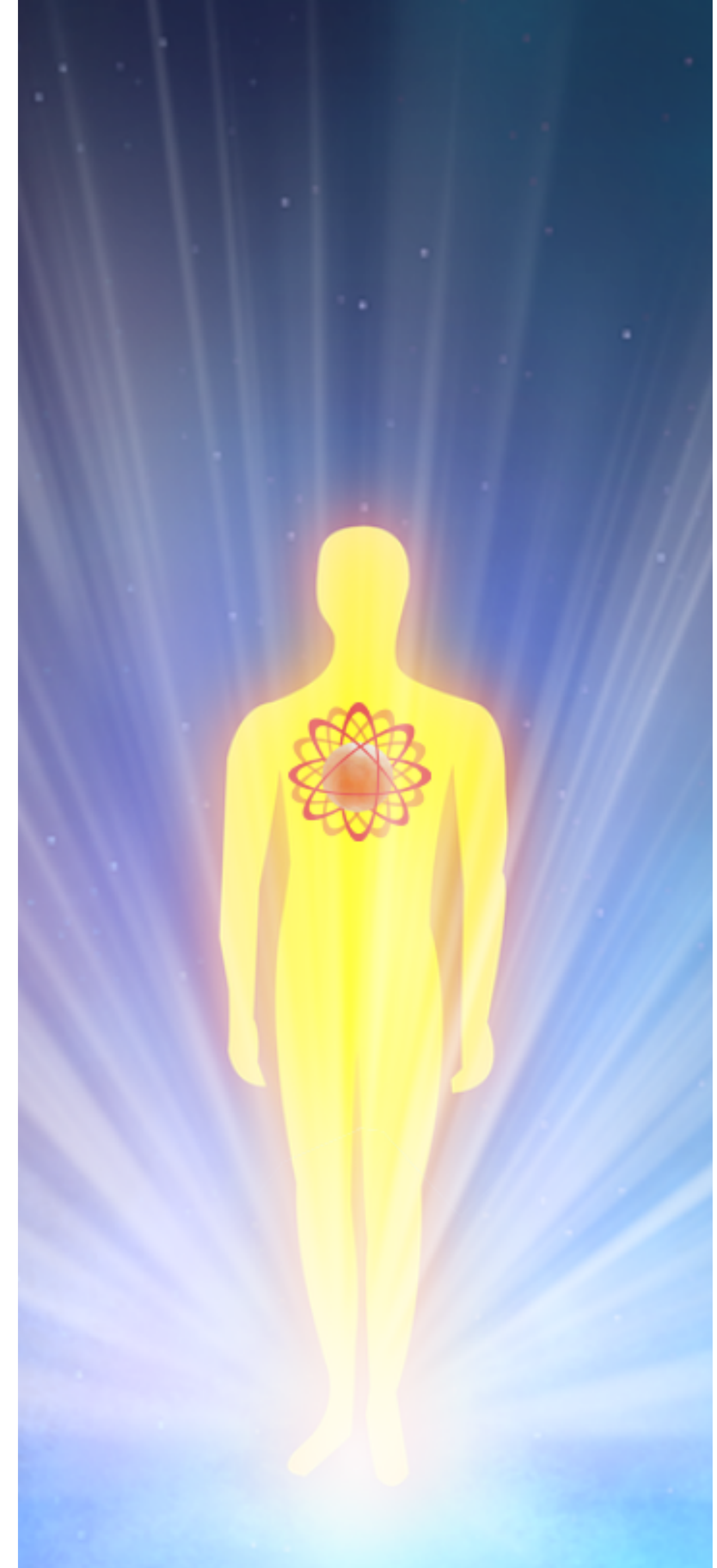
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“A soul cannot be destroyed.

“Every soul born into this world shall receive the resurrection and immortality and shall endure forever. Destruction does not mean, then, annihilation. When the Lord says they shall be destroyed, he means that they shall be banished from his presence, that they shall be cut off from the presence of light and truth, and shall not have the privilege of gaining this exaltation; and that is destruction.”

(President Joseph Fielding Smith, “Doctrines of Salvation,” 2:227–28; see also Alma 12:16; Helaman 14:18.)



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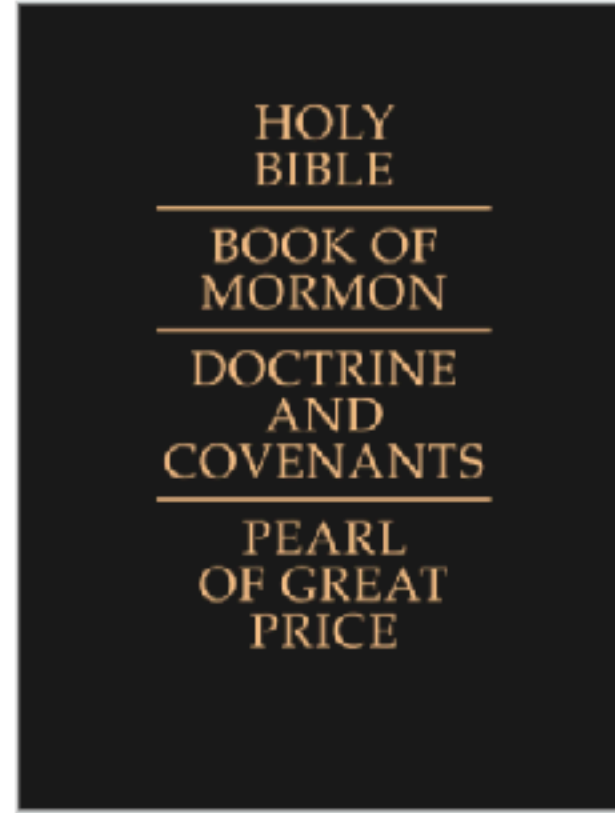
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Library



Jesus Christ



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General Conference



Music



Come, Follow Me



Restoration and Church History



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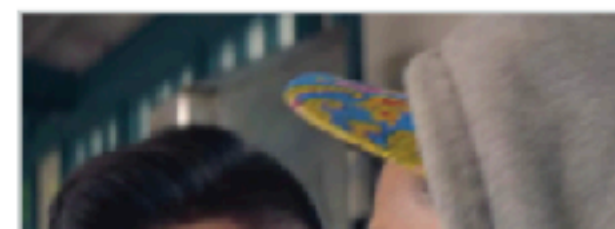
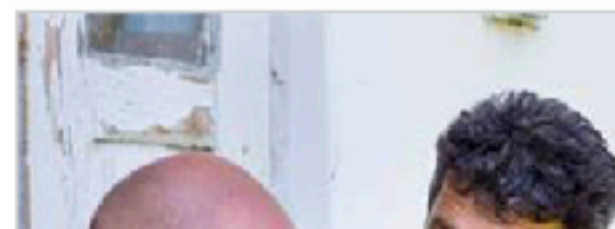
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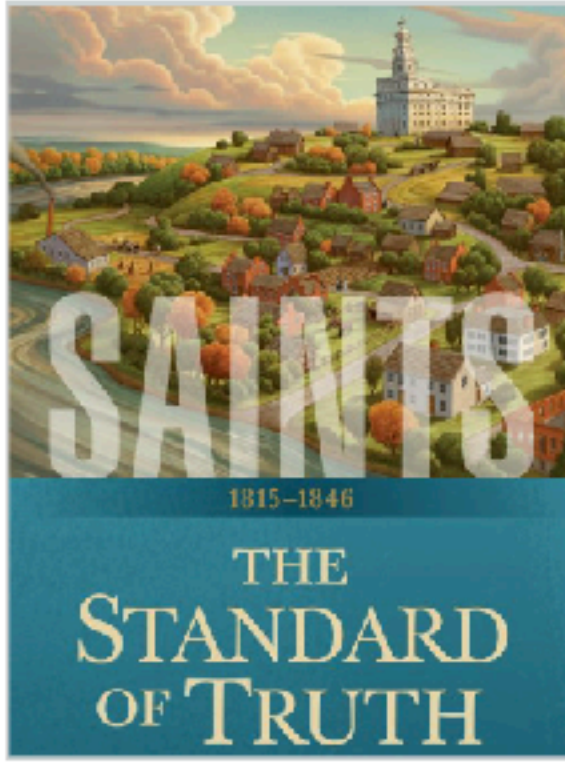


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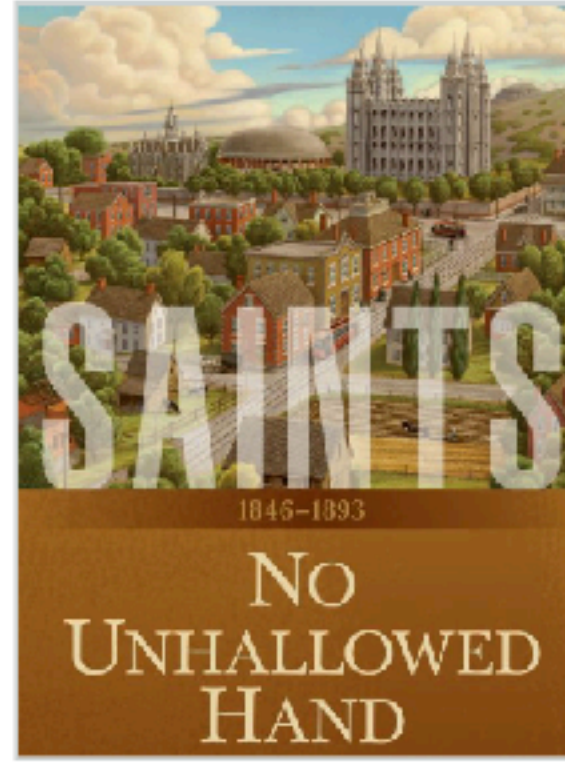




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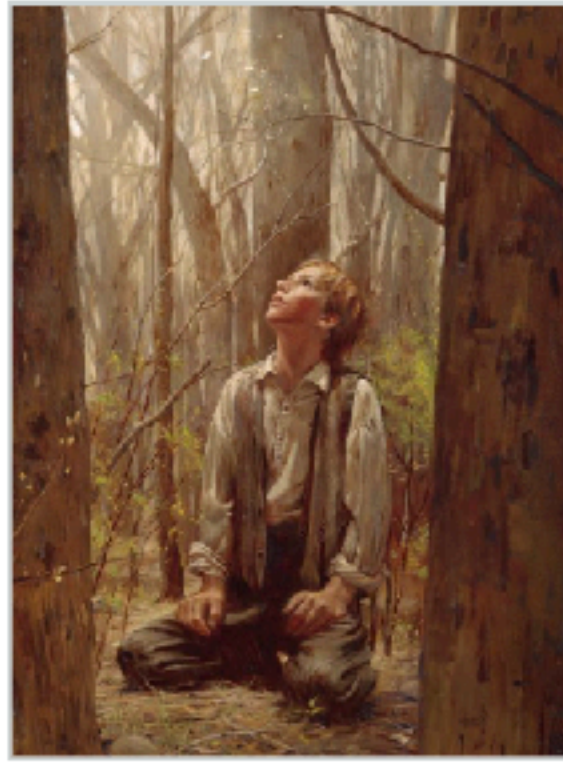
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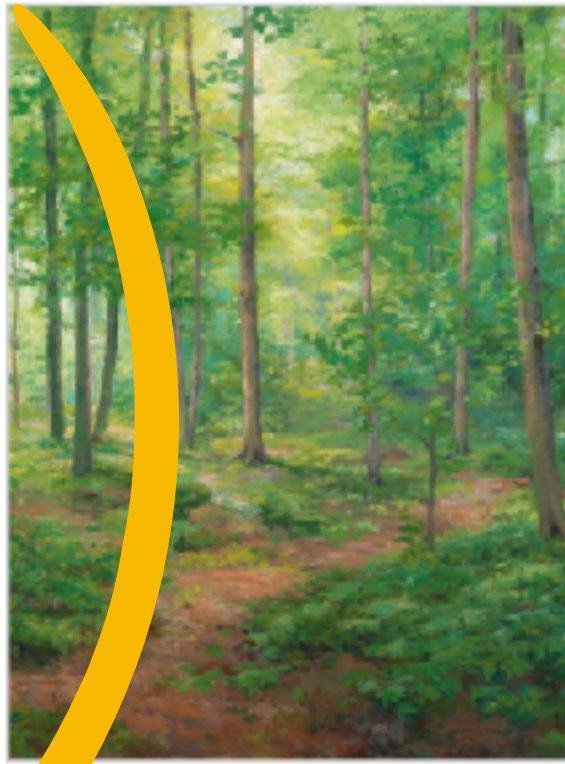
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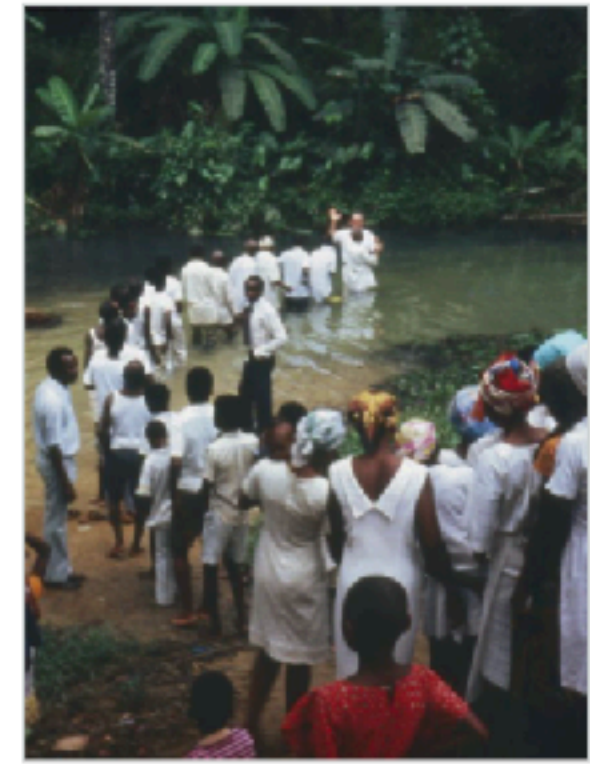
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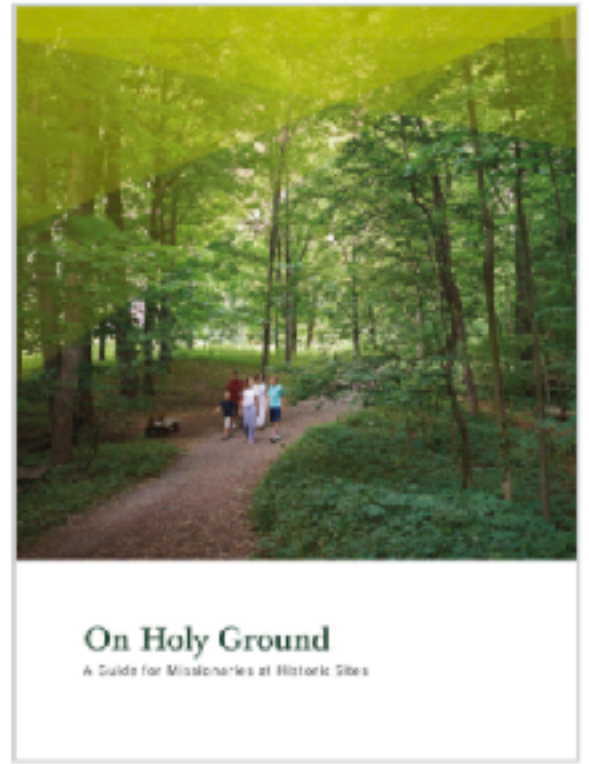
Gospel Topics Essays



Global Histories



Women's History



On Holy Ground
A Guide for Missionaries at Historic Sites

On Holy Ground



Church History Topics

Contents

Adam-ondi-Ahman

Adjustments to Priesthood Organization

Amanda Barnes Smith

American Civil War

American Indians

American Legal and Political Institutions

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Antipolygamy Legislation

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Church History Topics

[Adam-ondi-Ahman](#)

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[Bishop](#)



(Church History Topics: “Divining Rods”)

Joseph Smith and his contemporaries lived in a culture steeped in biblical ideas, terminology, and practices. Biblical accounts, such as the story of Moses and his brother Aaron, described the use of physical objects such as rods to manifest God’s will (see Exodus 7:9–12 and Numbers 17:8). Many Christians in Joseph Smith’s day similarly regarded divining rods as instruments for revelation. They believed these rods could help them find underground water or minerals.

Early versions of the revelation in Doctrine and Covenants 8 state that Oliver Cowdery had “the gift of working with the sprout” or the “rod of nature,” indicating that he used a divining rod at some point. The Lord acknowledged Cowdery’s gift, declaring that “there is no other power save God that can cause this



believed these rods could help them find underground water or minerals.

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...The revelation does not clarify how Cowdery employed his rod. It does indicate this was only one of several gifts available to Cowdery.

2 Nephi 3:17-18

● prophecy of Joseph from JST Genesis 50:34-35

● Aaron

● Lehi

● Joseph Smith

● Oliver Cowdery

● Book of Mormon

● Oliver Cowdery as a Witness?

assurance of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will ^apreserve thy seed forever.

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will ^awrite unto him my law, by the finger of mine own hand; and I will make a ^bspokesman for him.

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

19 And the words which he shall write shall be the words which are expedient in my wisdom should go

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“As I think about faith, this principle of power, I am obliged to believe that it is an intelligent force. Of what kind, I do not know. But it is superior to and overrules all other forces of which we know. ...

“[We] have had this great power given unto us, this power of faith. What are we doing about it? Can you, can we, do the mighty things that the Savior did? Yes. They have been done by the members of the Church who had the faith and the righteousness so to do. Think of what is within your power if you but live the Gospel, if you but live so that you may invoke the power which is within you.”

(President J. Reuben Clark Jr. in Conference Report, Apr. 1960, p. 21.)



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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.

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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;

7 Behold, there is no other power, save the power of God, that can

cause this gift of Aaron to be with you.

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.

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2a An allusion to additional translation

Stewardship.
4a D&C 18:2; 24:1.

Revelation.
f D&C 8:2 (2-3).

“It is possible that some of them might have been translated had the people received the Book of Mormon with full purpose of heart and had been faithful to its teachings. This was the promise the Lord made through Mormon. He said he would try the faith of the people and if they were willing to accept the lesser things (i.e., the Book of Mormon) then he would make known to them the greater things. That we have failed in this is very apparent, we have not accepted the revelations in the Book of Mormon, neither in the Doctrine and Covenants, with that faith and willingness to know the will of the Lord which would entitle us to receive this greater information. Oliver Cowdery was a party to this failure by turning away from the Church for a number of years when it needed his service. He therefore lost his privilege to translate through his own disobedience, and the people have lost the privilege of receiving the ‘greater things’ spoken of by the Lord to Mormon (III Nephi 26:8–11) until the day shall come when they are willing to be obedient in all things and will exercise faith such as was had by the brother of Jared. It should be remembered that such faith has rarely been seen on the earth. It appears, therefore, that we must wait until the reign of unrighteousness is at an end before the Lord will give to the people these writings, containing ‘a revelation from God, from the beginning of the world to the ending thereof.’ (II Nephi 27:7.)”

(President Joseph Fielding Smith, “Church History and Modern Revelation, “1:52–53.)

This 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.”

(Elder Dallin H. Oaks, Ensign, March 1997 “Teaching and Learning by the Spirit”)

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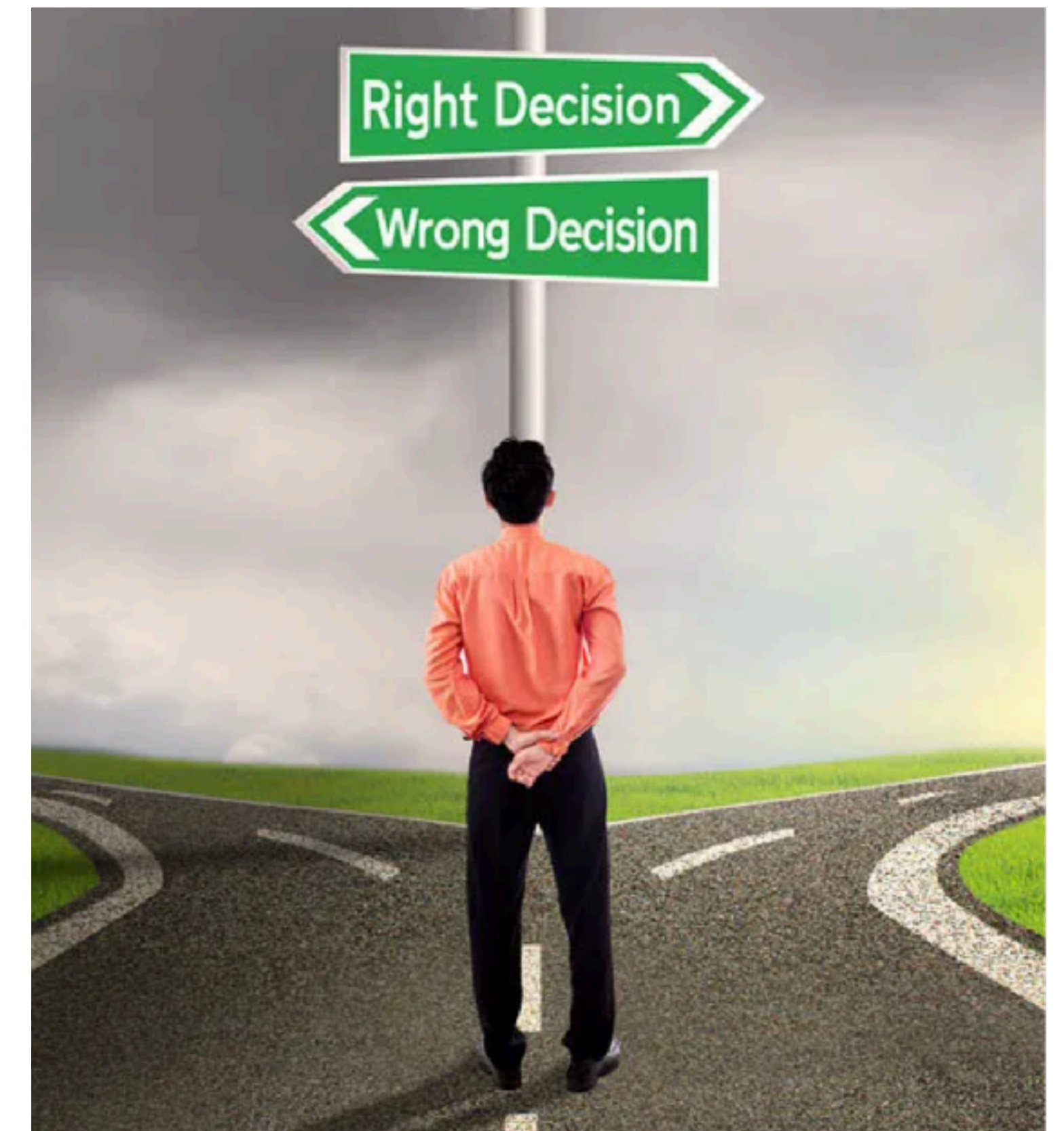
4a Stewardship. D&C 18:2; 24:1.

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“The feeling of peace is the most common confirming witness that I personally experience. When I have been very concerned about an important matter, struggling to resolve it without success, I continued those efforts in faith. Later, an all-pervading peace has come, settling my concerns, as He has promised...”



“...What do you do when you have prepared carefully, have prayed fervently, waited a reasonable time for a response, and still do not feel an answer? You may want to express thanks when that occurs, for it is an evidence of His trust. When you are living worthily and your choice is consistent with the Savior’s teachings and you need to act, proceed with trust. As you are sensitive to the promptings of the Spirit, one of two things will certainly occur at the appropriate time: either the stupor of thought will come, indicating an improper choice, or the peace or the burning in the bosom will be felt, confirming that your choice was correct. When you are living righteously and are acting with trust, God will not let you proceed too far without a warning impression if you have made the wrong decision”



(Elder Richard G. Scott, “Using the Supernal Gift of Prayer,” Ensign or Liahona, May 2007, 10).

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Old Testament

Genesis	Exodus	Leviticus
Numbers	Deut.	Joshua
Judges	Ruth	1 Samuel
2 Samuel	1 Kings	2 Kings
1 Chronicles	2 Chronicles	Ezra
Nehemiah	Esther	Job
Psalms	Proverbs	Ecclesiastes
Song of Sol.	Isaiah	Jeremiah
Lamentations	Ezekiel	Daniel
Hosea	Joel	Amos
Obadiah	Jonah	Micah
Nahum	Habakkuk	Zephaniah
Haggai	Zechariah	Malachi

New Testament



LDS SCRIPTURE CITATION INDEX

Version 3.5.0

By Stephen W. Liddle and Richard C. Galbraith

Nuevo: Ahora disponible en español: véase <https://escrituras.byu.edu>.

Overview

Welcome to the Scripture Citation Index. This index, found on the right side of your browser window, links from scriptures to the general conference talks, *Journal of Discourses* speeches, and writings in *Teachings of the Prophet Joseph Smith* that cite those scriptures. So, for example, suppose you want to know who has cited 1 Ne. 3:7 in general conference; tap on the First Nephi button followed by the 1 Ne. 3 button; there you'll find the answer. Who has quoted Matt. 5:48? Use the New Testament index to find out.

The panel on the left side of your browser lets you read the scriptures, including the King James Version and Joseph Smith Translation of the Bible, the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. This is not the official version of the standard works. Go to ChurchOfJesusChrist.org/study/scriptures for the official publication of The Church of Jesus Christ of Latter-day Saints. Among the differences between this version and the Church's official version are that we do not include their footnotes, chapter summaries, and study helps such as the Bible Dictionary and Topical Guide.

Old Testament

[20641]

Genesis [2997]	Exodus [1806]	Lev. [209]	Num. [422]	Deut. [753]
Joshua [276]	Judges [84]	Ruth [29]	1 Sam. [483]	2 Sam. [164]
1 Kings [418]	2 Kings [256]	1 Chron. [92]	2 Chron. [124]	Ezra [37]
Neh. [70]	Esther [43]	Job [667]	Psalms [2059]	Prov. [703]
Eccl. [206]	Song. [13]	Isaiah [4285]	Jer. [884]	Lam. [20]
Ezekiel [485]	Daniel [1329]	Hosea [74]	Joel [164]	Amos [203]
Obadiah [146]	Jonah [57]	Micah [221]	Nahum [9]	Hab. [21]
Zeph. [23]	Haggai [14]	Zech. [205]	Malachi [590]	

New Testament

[43240]

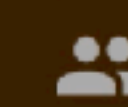
Matt. [10001]	Mark [1457]	Luke [4235]	John [6945]	Acts [2850]
Romans [1537]	1 Cor. [2622]	2 Cor. [681]	Gal. [739]	Eph. [1482]



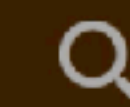
Citation Index



Library



Speakers



Search



Matthew 14:22-33, Mark 6:45-52, John 6:15-21

2 Timothy 1:7
For God hath not given us the spirit of fear;
but of power, and of love, and of a sound
mind.

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