

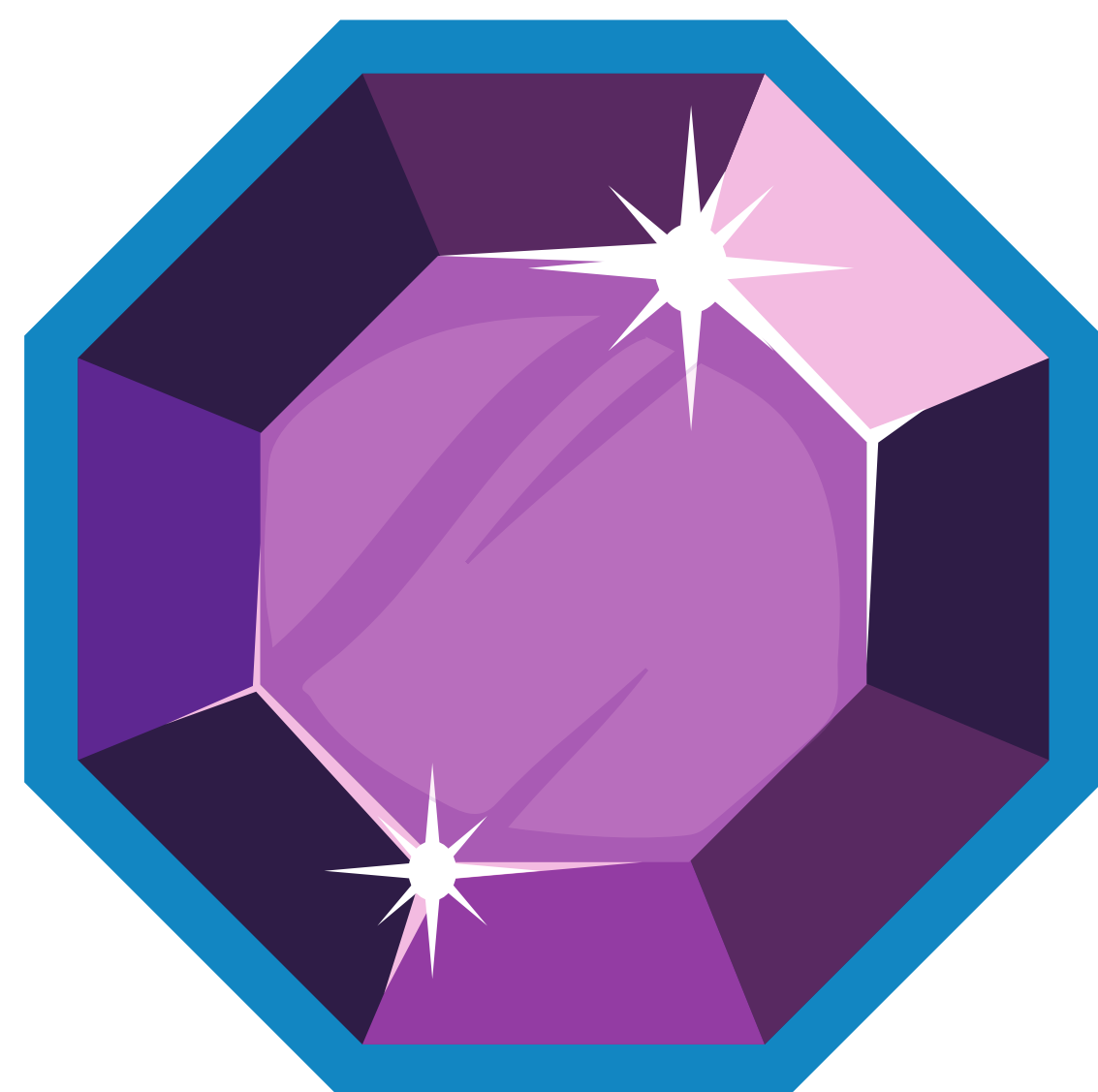
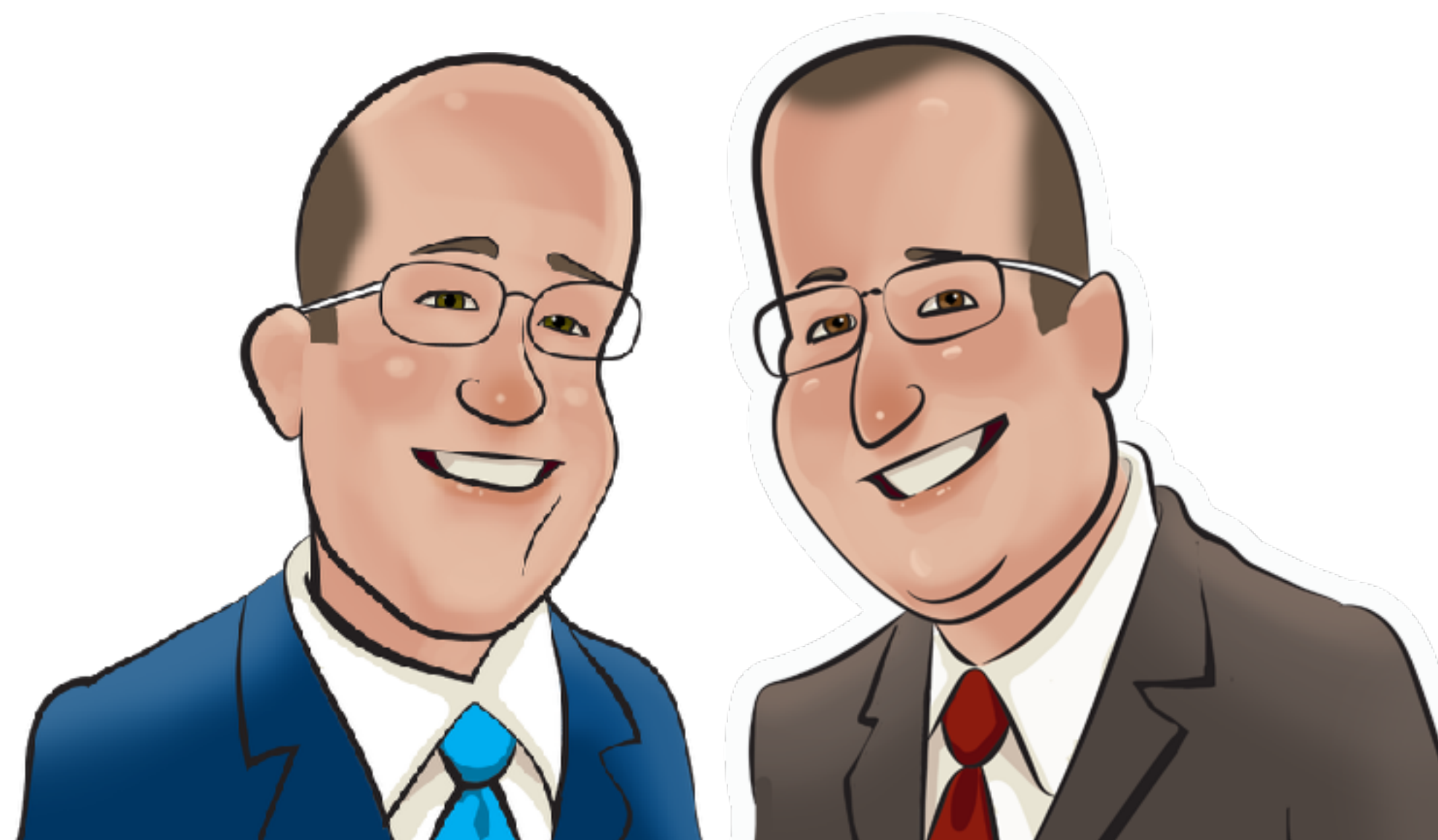


Come Follow Me 2021

D&C 23-26



S02E11



Scripture GEMS

1830

Mar Apr May June

1831

The Church is restored on April 6, 1830

Joseph & Oliver are sustained as First Elder & Second Elder, respectively

The Church learns by revelation that you must be baptized by the proper authority (D&C 22)

Sec. 2, 19, 22, 23

Sec. 14, 15, 16, 17, 18, 20, 21

Sec. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 24, 25, 26

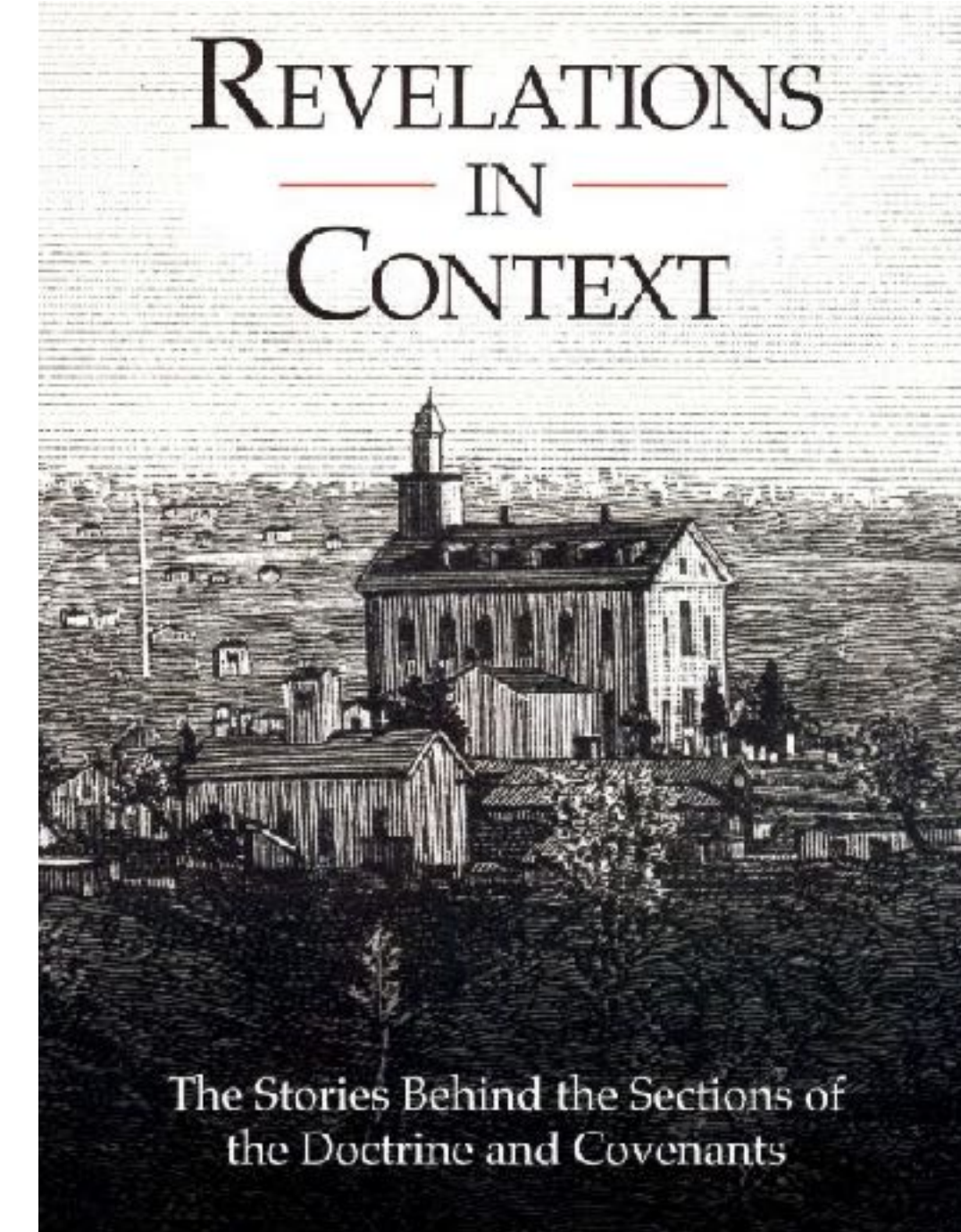
NEW YORK

Palmyra
Manchester
Fayette

Harmony

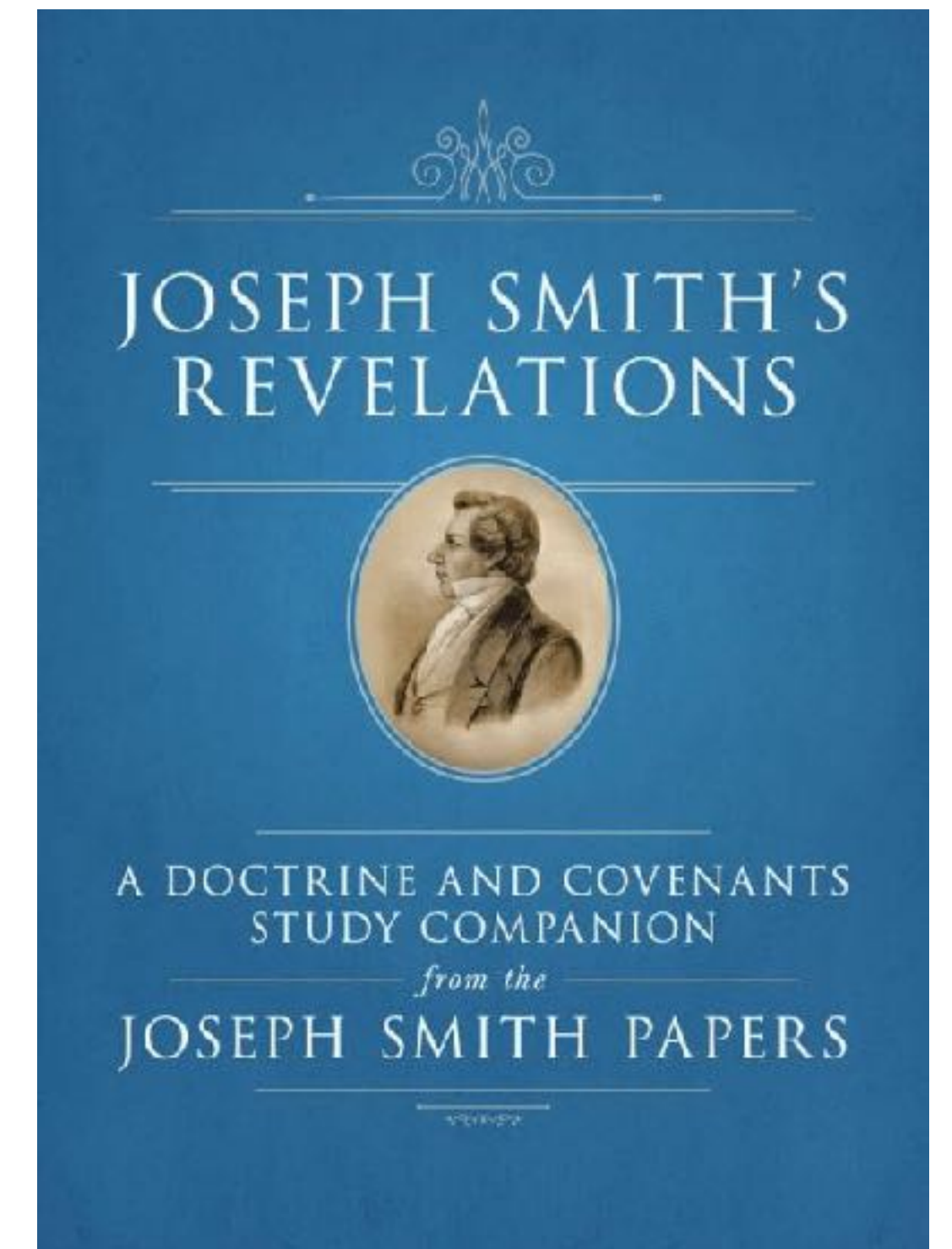
PENNSYLVANIA

On April 6, 1830, at Fayette, New York, Joseph Smith formally organized what was then called the Church of Christ. Shortly afterward, he was approached by Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith Sr., and Joseph Knight Sr., each “being anxious to know of the Lord what might be their respective duties, in relation to this work.” Joseph provided each of them with a brief, personal revelation. Similar in content, length, and wording, the revelations appear to have been dictated one after the other. Acting as scribe, John Whitmer recorded each as a separate revelation, but when the revelations were published in the 1835 edition of the Doctrine and Covenants, they were combined into one section, which is now known as Doctrine and Covenants 23.



**Joseph Smith's
Support at Home**

JS's history and other sources suggest that the revelations date between the 6 April organization and an 11 April meeting, both of which took place in Fayette Township, New York.



manifestations of my blessings upon his works.

9 For, behold, I will ^able^ss all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the ^bCom^forter, which ^cmanifesteth that Jesus was ^dcrucified by ^esinful men for the sins of the ^fworld, yea, for the remission of sins unto the ^gcontrite heart.

10 Wherefore it behooveth me

that he should be ^aordained by you, Oliver Cowdery mine apostle;

11 This being an ordinance unto you, that you are an elder under his hand, he being the ^afirst unto you, that you might be an elder unto this church of Christ, bearing my name—

12 And the first ^apreacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the ^bJews also. Amen.

SECTION 22

Revelation given through Joseph Smith the Prophet, at Manchester, New York, April 16, 1830. This revelation was given to the Church in consequence of some who had previously been baptized desiring to unite with the Church without rebaptism.

1, Baptism is a new and everlasting covenant; 2–4, Authoritative baptism is required.

BEHOLD, I say unto you that all ^aold covenants have I caused to be done away in this thing; and this is a ^bnew and an everlasting ^ccovenant, even that which was from the beginning.

2 Wherefore, although a man should be baptized an hundred

times it availeth him nothing, for you cannot enter in at the strait gate by the ^alaw of Moses, neither by your ^bdead works.

3 For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old.

4 Wherefore, enter ye in at the ^agate, as I have commanded, and ^bseek not to counsel your God. Amen.

SECTION 23

A series of five revelations given through Joseph Smith the Prophet, at Manchester, New York, April 1830, to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith Sr., and Joseph Knight Sr. As the result

9a 1 Ne. 13:37;
Jacob 5:75 (70–76).

b TG Holy Ghost,
Comforter.

11a D&C 20:2 (2, 5).

12a TG Missionary Work;
Mission of Latter-day
Saints.

2a Gal. 2:16.

TG Law of Moses.
b Moro. 8:23 (23–26).

4a Matt. 7:13 (13–14);

of earnest desire on the part of the five persons named to know of their respective duties, the Prophet inquired of the Lord and received a revelation for each person.

1–7, These early disciples are called to preach, exhort, and strengthen the Church.

BEHOLD, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of ^apride, lest thou shouldst enter into ^btemptation.

2 Make known thy calling unto the church, and also before the ^aworld, and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

3 Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue ^aloosed; and thy calling is to exhortation, and to ^bstrengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family. Amen.

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7 And, behold, it is your duty to unite with the true ^achurch, and give your language to exhortation continually, that you may receive the reward of the ^blaborer. Amen.

SECTION 24

Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, July 1830. Though less than four months had elapsed since the Church was organized, persecution had become intense, and the leaders had to seek safety in partial seclusion. The following three revelations were given at this time to strengthen, encourage, and instruct them.

1–9, Joseph Smith is called to translate, preach, and expound scriptures; 10–12, Oliver Cowdery is called to preach the gospel; 13–19, The law is revealed relative to miracles, cursings, casting off the dust of one's feet, and going without purse or scrip.

BEHOLD, thou wast called and chosen to ^awrite the Book of Mormon, and to my ministry; and I have ^blifted thee up out of thine afflictions, and have counseled thee, that thou hast been delivered from all thine enemies, and thou hast been ^cdelivered

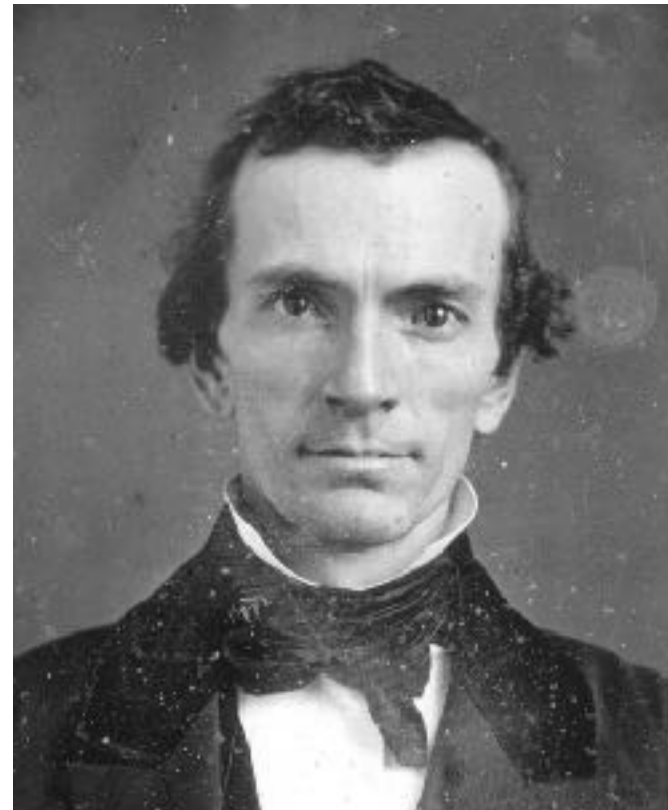
23 1a TG Pride

6a Matt 10:38

b TG Industry

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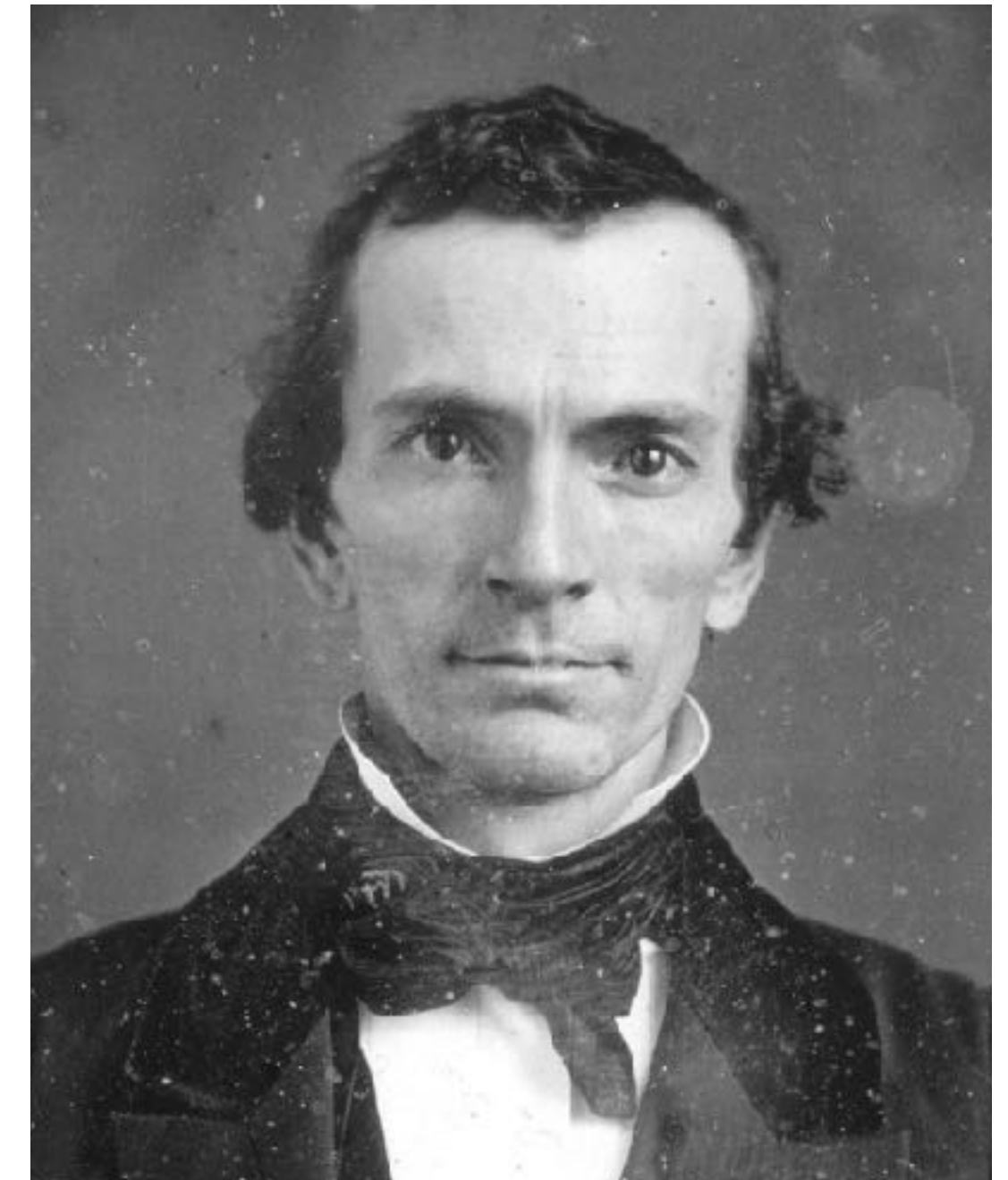
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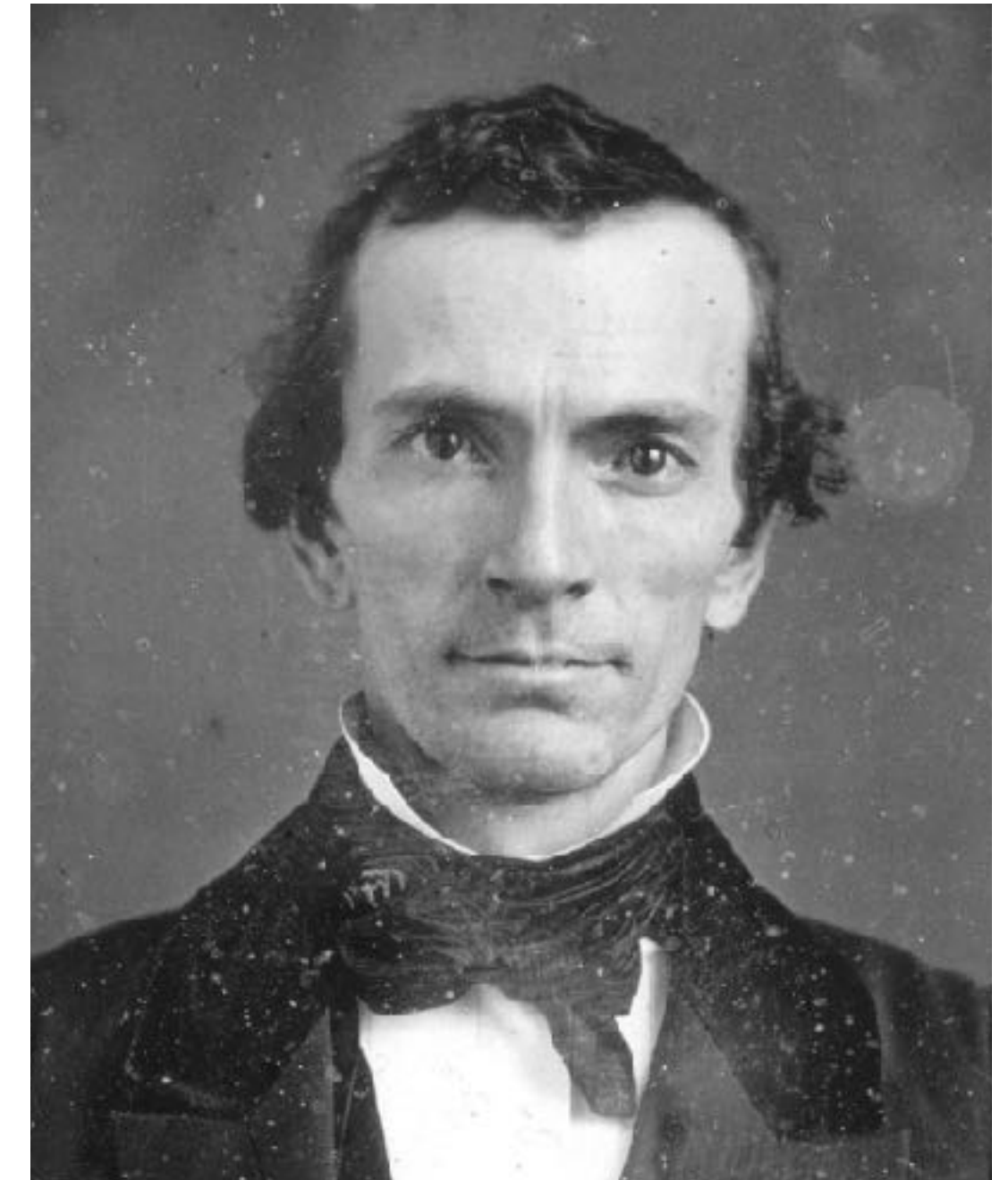
“Oliver had great intellect and enjoyed marvelous spiritual blessings. However, over time he forgot the Lord’s warning, and pride entered into his heart. Brigham Young later said of this pride: ‘I have seen men who belonged to this kingdom, and who really thought that if they were not associated with it, it could not progress. One man especially, whom I now think of, ... was peculiarly gifted in self-reliance and general ability. He said as much to the Prophet Joseph a number of times as to say that if he left this kingdom, it could not progress any further. I speak of Oliver Cowdery. He forsook it, and it still rolled on, and still triumphed over every opposing foe, and bore off safely all those who clung to it’ [in Journal of Discourses, 11:252]”

(President James E. Faust, “The Prophetic Voice,” Apr 1996 GC, Ensign, May 1996, 5–6).



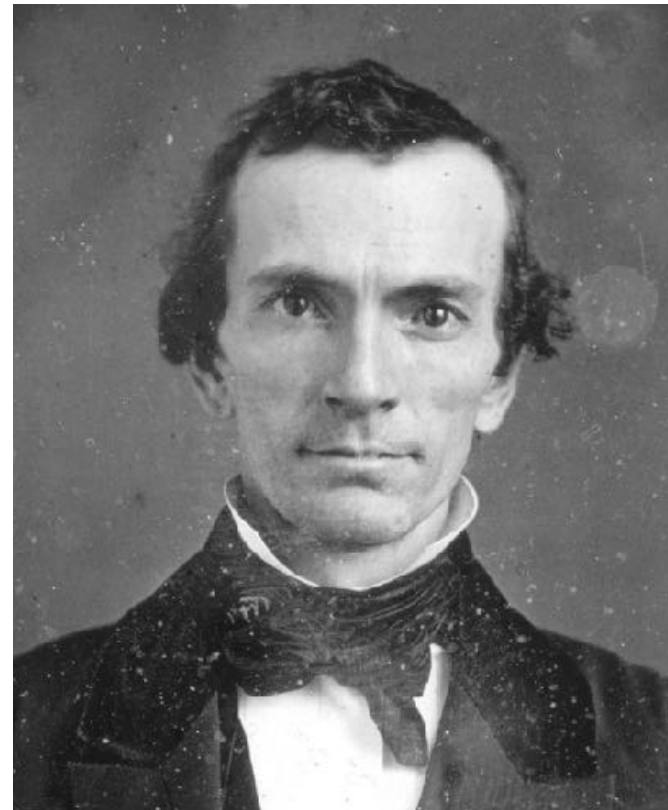
In 1838, Church leaders in Missouri charged Oliver Cowdery with “persecuting Church leaders with vexatious lawsuits, seeking to destroy the character of Joseph Smith, not abiding ecclesiastical authority in temporal affairs, selling lands in Jackson County [which was against counsel given by the Lord], and leaving his calling as Assistant President of the Church and turning to the practice of law. Oliver refused to appear before the council, but he answered by letter. He denied the Church’s right to dictate how he should conduct his life and asked that his fellowship with the Church be ended”

(Church History in the Fulness of Times Student Manual, 2nd ed. [Church Educational System manual, 2003], 186–87).



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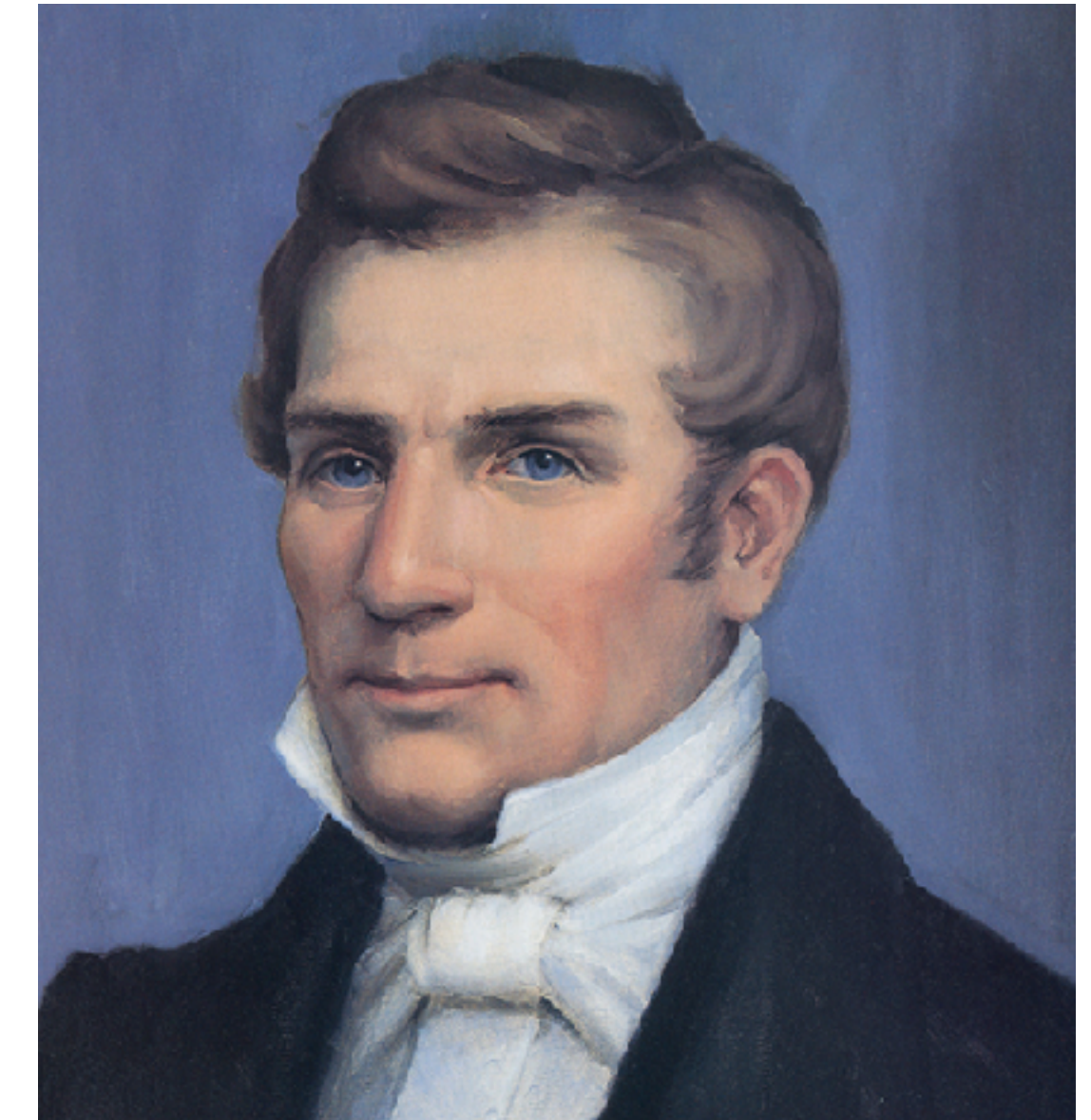


of the Quorum of the Twelve Apostles, who is a second great-grandson of Hyrum Smith (through his mother), explained how Hyrum strengthened the Church and sustained his brother the Prophet:

“Throughout Hyrum’s life, the forces of evil combined against him in an attempt to defeat him or at least to prompt him to stray off course.

“After his older brother Alvin’s death in 1823, Hyrum bore significant responsibility in the Smith family. At the same time, he assisted and served his brother, Joseph the Prophet, throughout the long and arduous process of the Restoration. Ultimately, he joined Joseph and other martyrs of past gospel dispensations. His blood was shed as his final testimony to the world.

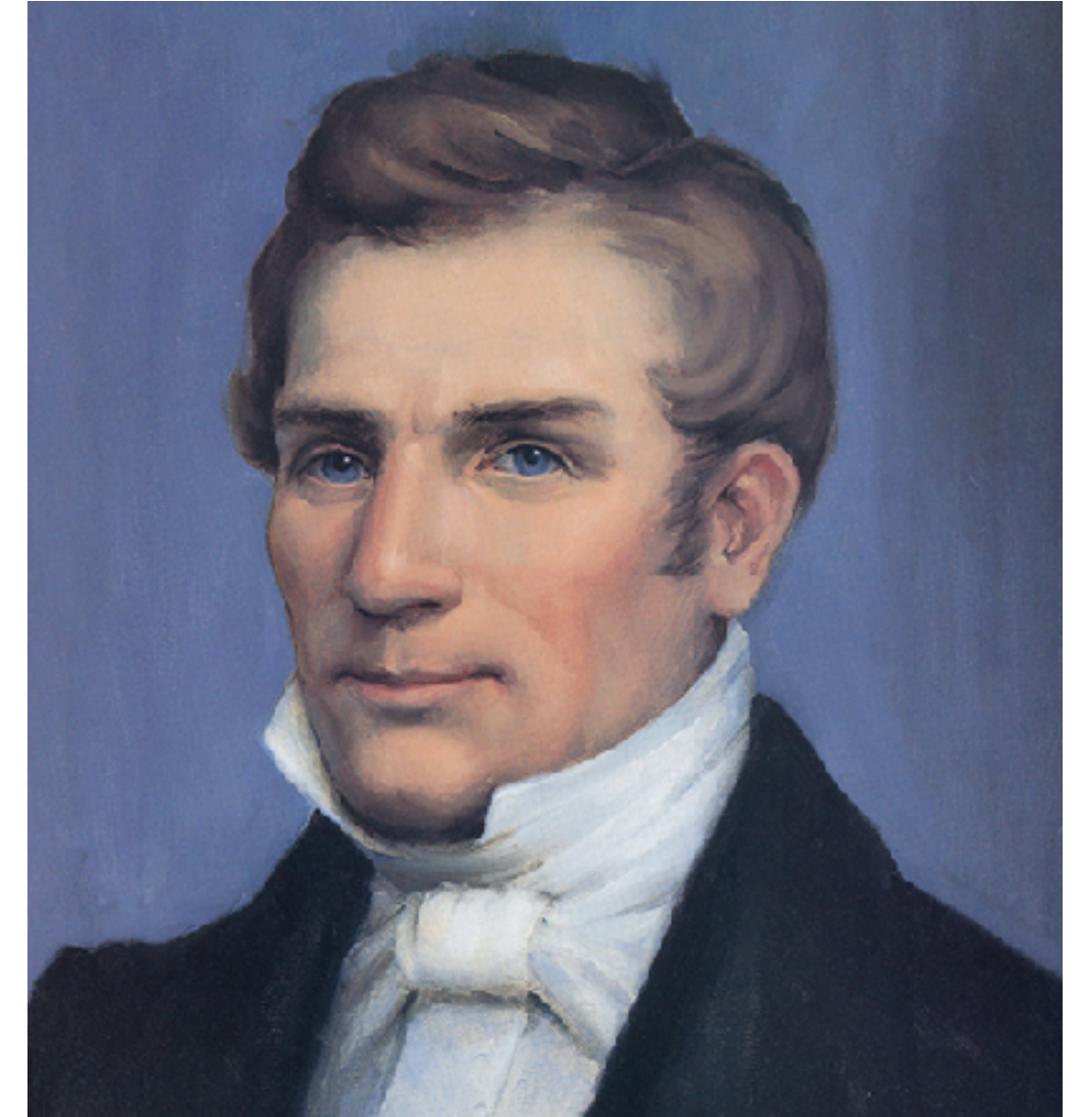
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“Through it all, Hyrum stood firm. He knew the course his life would take, and he consciously chose to follow it. To Joseph, Hyrum became companion, protector, provider, confidant, and eventually joined him as a martyr. Unjust persecution engulfed them throughout their lives. Although he was older, Hyrum recognized his brother’s divine mantle. While he gave Joseph strong counsel on occasion, Hyrum always deferred to his younger brother.

“Speaking to his brother, Joseph once said, ‘Brother Hyrum, what a faithful heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together’ [in History of the Church, 5:107–8]. ...

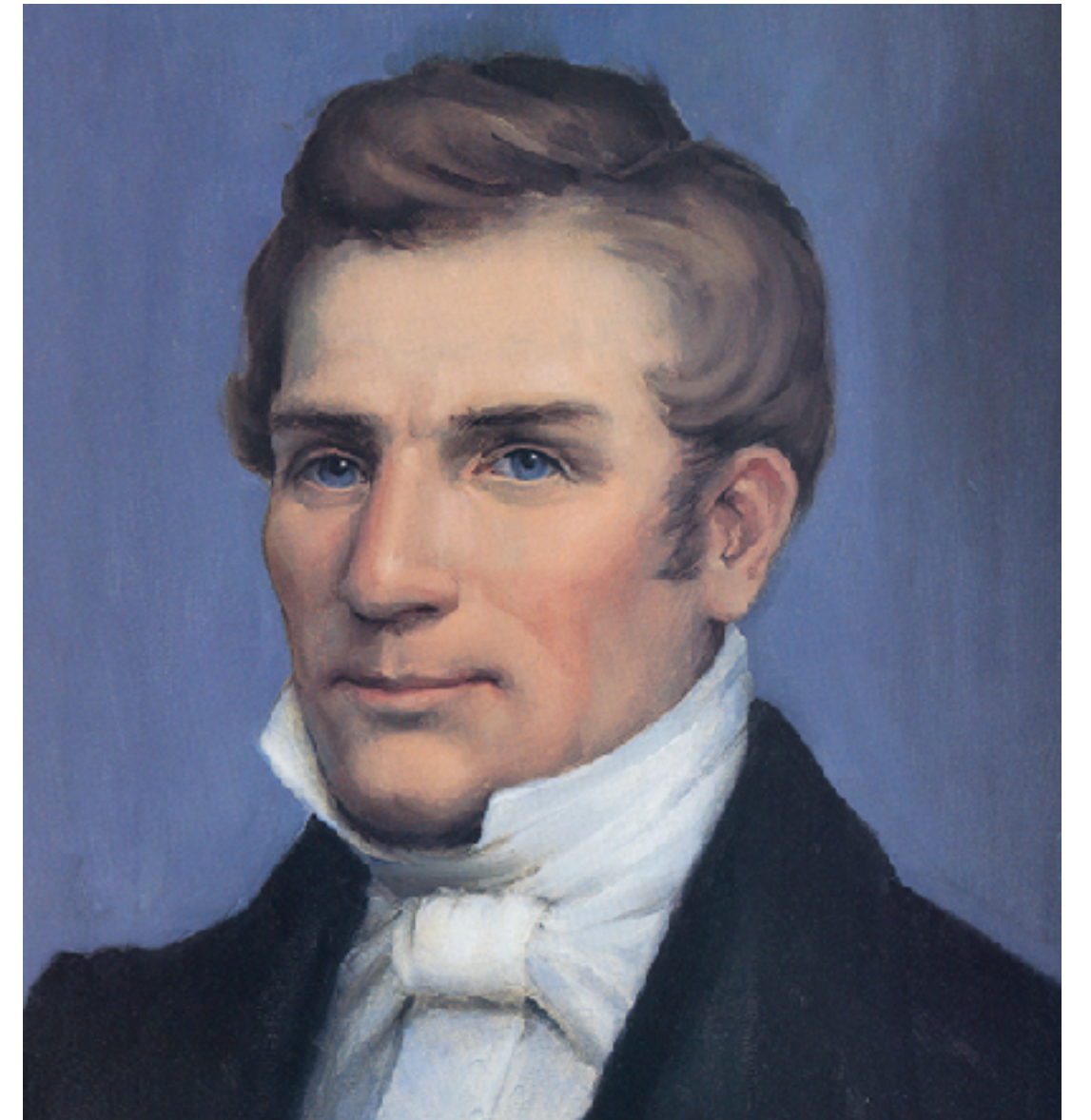


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“Hyrum gave unfailing service to the Church”

(Elder M. Russell Ballard, “Hyrum Smith: ‘Firm as the Pillars of Heaven,’” Oct 1995 GC, Ensign, Nov. 1995, 6–7).



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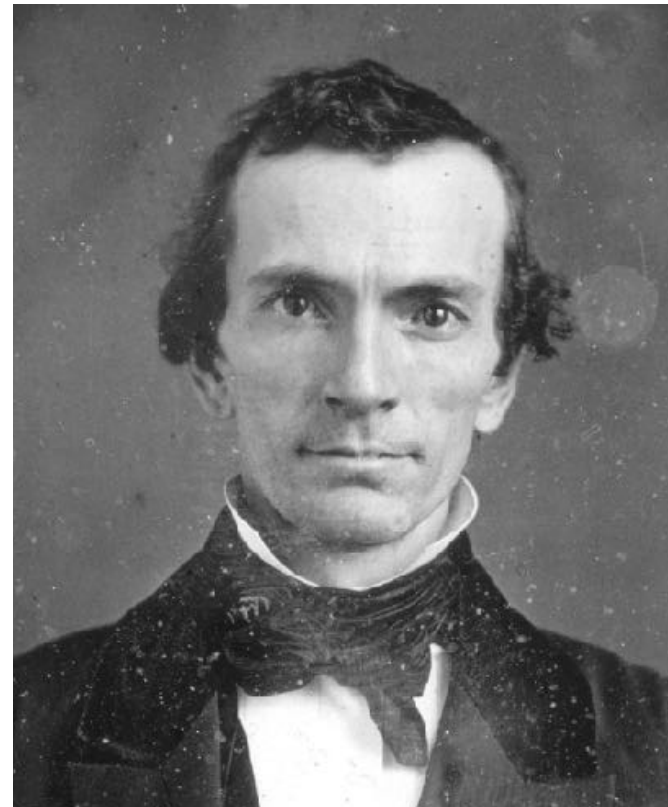
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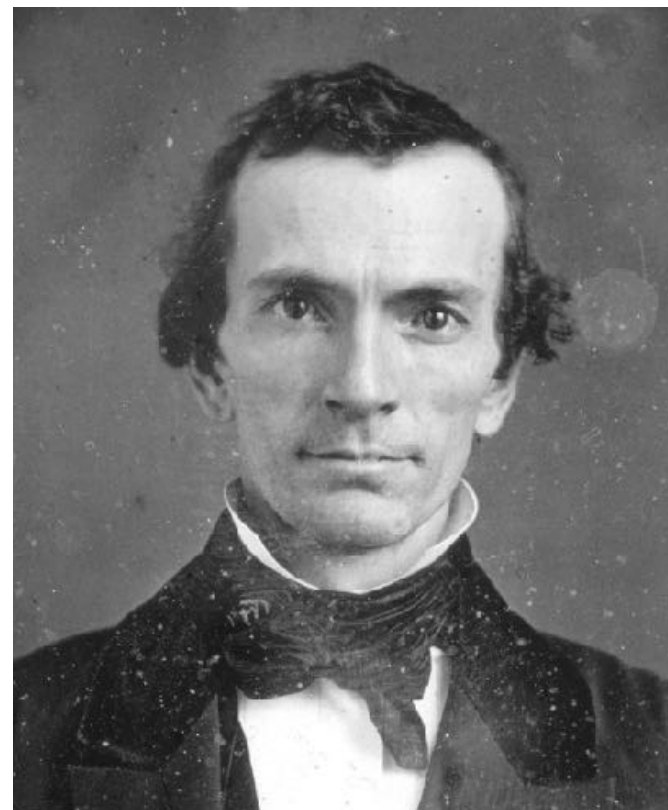
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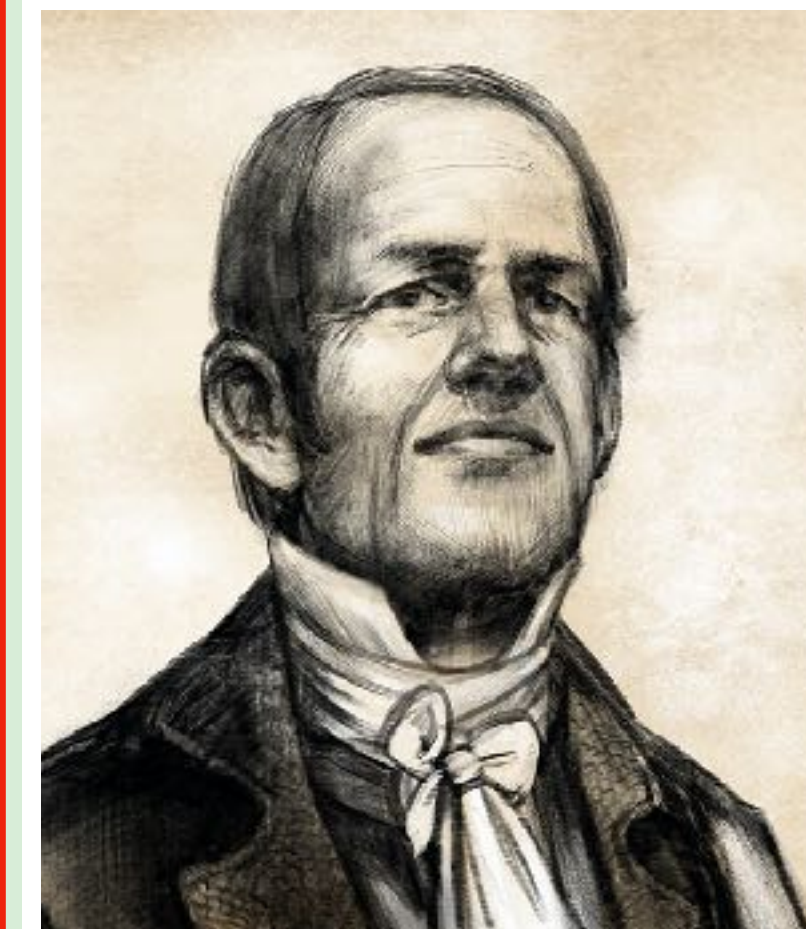
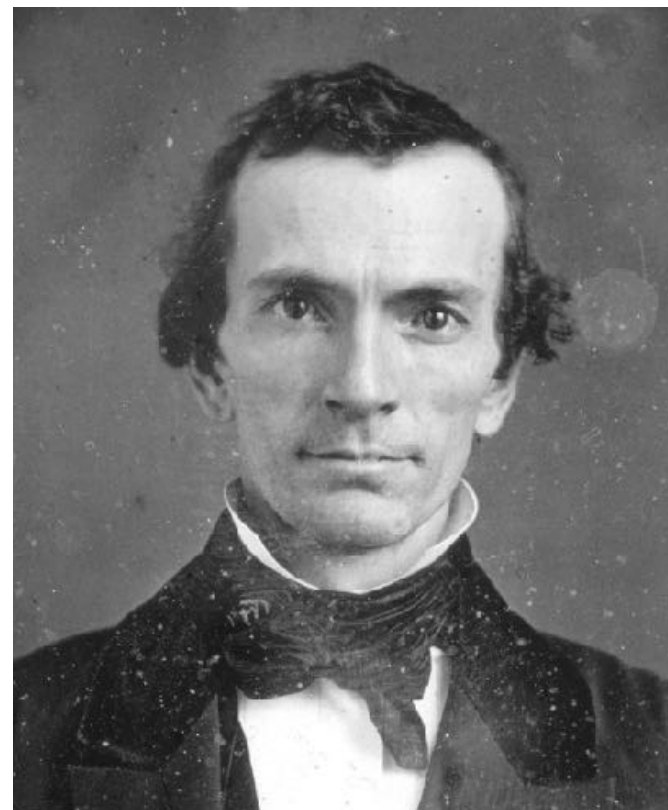
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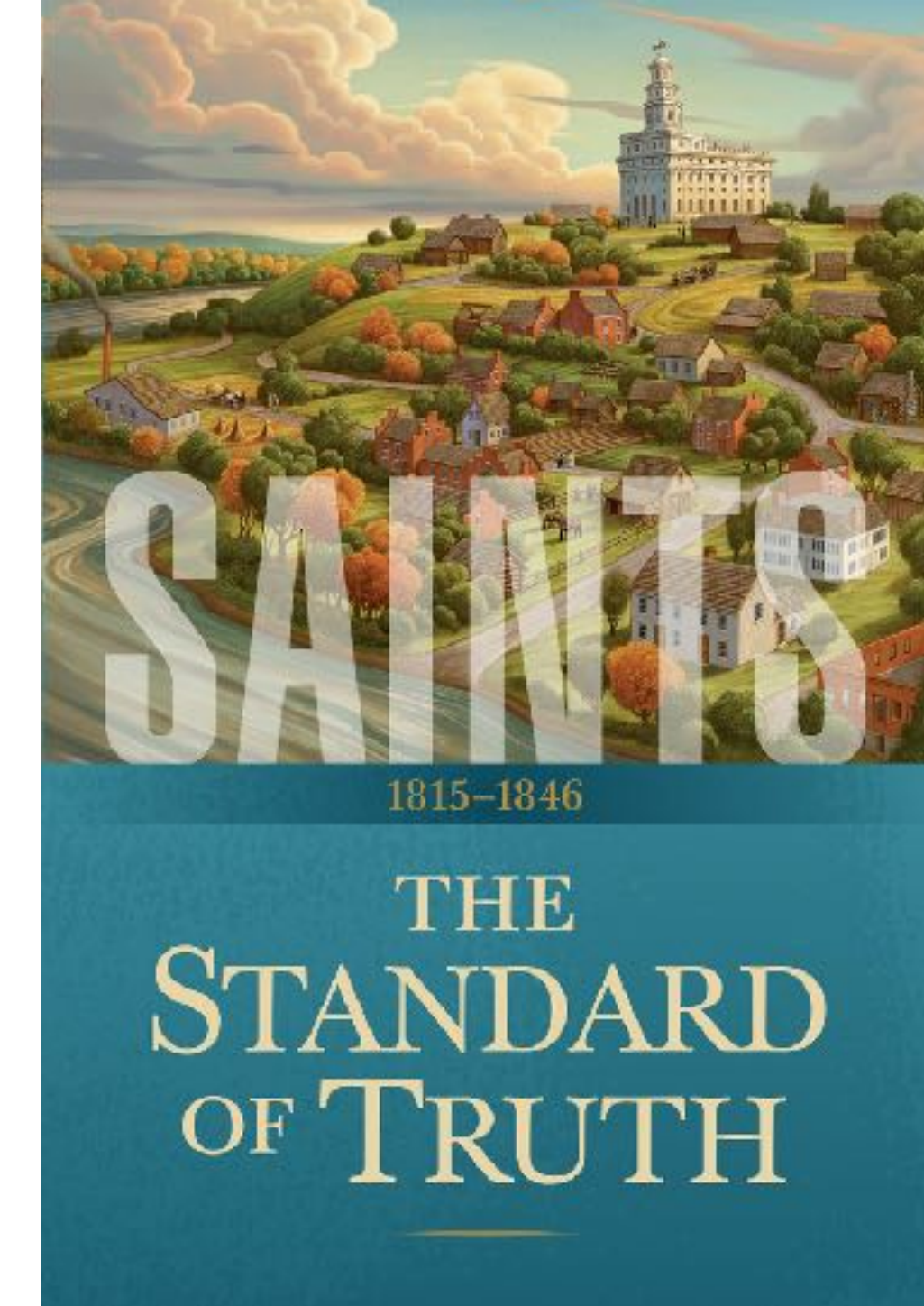


In late June 1830, Emma traveled with Joseph and Oliver to Colesville. Word of Joseph's miracle that spring had spread throughout the area, and now the Knights and several other families wanted to join the church.

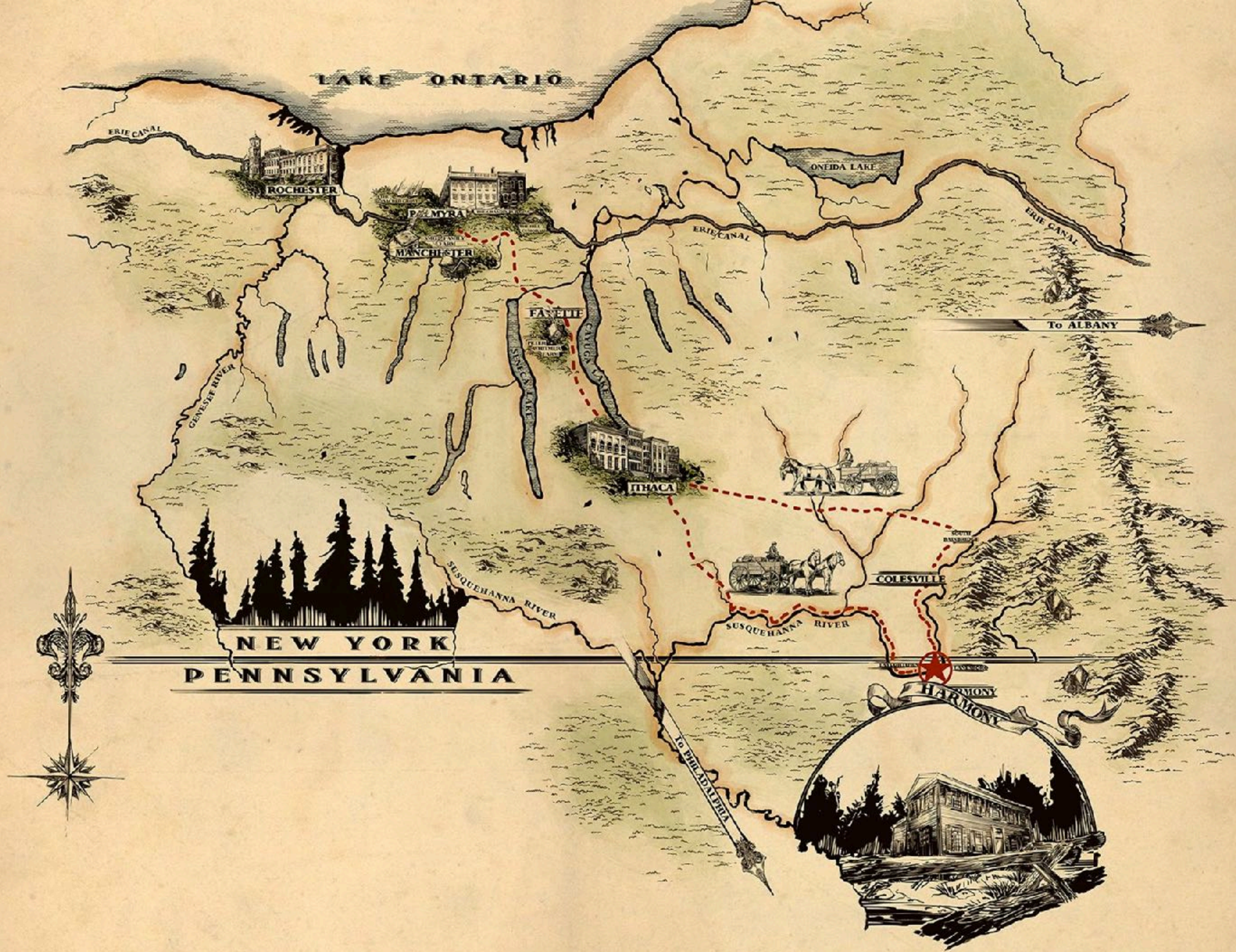
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Disappointed, they held a Sabbath-day meeting instead,



Chapter 9



LAKE ONTARIO

ERIE CANAL

ROCHESTER

MANCHESTERA

MANCHESTERA

FANETT

ITHACA

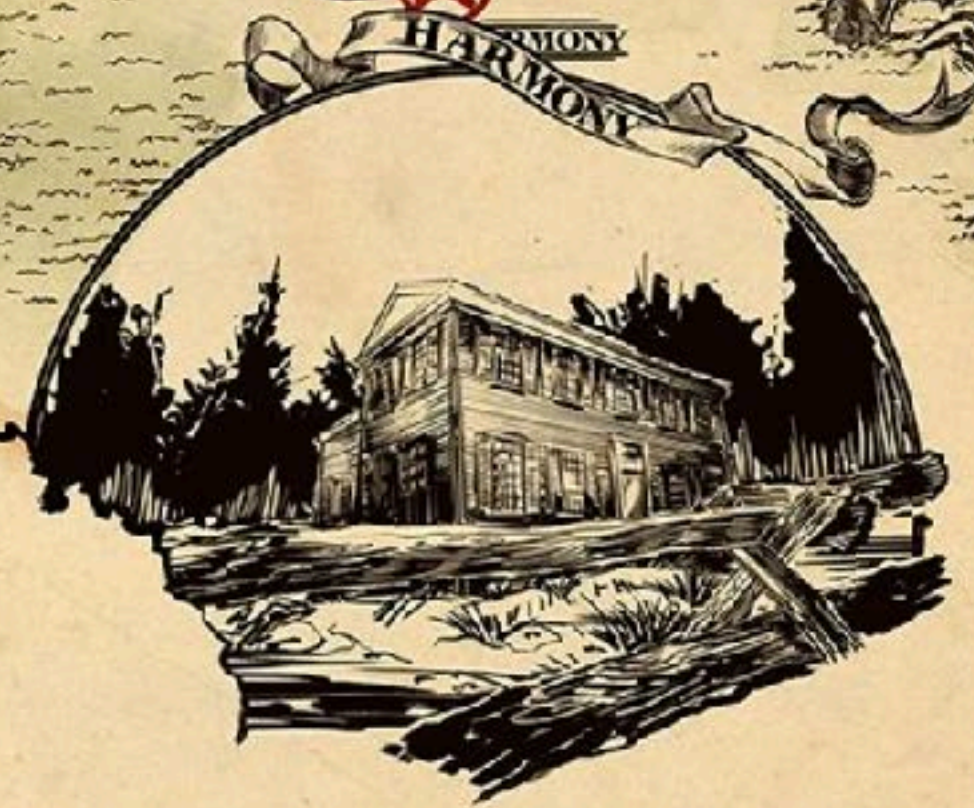
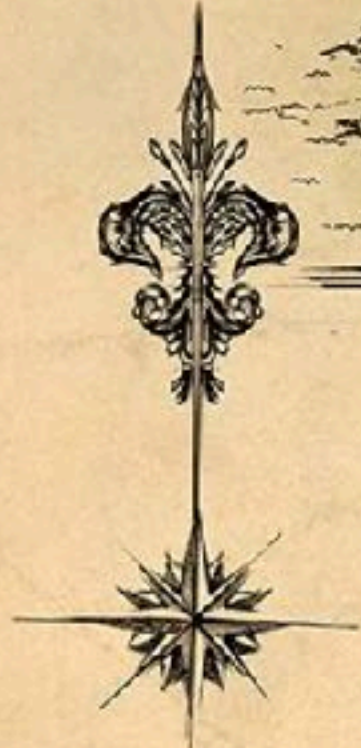
COLESVILLE

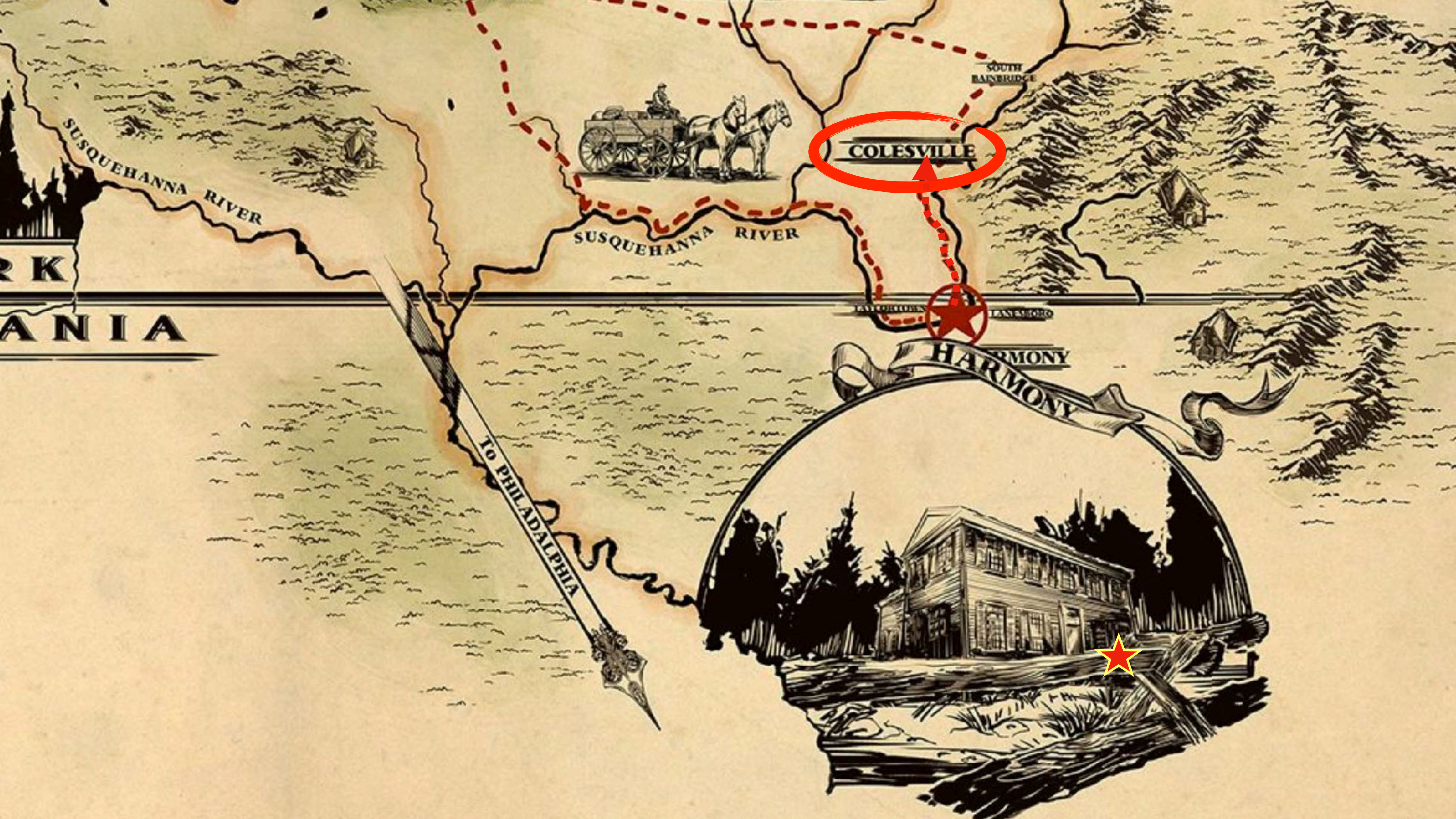
HARMONY

To ALBANY

To PHILADELPHIA

NEW YORK
PENNSYLVANIA





SUSQUEHANNA RIVER

MARK
ANIA

SOUTH
BAINBRIDGE

COLESVILLE

SUSQUEHANNA RIVER

HARMONY

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TO PHILADALPHIA

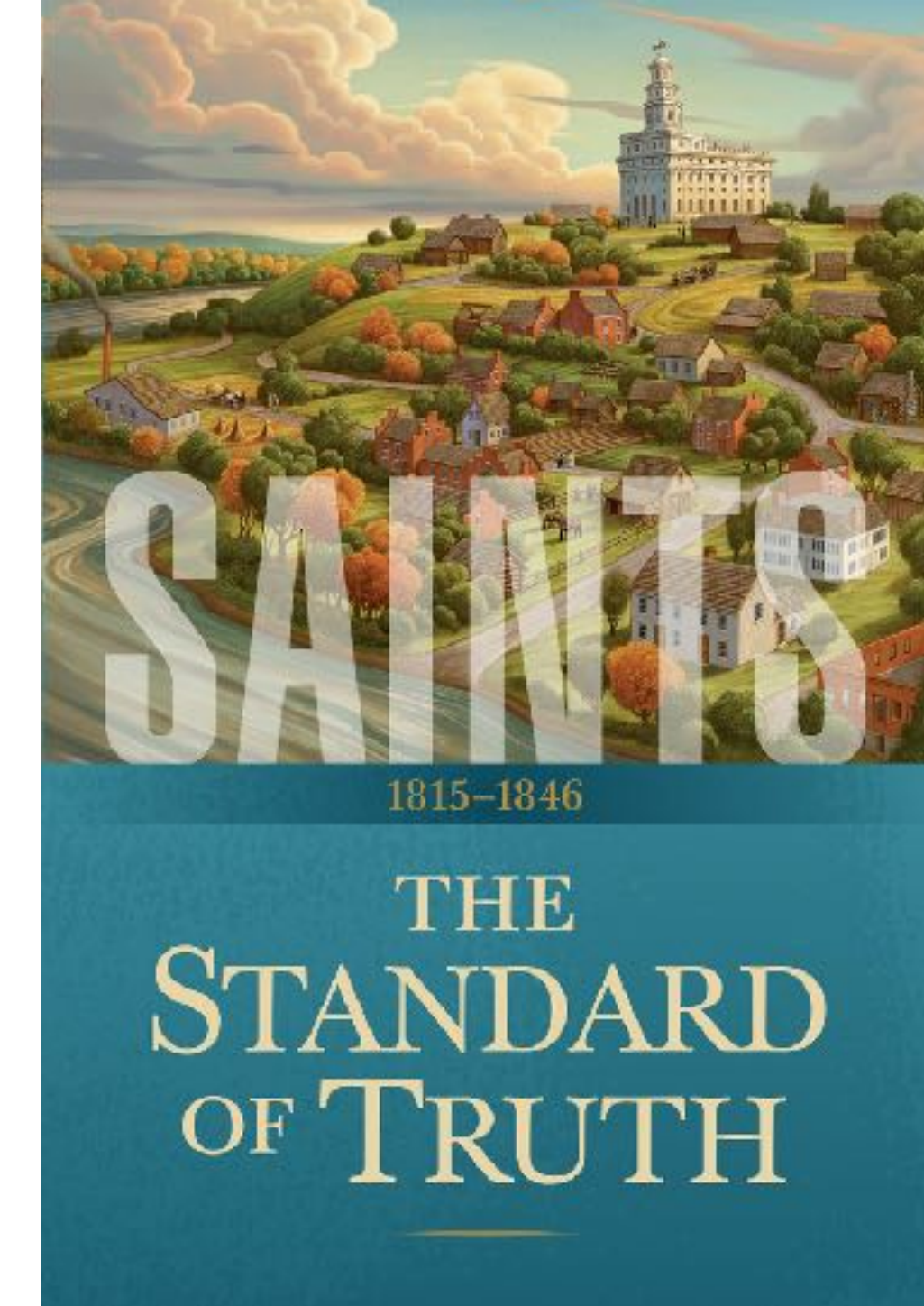


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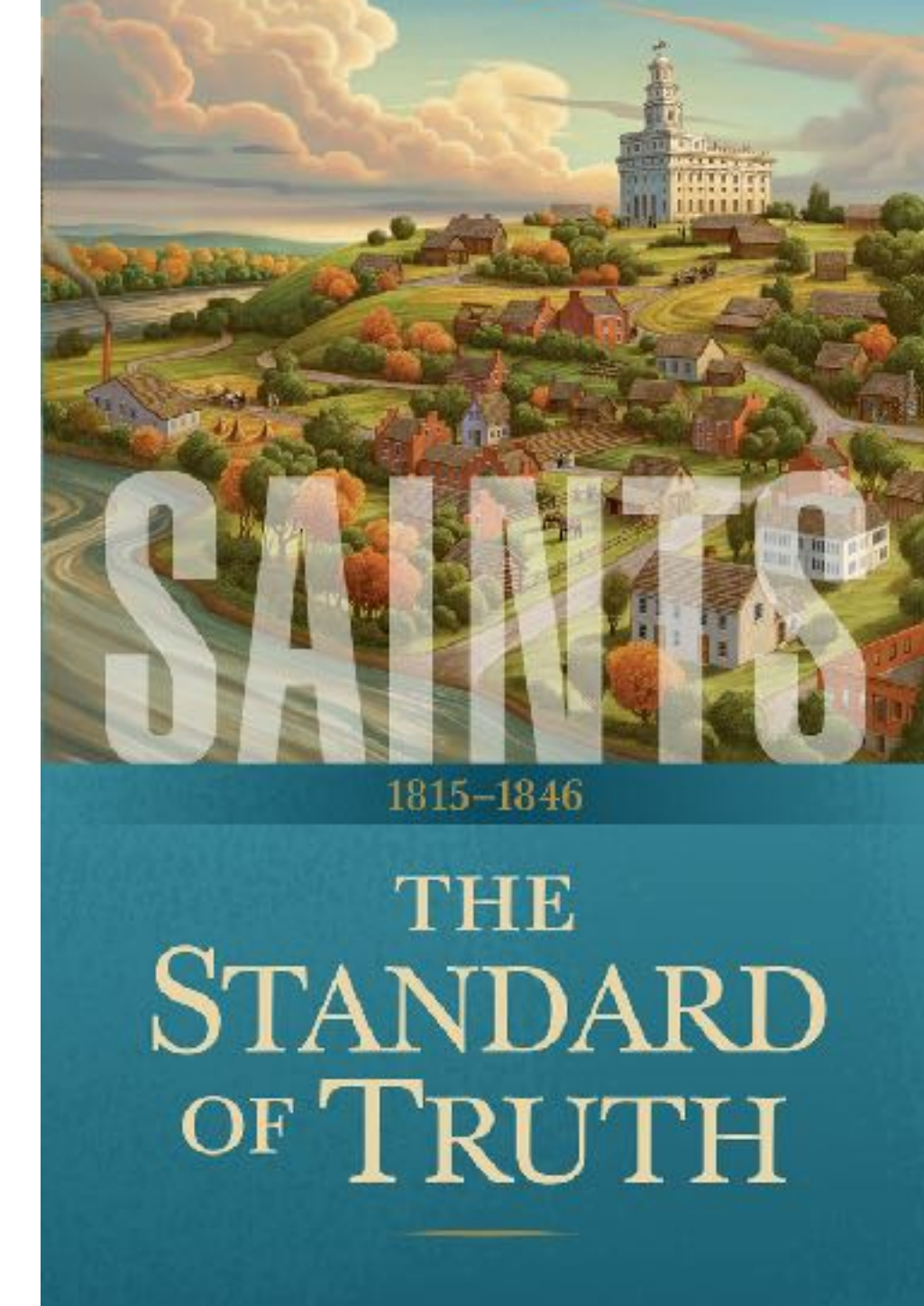


Chapter 9

Disappointed, they held a Sabbath-day meeting instead, and Oliver preached on baptism and the Holy Ghost. After the sermon, a local minister and some members of his congregation broke up the meeting and tried to drag one of the believers away.

Emma was all too familiar with opposition to Joseph and his message. Some people called him a fraud and accused him of trying to profit off his followers. Others mocked believers, calling them “Mormonites.” Wary of trouble, Emma and the others returned to the stream early the next day and repaired the dam. Once the water was deep enough, Oliver waded into the middle of the pool and baptized Emma, Joseph and Polly Knight, and ten others.

During the baptisms, some men stood along the bank, a short distance back, and heckled the believers. Emma

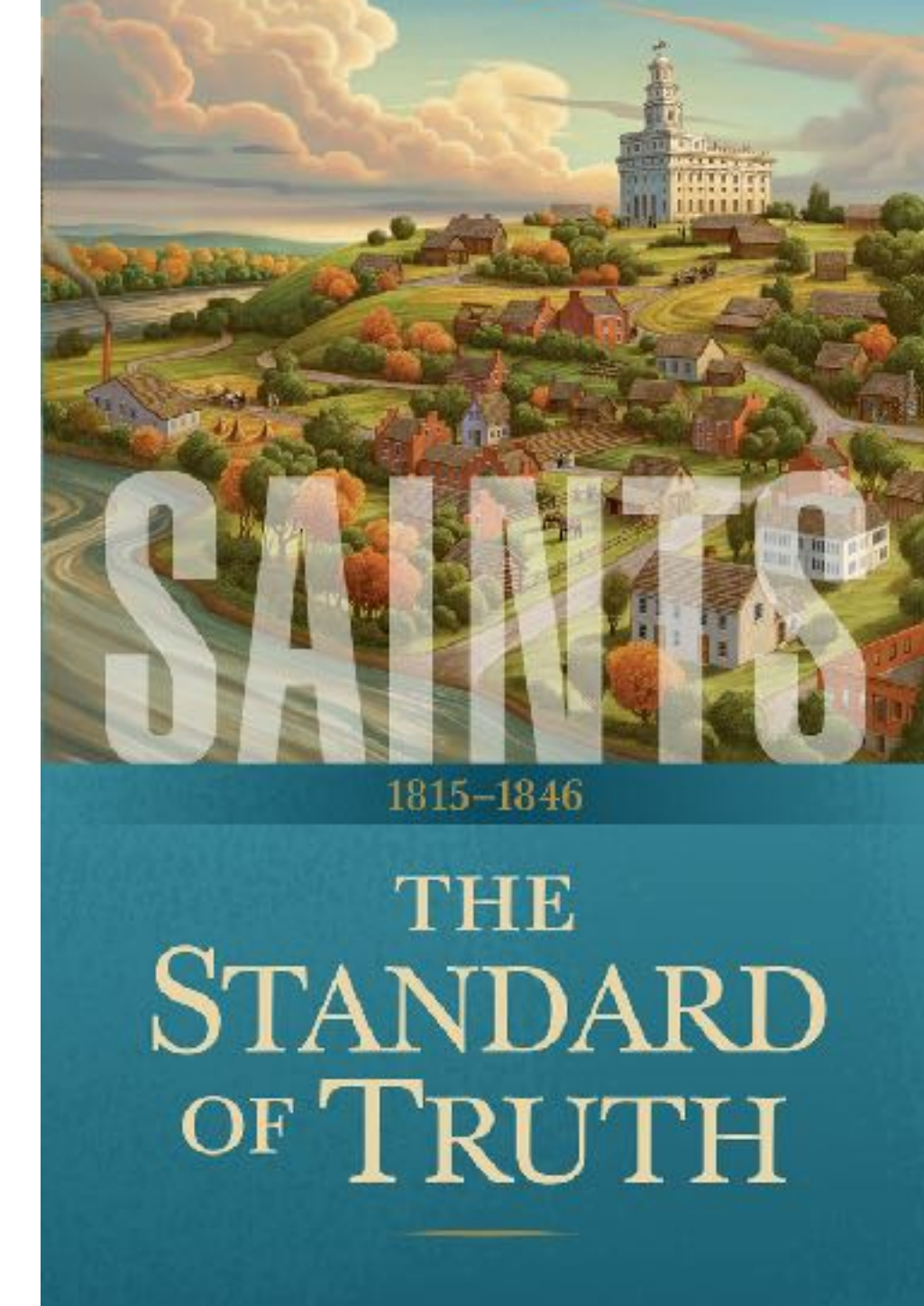


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During the baptisms, some men stood along the bank, a short distance back, and heckled the believers. Emma and the others tried to ignore them, but when the group headed back to the Knight farm, the men followed, shouting threats at the prophet along the way. At the Knights' house, Joseph and Oliver wanted to confirm the newly baptized women and men, but the group of hecklers outside swelled to a noisy mob of fifty.

Worried they might be attacked, the believers fled to a neighboring house, hoping to finish the confirmations in peace. But before they could perform the ordinances, a constable arrested Joseph and carried him off to jail for causing an uproar in the community by preaching the Book of Mormon.

Joseph spent the night in custody, unsure if the mob would capture him and carry out their threats. Emma,

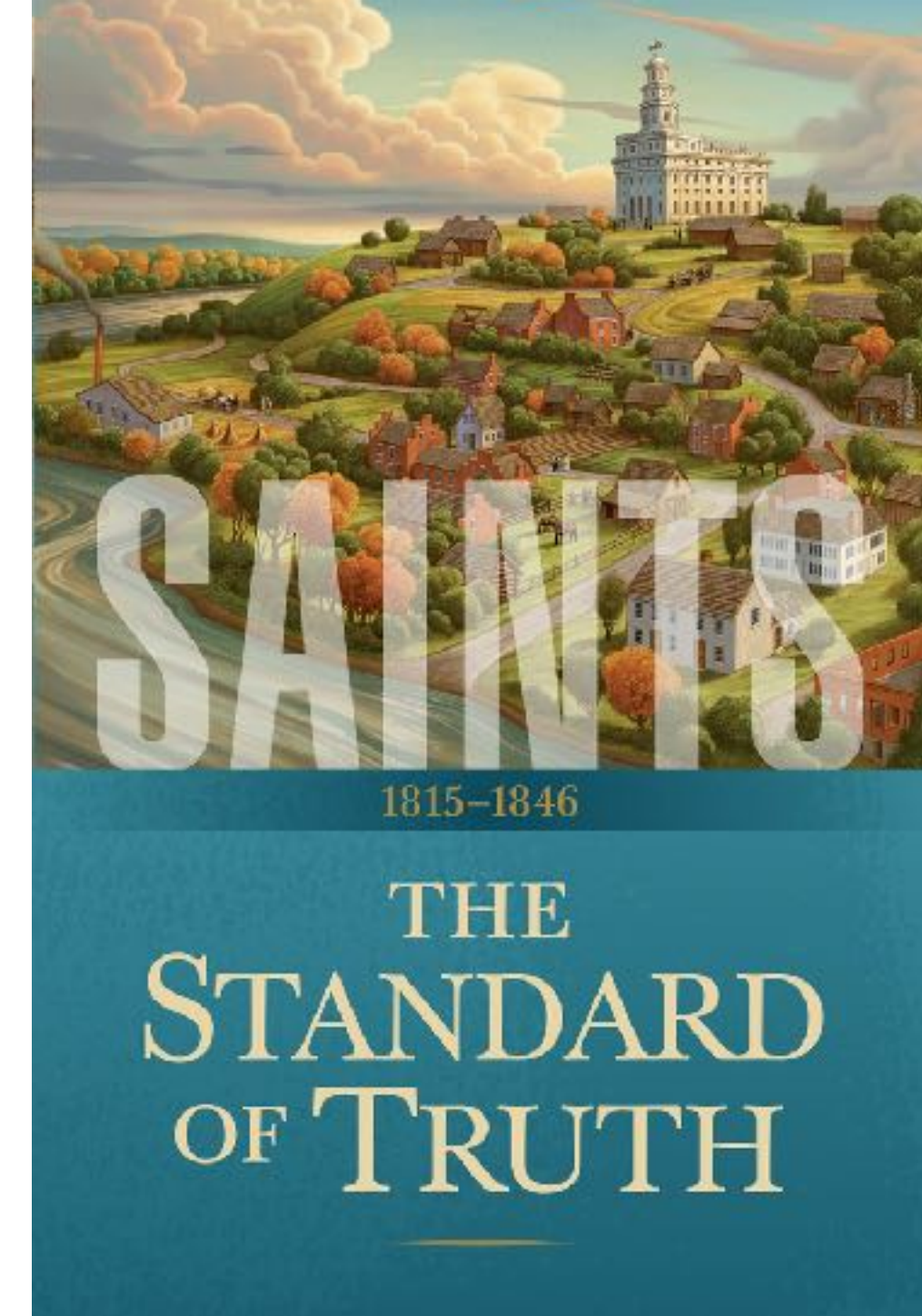


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Over the next two days, Joseph was tried in court and acquitted, only to be arrested and tried again on similar charges. After his second hearing he was set free, and he and Emma returned to their farm in Harmony before she and the Colesville Saints could be confirmed as members of the church.



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5 Behold, I speak a few words unto you, Joseph; for thou also art under no ^acondemnation, and thy calling also is to exhortation, and to strengthen the church; and this is thy duty from henceforth and forever. Amen.

6 Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your ^across, in the which you must ^bpray ^cvocally before the world as well as in secret, and in your family, and among your friends, and in all places.

7 And, behold, it is your duty to unite with the true ^achurch, and give your language to exhortation continually, that you may receive the reward of the ^blaborer. Amen.

SECTION 24

Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, July 1830. Though less than four months had elapsed since the Church was organized, persecution had become intense, and the leaders had to seek safety in partial seclusion. The following three revelations were given at this time to strengthen, encourage, and instruct them.

1–9, Joseph Smith is called to translate, preach, and expound scriptures; 10–12, Oliver Cowdery is called to preach the gospel; 13–19, The law is revealed relative to miracles, cursings, casting off the dust of one's feet, and going without purse or scrip.

BEHOLD, thou wast called and chosen to ^awrite the Book of Mormon, and to my ministry; and I have ^blifted thee up out of thine afflictions, and have counseled thee, that thou hast been delivered from all thine enemies, and thou hast been ^cdelivered

23 1a TG Pride.
b Mark 14:38.
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from the powers of Satan and from ^adarkness!

2 Nevertheless, thou art not excusable in thy ^atransgressions; nevertheless, go thy way and sin no more.

3 ^aMagnify thine office; and after thou hast ^bsowed thy fields and secured them, go speedily unto the church which is in ^cColesville, Fayette, and Manchester, and they shall ^asupport thee; and I will bless them both spiritually and ^etemporally;

4 But if they receive thee not, I will send upon them a ^acursing instead of a blessing.

5 And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the ^aComforter, and expounding all scriptures unto the church.

6 And it shall be given thee in the very moment what thou shalt ^aspeak and ^bwrite, and they shall hear it, or I will send unto them a cursing instead of a blessing.

7 For thou shalt devote all thy ^aservice in Zion; and in this thou shalt have strength.

8 Be ^apatient in ^bafflictions, for thou shalt have many; but ^cendure them, for, lo, I am with thee, even unto the ^aend of thy days.

9 And in temporal labors thou shalt not have strength, for this is not thy calling. Attend to thy ^acalling and thou shalt have wherewith to magnify thine office, and to expound all scriptures, and continue in laying

on of the hands and ^bconfirming the churches.

10 And thy brother Oliver shall continue in bearing my name before the ^aworld, and also to the church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end.

11 In me he shall have glory, and not of himself, whether in weakness or in strength, whether in ^abonds or free;

12 And at all times, and in all places, he shall open his mouth and ^adeclare my gospel as with the voice of a ^btrump, both day and night. And I will give unto him strength such as is not known among men.

13 Require not ^amiracles, except I shall ^bcommand you, except ^ccasting out ^adevils, ^ehealing the sick, and against ^fpoisonous serpents, and against deadly poisons;

14 And these things ye shall not do, except it be required of you by them who ^adesire it, that the scriptures might be ^bfulfilled; for ye shall do according to that which is written.

15 And in whatsoever place ye shall ^aenter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the ^bdust of your feet against them as a testimony, and cleansing your feet by the wayside.

16 And it shall come to pass that whosoever shall lay their hands upon you by violence, ye shall

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100:5 (5–8);
Moses 6:8 (8, 32).
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TG Miracle;
Sign Seekers.
b 1 Ne. 7:12; 17:50

“That word magnify is interesting. As I interpret it, it means to enlarge, to make more clear, to bring closer, and to strengthen. ...

“All of you, of course, are familiar with binoculars. When you put the lenses to your eyes and focus them, you magnify and in effect bring closer all within your field of vision. But if you turn them around and look through the other end, you diminish and make more distant that which you see.

“So it is with our actions as holders of the priesthood. When we live up to our high and holy calling, when we show love for God through service to fellowmen, when we use our strength and talents to build faith and spread truth, we magnify our priesthood. When, on the other hand, we live lives of selfishness, when we indulge in sin, when we set our sights only on the things of the world rather than on the things of God, we diminish our priesthood”

(President Gordon B. Hinckley, “Magnify Your Calling,” Apr 1989 GC, Ensign, May 1989, 46–47).

of earnest desire on the part of the five persons named to know of their respective duties, the Prophet inquired of the Lord and received a revelation for each person.

1–7, *These early disciples are called to preach, exhort, and strengthen the Church.*

BEHOLD, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of ^apride, lest thou shouldst enter into ^btemptation.

2 Make known thy calling unto the church, and also before the ^aworld, and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

3 Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue ^aloosed; and thy calling is to exhortation, and to ^bstrengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family. Amen.

4 Behold, I speak a few words unto you, ^aSamuel; for thou also art under

no condemnation, and thy calling is to exhortation, and to strengthen the church; and thou art not as yet called to preach before the world. Amen.

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5 And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the ^aComforter, and expounding all scriptures unto the church.

6 And it shall be given thee in the very moment what thou shalt ^aspeak and ^bwrite, and they shall hear it, or I will send unto them a cursing instead of a blessing.

7 For thou shalt devote all thy ^aservice in Zion; and in this thou shalt have strength.

8 Be ^apatient in ^bafflictions, for thou shalt have many; but ^cendure them, for, lo, I am with thee, even unto the ^aend of thy days.

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11 In me he shall have glory, and not of himself, whether in weakness or in strength, whether in ^abonds or free;

12 And at all times, and in all places, he shall open his mouth and ^adeclare my gospel as with the voice of a ^btrump, both day and night. And I will give unto him strength such as is not known among men.

13 Require not ^amiracles, except I shall ^bcommand you, except ^ccasting out ^ddevils, ^ehealing the sick, and against ^fpoisonous serpents, and against deadly poisons;

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10 And thy brother Oliver shall continue in bearing my name before the ^aworld, and also to the church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end.

11 In me he shall have glory, and not of himself, whether in weakness or in strength, whether in ^abonds or free;

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14 And these things ye shall not do



“[Joseph Smith] was almost continually on the edge of financial distress. In the midst of trying to fulfill the staggering responsibilities of his sacred calling, he had to labor as a farmer or merchant to provide a living for his family. He did this without the remarkable spiritual gifts that sustained him in his prophetic calling. The Lord had advised him that ‘in temporal labors thou shalt not have strength, for this is not thy calling’ (D&C 24:9)”

(Elder Dallin H. Oaks, “Joseph, the Man and the Prophet,” Apr 1996 GC, Ensign, May 1996, 71).

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SECTION

Revelation given through Joseph Smith

sylvania, July 1830 (see the heading)

manifests the will of the Lord to Emma

1–6, Emma Smith, an elect lady, is

called to aid and comfort her husband;

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HEARKEN unto the voice of the
Lord your God, while I speak unto
you, Emma Smith, my daughter;
for verily I say unto you, all those
who ^areceive my gospel are sons and
daughters in my ^bkingdom.

2 A revelation I give unto you
concerning my will; and if thou art
faithful and ^awalk in the paths of
^bvirtue before me, I will preserve
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“To ceremonially shake the dust from one’s feet as a testimony against another was understood by the Jews to symbolize a cessation of fellowship and a renunciation of all responsibility for consequences that might follow. It became an ordinance of accusation and testimony by the Lord’s instructions to His apostles [see Matthew 10:12–14; Mark 6:10–11; Luke 9:4–5]. ... In the current dispensation, the Lord has similarly directed His authorized servants to so testify against those who wilfully and maliciously oppose the truth when authoritatively presented (see Doc. and Cov. 24:15; 60:15; 75:20; 84:92; 99:4). The responsibility of testifying before the Lord by this accusing symbol is so great that the means may be employed only under unusual and extreme conditions, as the Spirit of the Lord may direct”

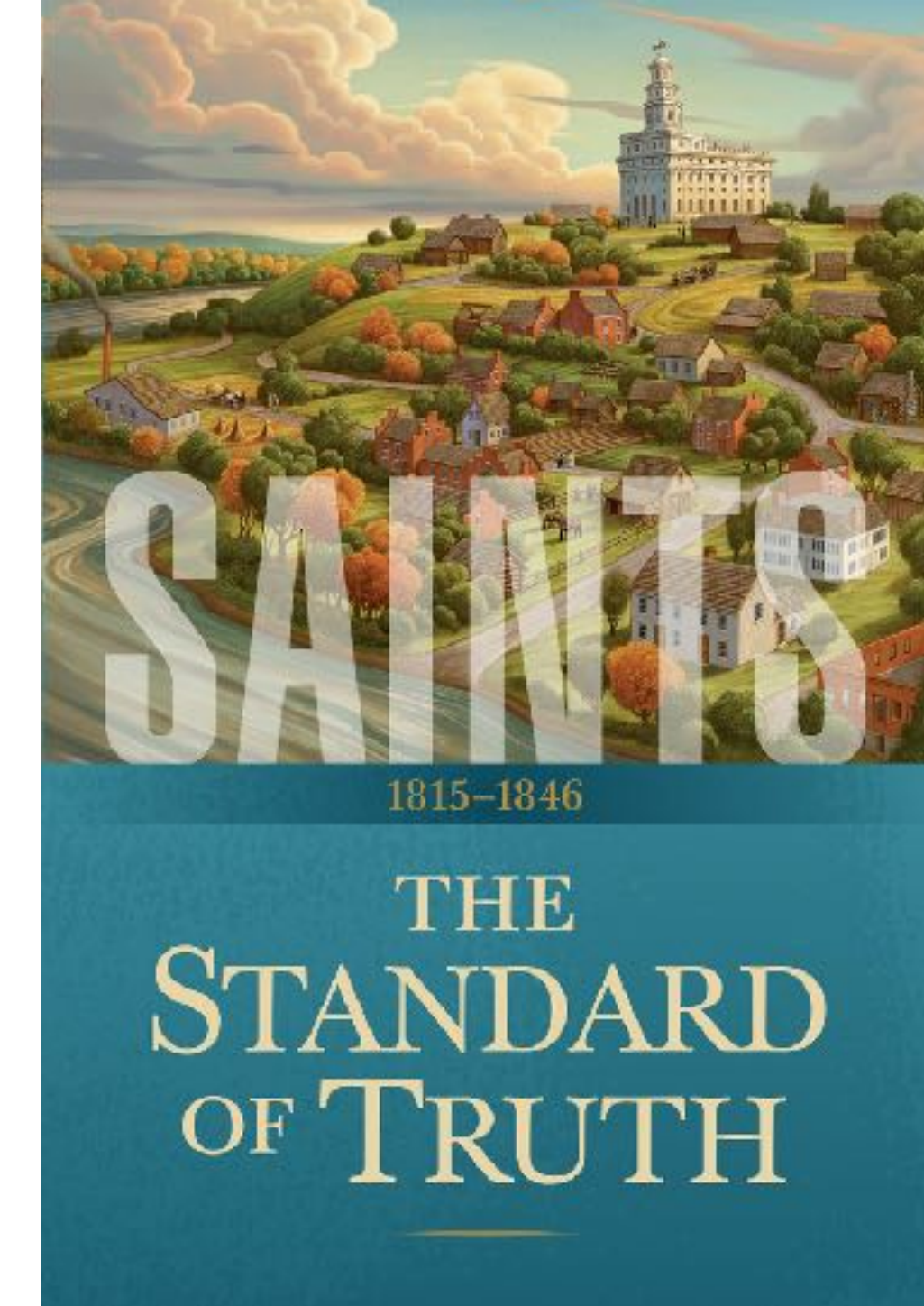
(Elder James E. Talmage, “Jesus the Christ,” 3rd ed. [1916], 345).

The revelation [D&C 24] left much uncertainty in Emma’s life. How would they earn a living if Joseph devoted all his time to the Saints? And what would she do while he was away serving the church? Was she supposed to stay at home, or did the Lord want her to go with him? And if He did, what would be her role in the church?

Knowing Emma’s desire for guidance, the Lord spoke to her in a revelation given through Joseph. He forgave her sins and called her an “elect lady.” He directed her to go with Joseph in his travels and promised, “Thou shalt be ordained under his hand to expound scriptures, and to exhort the church.”

He also calmed her fears about their finances. “Thou needest not fear,” He assured her, “for thy husband shall support thee.”

The Lord then instructed her to make a selection of sacred hymns for the church. “For my soul delighteth in the song of the heart,” He said.



Chapter 9

command to be smitten in my name; and, behold, I will ^asmite them according to your words, in mine own due time.

17 And whosoever shall go to law with thee shall be cursed by the law.

18 And thou shalt take no ^apurse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what

thou needest for food and for raiment, and for shoes and for money, and for scrip.

19 For thou art called to ^aprune my vineyard with a mighty pruning, yea, even for the last time; yea, and also all those whom thou hast ^bordained, and they shall do even according to this pattern. Amen.

SECTION 25

Revelation given through Joseph Smith the Prophet, at Harmony, Pennsylvania, July 1830 (see the heading to section 24). This revelation manifests the will of the Lord to Emma Smith, the Prophet's wife.

1–6, Emma Smith, an elect lady, is called to aid and comfort her husband; 7–11, She is also called to write, to expound scriptures, and to select hymns; 12–14, The song of the righteous is a prayer unto the Lord; 15–16, Principles of obedience in this revelation are applicable to all.

HEARKEN unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who ^areceive my gospel are sons and daughters in my ^bkingdom.

2 A revelation I give unto you concerning my will; and if thou art faithful and ^awalk in the paths of ^bvirtue before me, I will preserve thy life, and thou shalt receive an ^cinheritance in Zion.

3 Behold, thy ^asins are forgiven

thee, and thou art an ^belect ^clady, whom I have ^acalled.

4 ^aMurmur not because of the ^bthings which thou hast not seen, for they are ^cwithheld from thee and from the world, which is wisdom in me in a time to come.

5 And the office of thy calling shall be for a ^acomfort unto my servant, Joseph Smith, Jun., thy ^bhusband, in his ^cafflictions, with consoling words, in the spirit of ^ameekness.

6 And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant, Oliver Cowdery, whithersoever I will.

7 And thou shalt be ^aordained under his hand to expound scriptures, and to exhort the church,

according as it shall be given thee by my ^bSpirit.

8 For he shall lay his ^ahands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much.

9 And thou needest not fear, for thy ^ahusband shall support thee in the church; for unto them is his ^bcalling, that all things might be ^crevealed unto them, whatsoever I will, according to their faith.

10 And verily I say unto thee that thou shalt lay aside the ^athings of this ^bworld, and ^cseek for the things of a ^dbetter.

11 And it shall be given thee, also, to make a selection of ^asacred ^bhymns, as it shall be given thee, which is pleasing unto me, to be had in my church.

SECTION 26

Revelation given to Joseph Smith the Prophet, Oliver Cowdery, and John Whitmer, at Harmony, Pennsylvania, July 1830 (see the heading to section 24).

1, They are instructed to study the scriptures and to preach; 2, The law of common consent is affirmed.

BEHOLD, I say unto you that you shall let your ^atime be devoted to the ^bstudying of the scriptures, and to preaching, and to confirming the church at ^cColesville, and

12 For my soul ^adelighteth in the ^bsong of the ^cheart; yea, the ^dsong of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

13 Wherefore, ^alift up thy heart and ^brejoice, and cleave unto the covenants which thou hast made.

14 Continue in the spirit of meekness, and beware of ^apride. Let thy soul delight in thy ^bhusband, and the ^cglory which shall come upon him.

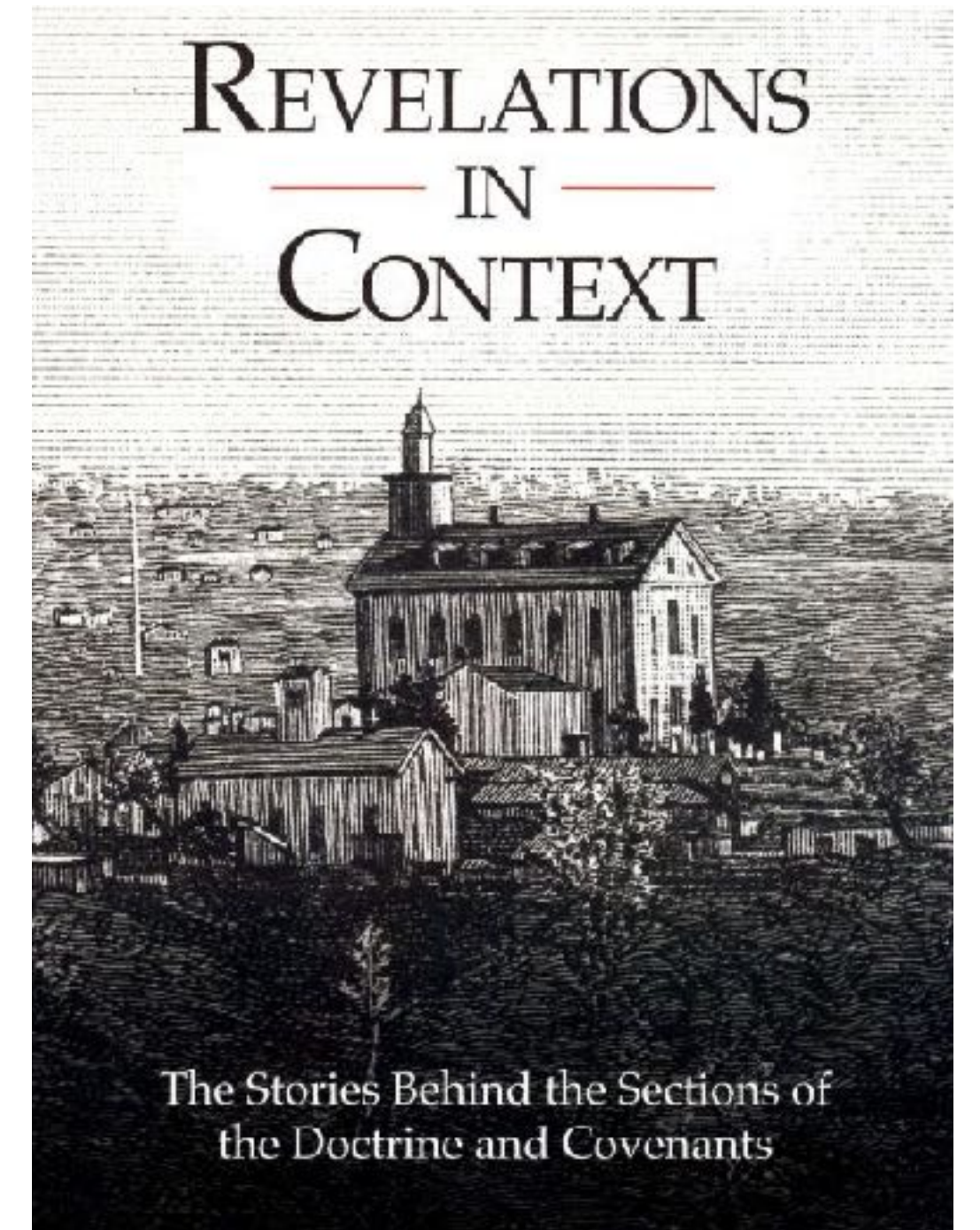
15 Keep my commandments continually, and a ^acrown of ^brighteousness thou shalt receive. And except thou do this, where I am you ^ccannot come.

16 And verily, verily, I say unto you, that this is my ^avoice unto all. Amen.

to performing your ^alabors on the land, such as is required, until after you shall go to the west to hold the next conference; and then it shall be made ^eknown what you shall do.

2 And all things shall be done by ^acommon consent in the ^bchurch, by much prayer and faith, for all things you shall receive by faith. Amen.

In 1842, Joseph Smith read the revelation to Emma at the organizational meeting of the Relief Society. He also read 2 John 1, which references the “elect lady,” and explained that she was “called an Elect lady” because she was “elected to preside.” Joseph stated that “the revelation was then fulfilled by Sister Emma’s Election to the Presidency of the Society.”



**“Thou Art an Elect
Lady”**



“I feel those words were given to Emma Smith, and consequently to all of us, as a condition to be observed if we are to receive an inheritance in the kingdom of God. Lack of virtue is totally inconsistent with obedience to the commandments of God. There is nothing more beautiful than virtue. There is no strength that is greater than the strength of virtue. ...

“It is interesting that in this revelation, when the Lord gave that great conditional promise to Emma, he went on to say, ‘Thy sins are forgiven thee, and thou art an elect lady.’ [D&C 25:3.] I am so grateful for the gift of forgiveness extended by a merciful Father. Said the Lord through the prophet Isaiah concerning those who repent and are forgiven, ‘Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’ (Isa.



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“To any within the sound of my voice who may be grieving over serious mistakes in their lives, I hold out the assurance, given anciently and in modern revelation, that where there is repentance there may be forgiveness. Do not dwell upon the tragic mistakes of the past. Rather, ‘look to God and live.’ (Alma 37:47.)”

(President Gordon B. Hinckley, “If Thou Art Faithful,” Oct 1984 GC, Ensign, Nov. 1984, 91).

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“That is interesting language. She was his wife, his companion, his strength in his afflictions. She was to comfort with consoling words, given in a spirit of meekness.

I see in that the challenge to every woman who is a wife to set the tone of that which is spoken in the home...

“There is so much of argument in the homes of the people. It is so destructive. It is so corrosive. It leads only to bitterness, heartbreak, and tears. How well advised we would be, each of us, when there is tension, when there is friction, when there is affliction, to speak with consoling words in the spirit of meekness.”

President Gordon B. Hinckley, “If Thou Art Faithful,” GC, Oct. 1984)

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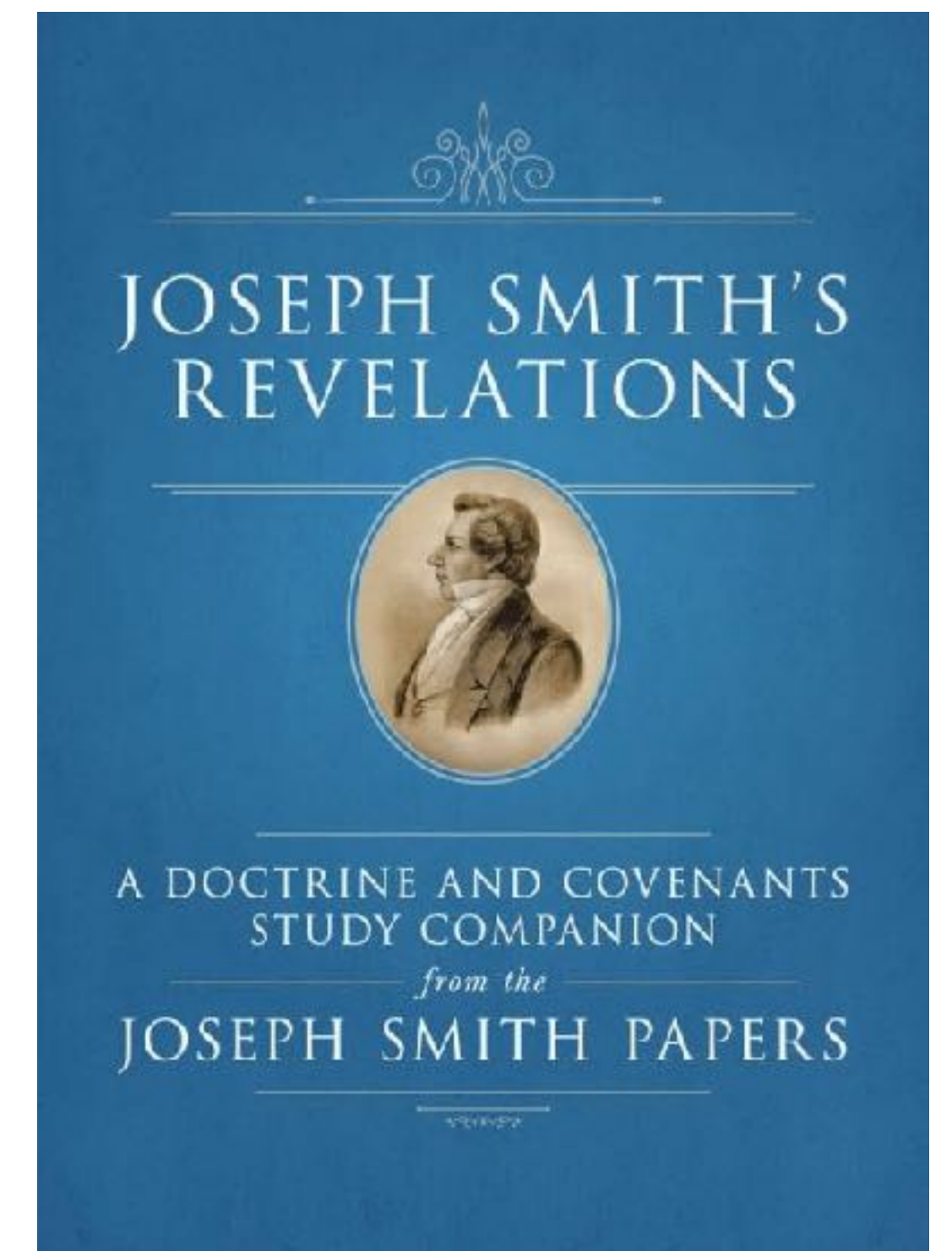
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When the Female Relief Society of Nauvoo was founded in 1842 and the members selected Emma as the president, JS read this revelation to those who were present and explained that Emma had been “ordain’d at the time, the Revelation was given, to expound the scriptures to all; and to teach the female part of community.”





“The term ‘ordain’ was used generally in the early days of the Church in reference to both ordination and setting apart. ... Men holding the Priesthood were said to have been ‘ordained’ to preside over branches and to perform special work. Sisters also were said to have been ‘ordained’ when they were called to some special duty or responsibility. In later years we developed a distinction between ordain and setting apart... This saying that Emma Smith was ‘ordained’ to expound scripture, does not mean that she had conferred upon her the Priesthood, but that she was set apart to this calling, which found its fulfillment in the Relief Society of the Church”

(President Joseph Fielding Smith, “Church History and Modern Revelation,” [1953], 1:126).

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“As the Lord began restoring His Church through the Prophet Joseph Smith, He again [as He did anciently] included women in a pattern of discipleship. A few months after the Church was formally organized, the Lord revealed that Emma Smith was to be set apart as a leader and teacher in the Church and as an official helper to her husband, the Prophet [see D&C 25]. In her calling to help the Lord build His kingdom, she was given instructions about how to increase her faith and personal righteousness, how to strengthen her family and her home, and how to serve others.

“I hope my granddaughters will understand that from the day the gospel began to be restored in this dispensation, the Lord has needed faithful women to participate as His disciples”

(Sister Julie B. Beck, “What I Hope My Granddaughters (and Grandsons) Will Understand about Relief Society,” Oct 2011 GC).



“I feel he was not telling Emma that she should not feel concerned about a place to live, food on her table, and clothing. He was saying to her that she should not be obsessed with these things, as so many of us are wont to be. He was telling her to get her thoughts on the higher things of life, the things of righteousness and goodness, matters of charity and love for others, the things of eternity”

(President Gordon B. Hinckley, “If Thou Art Faithful,” Oct 1984 GC, 91).

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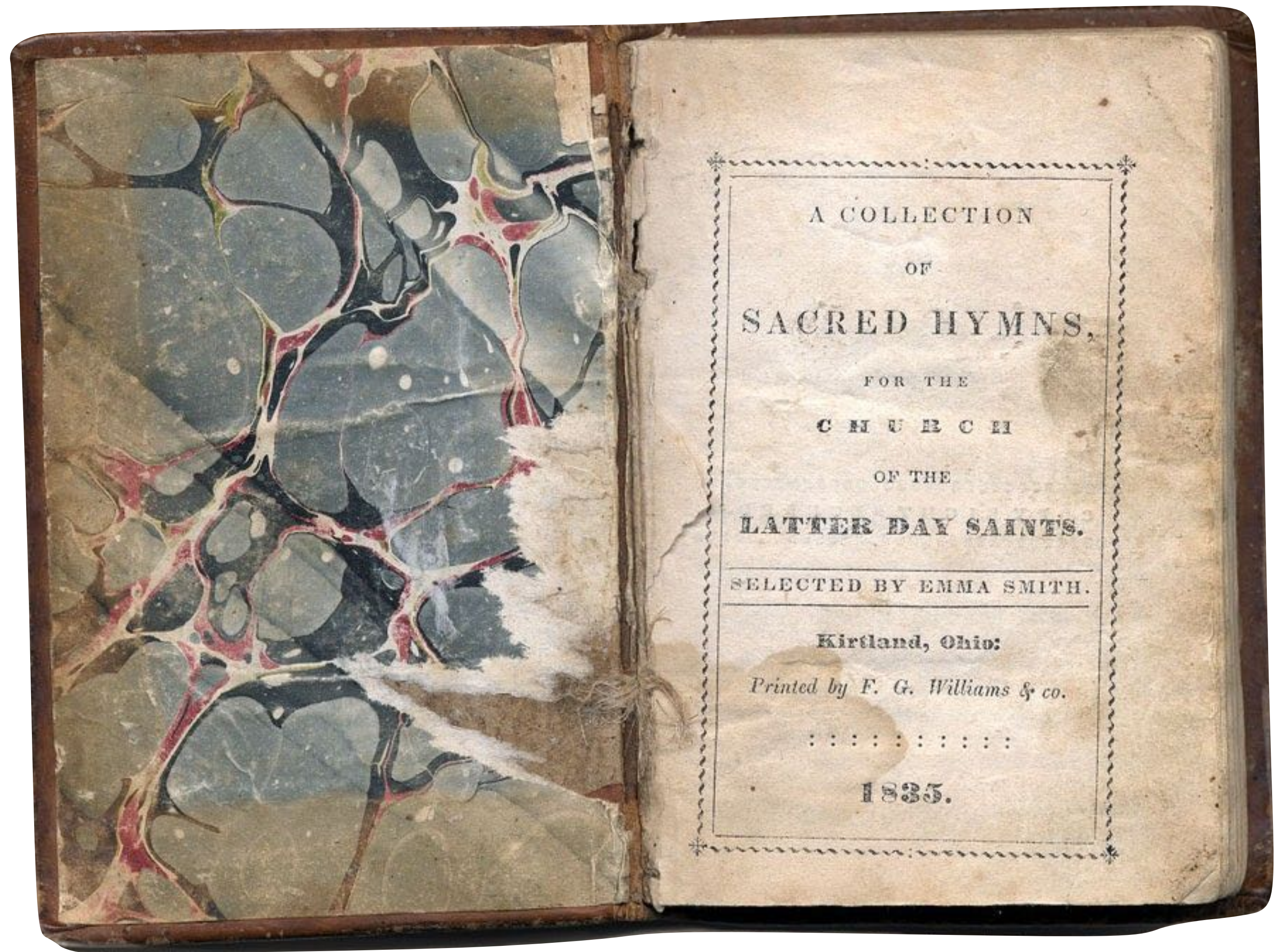
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In 1835, she, along with William W. Phelps, compiled the church's first hymnal, **A Collection of Sacred Hymns, for the Church of the Latter Day Saints**, one of the few church publications at the time and a book that played an important part in the church's worship practices.





“Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. Remember President Lee’s counsel: perhaps ‘I am a Child of God’ would do. Go over it in your mind carefully. Memorize it. Even though you have had no musical training, you can think through a hymn.

“Now, use this hymn as the place for your thoughts to go. Make it your emergency channel. Whenever you find these shady actors have slipped from the sidelines of your thinking onto the stage of your mind, put on this record, as it were.

“As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away. It will change the whole mood on the stage of your mind. Because it is uplifting and clean, the baser thoughts will disappear. For while virtue, by choice, will not associate with filth, evil cannot tolerate the presence of light.



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“In due time you will find yourself, on occasion, humming the music inwardly. As you retrace your thoughts, you discover some influence from the world about you encouraged an unworthy thought to move on stage in your mind, and the music almost automatically began. ...

“There are many references in the scriptures, both ancient and modern, that attest to the influence of righteous music. The Lord, Himself, was prepared for His greatest test through its influence, for the scripture records: ‘And when they had sung an hymn, they went out into the mount of Olives.’ (Mark 14:26.)”

(Elder Boyd K. Packer In Conference Report, Oct. 1973, pp. 24–25; or Ensign, Jan. 1974, p. 28.)

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“The women of this dispensation are distinct from the women of any other because this dispensation is distinct from any other. This distinction brings both privileges and responsibilities.

“... In 1979, President Spencer W. Kimball made a profound prophecy about the impact that covenant-keeping women would have on the future of the Lord’s Church. He prophesied: ‘Much of the major growth that is coming to the Church in the last days will come because many of the good women of the world ... will be drawn to the Church in large numbers. This will happen to the degree that the women of the Church reflect righteousness and articulateness in their lives and to the degree that the women of the Church are seen as distinct and different—in happy ways—from the women of the world’ [Teachings of Presidents of the Church: Spencer W. Kimball (2006), 222–23].

“My dear sisters, you who are our vital associates during this winding-up scene, the day that President Kimball foresaw is today. You are the women he foresaw! Your virtue, light, love,



“My dear sisters, you who are our vital associates during this winding-up scene, the day that President Kimball foresaw is today. You are the women he foresaw! Your virtue, light, love, knowledge, courage, character, faith, and righteous lives will draw good women of the world, along with their families, to the Church in unprecedented numbers!

“We, your brethren, need your strength, your conversion, your conviction, your ability to lead, your wisdom, and your voices. The kingdom of God is not and cannot be complete without women who make sacred covenants and then keep them, women who can speak with the power and authority of God!

“President [Boyd K.] Packer declared:

““We need women who are organized and women who can organize. We need women with executive ability who can plan and direct and administer; women who can teach, women who can speak out. ...



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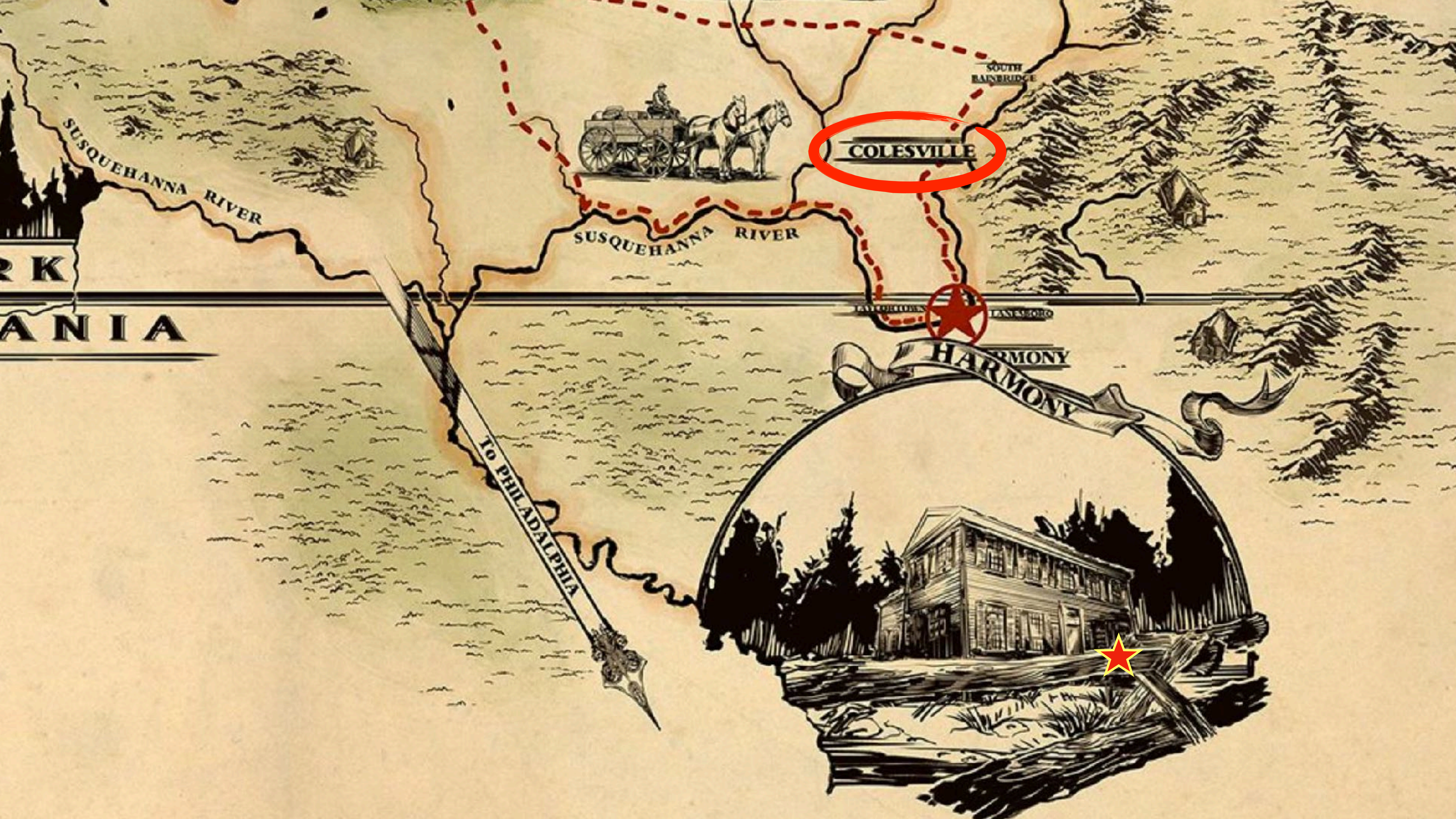
“Today, let me add that we need women who know how to make important things happen by their faith and who are courageous defenders of morality and families in a sin-sick world. We need women who are devoted to shepherding God’s children along the covenant path toward exaltation; women who know how to receive personal revelation, who understand the power and peace of the temple endowment; women who know how to call



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(President Russell M. Nelson, “A Plea to My Sisters,” Oct 2015 GC, Ensign or Liahona, Nov. 2015, 96).



SUSQUEHANNA RIVER

MARK
ANIA

SOUTH
BAINBRIDGE

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HARMONY

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TO PHILADALPHIA



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7b 1 Cor. 12:8.

TG God, Spirit of.

8a TG Hands, Laying on of.

9a TG Marriage, Husbands.

Righteousness.

b TG Communication.

c TG Heart.

d 1 Chr. 16:9;

Ps. 33:3; 96:1;

c John 7:34.

16a Jer. 42:6;
D&C 1:38.

26 1a TG Time.

b TG Scriptures, Study of;



“The procedure of sustaining is much more than a ritualistic raising of the hand. It is a commitment to uphold, to support, to assist those who have been selected”

(President Gordon B. Hinckley, “This Work Is Concerned with People,” Apr 1995 GC, Ensign, May 1995, 51).



“Often we sing, ‘We thank thee, O God, for a prophet’ [‘We Thank Thee, O God, for a Prophet,’ Hymns, no. 19]. Do you and I really understand what that means? Imagine the privilege the Lord has given us of sustaining His prophet, whose counsel will be untainted, unvarnished, unmotivated by any personal aspiration, and utterly true!

“How do we really sustain a prophet? Long before he became President of the Church, President Joseph F. Smith explained, ‘It is an important duty resting upon the Saints who ... sustain the authorities of the Church, to do so not only by the lifting of the hand, the mere form, but in deed and in truth’ [Teachings of Presidents of the Church: Joseph F. Smith (1998), 211; emphasis added]”

(President Russell M. Nelson, “Sustaining the Prophets,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 74).