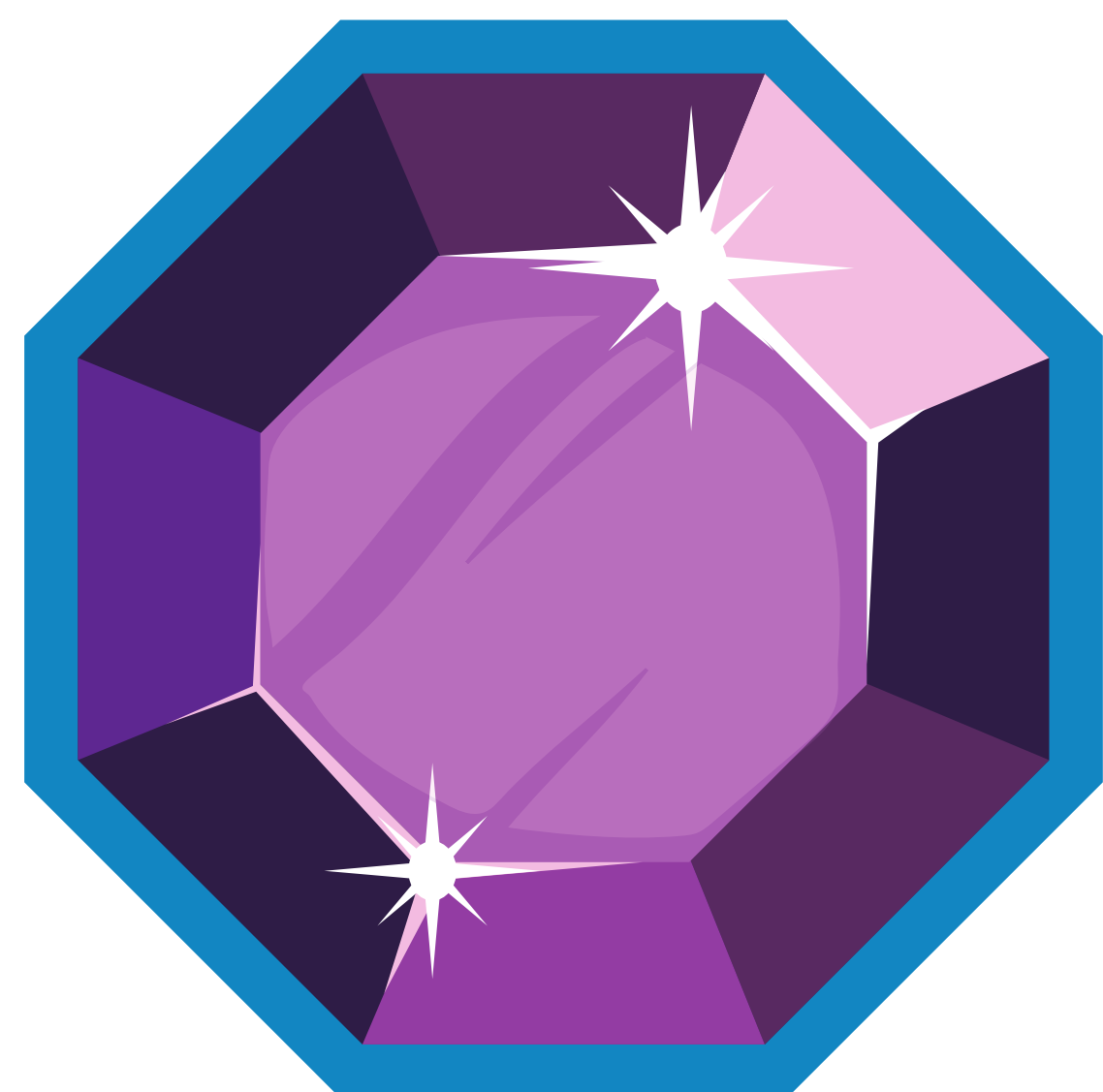
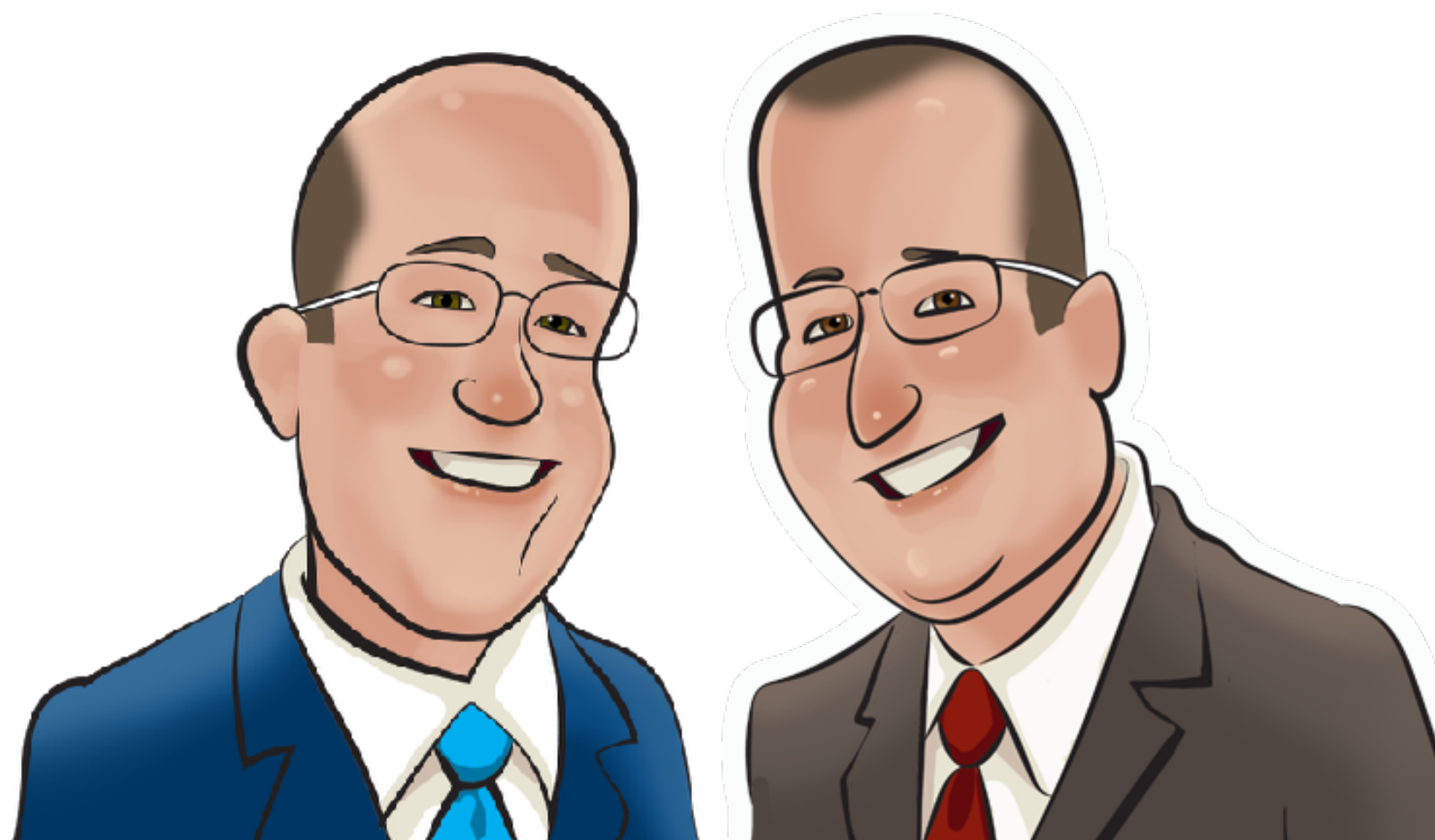




Come Follow Me 2021
D&C 46-48



S02E18



Scripture GEMS

1830

1831

March

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

Section 46, 47,
48

NEW YORK

Sec. 2, 19, 22, 23

Palmyra
Manchester
Fayette

Sec. 14, 15, 16, 17, 18, 20,
21, 28, 29, 30, 31, 32, 33,
34, 35, 36, 37, 38, 39, 40

Sec. 41, 42, 43, 44, 45,
46, 47, 48

Kirtland

Sec. 3, 4, 5, 6, 7, 8, 9, 10,
11, 12, 13, 24, 25, 26, 27

Harmony

PENNSYLVANIA

Places Where the Sections of the Doctrine and Covenants Were Revealed

[Steven C Harper, Doctrine and Covenants Contexts, BMC]

The revelation arose from a conflict between missionaries. Some returned to Kirtland from Cleveland having had an awful experience. They were preaching when a deceiver came forward and knelt as if to pray but then led an attack. His cohorts blew out the candles and threw inkstands and books at the speaker. Some missionaries understandably wanted to restrict attendance at their meetings as a result of this abuse. Others opposed this idea, citing 3 Nephi 18:22 where the Lord commands the church “not to forbid any man from coming unto you when ye shall meet together.” Both positions seemed justified. The Saints needed further light. “Therefore,” wrote John Whitmer, “the Lord deigned to speak on this subject, that his people might come to understanding, and said, that he had always given to his Elders to conduct all meetings as they were led by the spirit.”

SECTION 46

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 8, 1831. In this early time of the Church, a unified pattern for the conducting of Church services had not yet developed. However, a custom of admitting only members and earnest investigators to the sacrament meetings and other assemblies of the Church had become somewhat general. This revelation expresses the will of the Lord relative to governing and conducting meetings and His direction on seeking and discerning the gifts of the Spirit.

1–2, Elders are to conduct meetings as guided by the Holy Spirit; 3–6, Truth seekers should not be excluded from sacramental services; 7–12, Ask of God and seek the gifts of the Spirit; 13–26, An enumeration of some of these gifts is given; 27–33, Church leaders are given power to discern the gifts of the Spirit.

HEARKEN, O ye people of my church; for verily I say unto you that these things were spoken unto you for your ^aprofit and learning.

2 But notwithstanding those things which are written, it always has been given to the ^aelders of my church from the beginning, and ever shall be, to ^bconduct all meetings as they are directed and guided by the Holy Spirit.

3 Nevertheless ye are commanded never to ^acast any one out from your public ^bmeetings, which are held before the world.

4 Ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him ^anot ^bpartake until he makes reconciliation.

5 And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly ^aseeking the kingdom—I speak this concerning those who are not of the church.

6 And again I say unto you, concerning your ^aconfirmation meetings, that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

7 But ye are commanded in all things to ^aask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all ^bholiness of heart, walking uprightly before me, ^cconsidering the end of your salvation, doing all things with prayer and ^dthanksgiving, that ye may not be ^eseduced by evil ^fspirits, or doctrines of devils, or the ^gcommandments of men; for some are of men, and others of devils.

8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, always remembering for what they are given;

9 For verily I say unto you, they

are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a ^asign that they may ^bconsume it upon their lusts.

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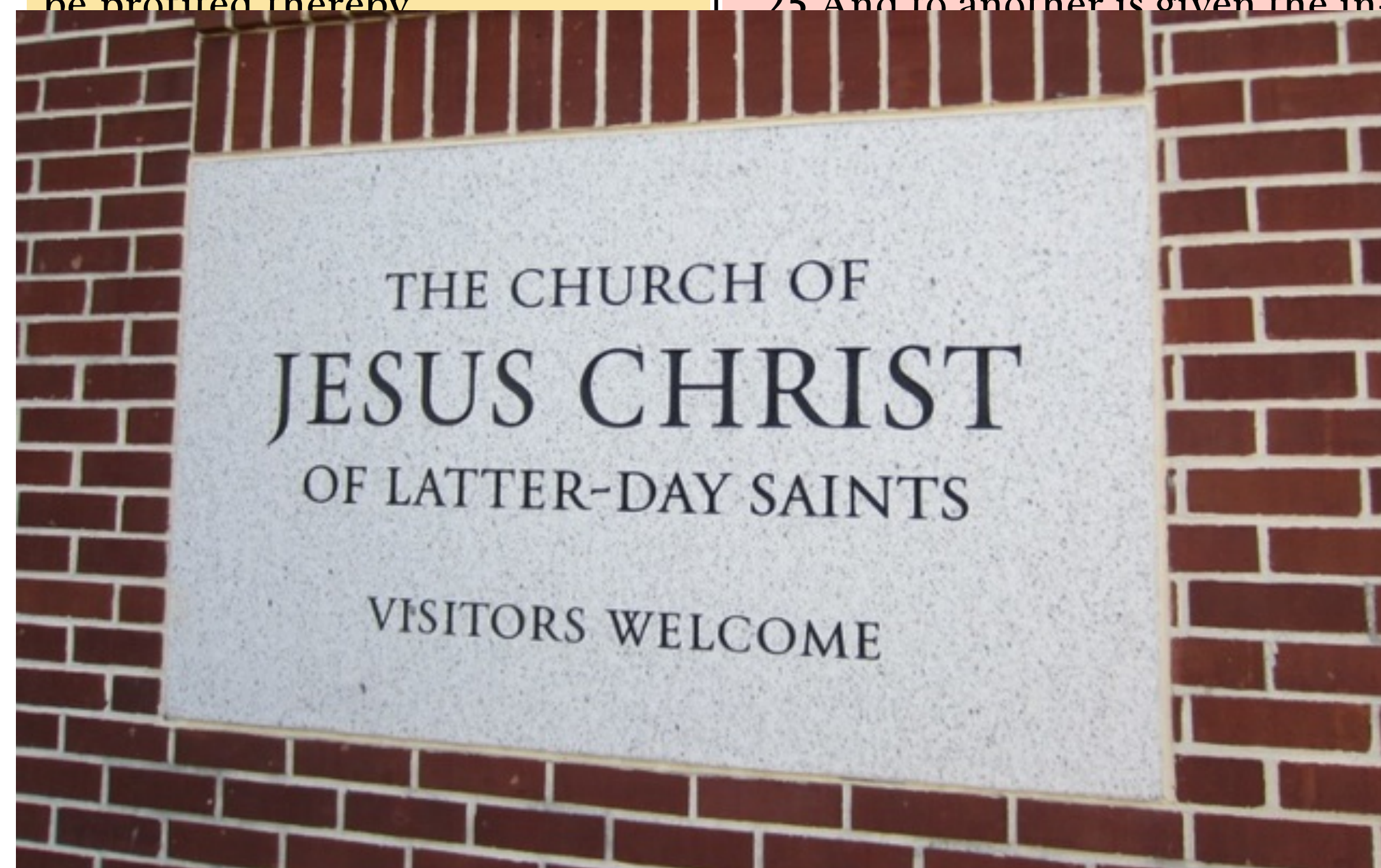
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b James 4:3.

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18a TG Education;

b TG Man, a Spirit Child of Heavenly Father; Sons and Daughters of God.



“Because we invite all to come unto Christ, friends and neighbors are always welcome but not expected to take the sacrament. However, it is not forbidden. They choose for themselves. We hope that newcomers among us will always be made to feel wanted and comfortable. Little children, as sinless beneficiaries of the Lord’s Atonement, may partake of the sacrament as they prepare for covenants that they will make later in life”

(President Russell M. Nelson, “Worshiping at Sacrament Meeting,” Ensign, Aug. 2004, 28).

[Revelations in Context - Religious Enthusiasm among Early Ohio Converts]

“Flush with zeal, some of [the newly baptized saints in Kirtland] began to introduce elements of enthusiastic worship—or “spiritual operations” as they sometimes called them—into their meetings. However, it was not always clear which manifestations were inspired and which were spurious.

...

But there were important questions that remained to be answered. If the Book of Mormon promised the presence of spiritual gifts in the Church, what was wrong with these practices? Had not Joseph himself been blessed with miraculous manifestations of the spirit? And what of the Book of Mormon stories of Alma and Lamoni, who fell, apparently unconscious, while the spirit spoke to them? Just how was one to distinguish the gifts of God from human inventions or the influence of evil?

A revelation (now Doctrine and Covenants 46) given on March 8 in response to Joseph’s inquiries about how to conduct sacrament meetings shed some light on these questions. In it the Lord reminded the elders that they should be

inventions or the influence of evil?

A revelation (now Doctrine and Covenants 46) given on March 8 in response to Joseph's inquiries about how to conduct sacrament meetings shed some light on these questions. In it the Lord reminded the elders that they should be "guided by the Holy Spirit" in directing their meetings. The revelation sanctioned the presence of spiritual gifts in the Church, even encouraged the members to "seek ye earnestly the best gifts always remembering for what they are given." It cautioned, however, "Some are of men & others of Devils[.] Wherefore beware lest ye are deceived."

The revelation listed a number of gifts the faithful could expect to find in the Church, including faith, miracles, knowledge, healing, and speaking in tongues. This list is similar to those found in the New Testament and the Book of Mormon (see 1 Corinthians 12:4–11; Moroni 10:8–18). The Lord also promised that bishops, elders, and others with the appointment to "watch over the Church" would have the gift "to discern all those gifts lest there shall be any prophecy among you & yet not be of God."

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14 To others it is given to ^abelieve on their words, that they also might have eternal life if they continue faithful.

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27 And unto the ^abishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to ^bdiscern all those gifts lest there shall be any among you professing and yet be not of God.

28 And it shall come to pass that he that asketh in ^aSpirit shall receive in Spirit;

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“The Spirit of Christ is given to all men and women that they may know good from evil, and manifestations of the Holy Ghost are given to lead earnest seekers to repentance and baptism. These are preparatory gifts. What we term spiritual gifts come next.

“Spiritual gifts come to those who have received the gift of the Holy Ghost. As the Prophet Joseph Smith taught, the gifts of the Spirit ‘are obtained through that medium’ [the Holy Ghost] and ‘cannot be enjoyed without the gift of the Holy Ghost.’ ... (Teachings of the Prophet Joseph Smith, comp. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, pp. 243, 245; see also Elder Marion G. Romney in Conference Report, Apr. 1956, p. 72.)”

(Elder Dallin H. Oaks, “Spiritual Gifts,” Ensign, Sept. 1986, 68).

Often manifest in leaders who recognize how others' gifts can be helpful in various positions of service.

Manifest in a person's ability to see the differences between authentic gifts or workings of the Holy Ghost and false spirits, doctrines, or commandments.

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14 To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

15 And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his ^bmercies according to the conditions of the children of men.

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Allows a person to recognize or understand others' true intentions and hidden motivations. This gift helps a person to detect hidden evils and to see the good in others.

Explanations from the Seminary Teacher Manual



“We are told by prophets in this dispensation that revelation for the direction of the Church will not be given through the gift of tongues. The reason for this is that it is very easy for Lucifer to falsely duplicate the gift of tongues and confuse the members of the Church.

“Satan has the power to trick us as it pertains to some of the gifts of the Spirit. One in which he is the most deceptive is the gift of tongues. Joseph Smith and Brigham Young ... explained the need to be cautious when considering the gift of tongues.

““You may speak in tongues for your own comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine’ (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 229).



“You may speak in tongues for your own comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine’ (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 229).

“Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues’ (Teachings, 162).

“The gift of tongues is not ... empowered to dictate ... the Church. All gifts and endowments given of the Lord to members of his Church are not given to control the Church; but they are under the control and guidance of the Priesthood, and are judged of by it’ (Discourses of Brigham Young, comp. John A. Widtsoe [1941], 343)”

(Elder Robert D. Hales, “Gifts of the Spirit,” Ensign, Feb. 2002, 14–15).



“These gifts are given to those who are faithful to Christ. They will help us know and teach the truths of the gospel. They will help us bless others. They will guide us back to our Heavenly Father”

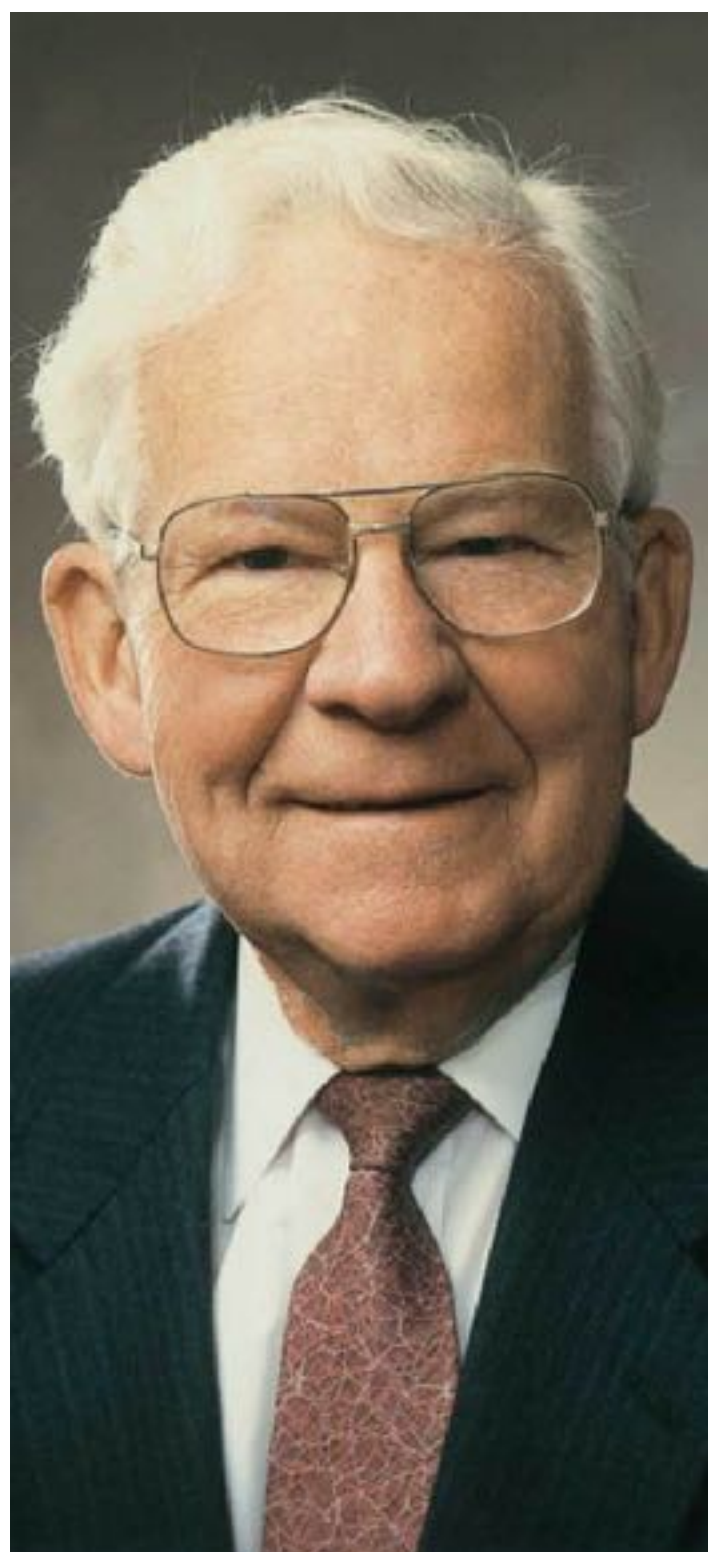
(Elder Robert D. Hales, “Gifts of the Spirit,” Ensign, Feb. 2002, 16).

“If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. If I am an angry man, it is my duty to pray for charity, which suffereth long and is kind. Am I an envious man? It is my duty to seek for charity, which envieth not. So with all the gifts of the Gospel. They are intended for this purpose. No man ought to say, ‘Oh, I cannot help this; it is my nature.’ He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning His Church. He wants His Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection” (“Discourse by President George Q. Cannon,” *Millennial Star*, Apr. 23, 1894, 260–61).



“These are by no means all of the gifts. In the fullest sense, they are infinite in number and endless in their manifestations”

(Elder Bruce R. McConkie, “Mormon Doctrine,” 2nd ed. [1966], 315).



“Let me mention a few gifts that are not always evident or noteworthy but that are very important. Among these may be your gifts—gifts not so evident but nevertheless real and valuable.

“Let us review some of these less-conspicuous gifts: the gift of asking; the gift of listening; the gift of hearing and using a still, small voice; the gift of being able to weep; the gift of avoiding contention; the gift of being agreeable; the gift of avoiding vain repetition; the gift of seeking that which is righteous; the gift of not passing judgment; the gift of looking to God for guidance; the gift of being a disciple; the gift of caring for others; the gift of being able to ponder; the gift of offering prayer; the gift of bearing a mighty testimony; and the gift of receiving the Holy Ghost”

(“There Are Many Gifts,” Oct 1987 GC, Ensign, Nov. 1987, 20).

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Sons and Daughters of

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31 And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit;

32 And ye must give ^athanks unto God in the Spirit for whatsoever blessing ye are blessed with.

33 And ye must practice ^avirtue and holiness before me continually. Even so. Amen.

SECTION 47

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 8, 1831. John Whitmer, who had already served as a clerk to the Prophet, initially hesitated when he was asked to serve as the Church historian and recorder, replacing Oliver Cowdery. He wrote, “I would rather not do it but observed that the will of the Lord be done, and if he desires it, I desire that he would manifest it through Joseph the Seer.” After Joseph Smith received this revelation, John Whitmer accepted and served in his appointed office.

1–4, John Whitmer is designated to keep the history of the Church and to write for the Prophet.

BEHOLD, it is expedient in me that my servant John should write and

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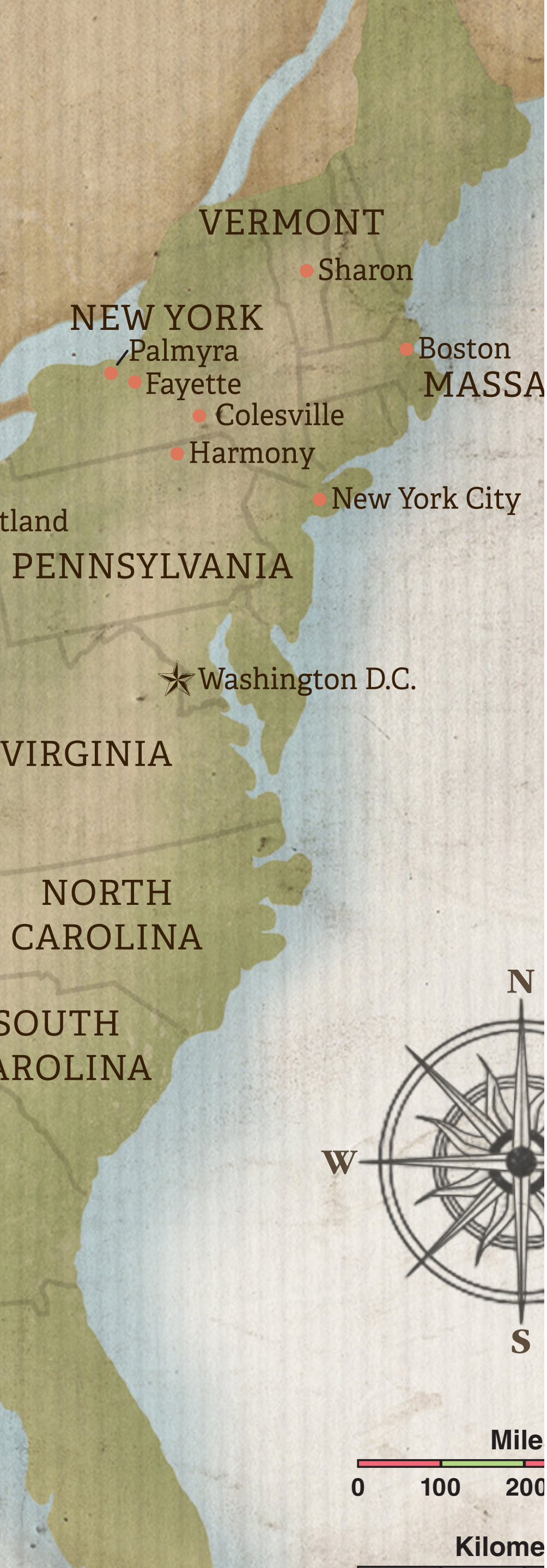
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4 Wherefore, it shall be given him, inasmuch as he is faithful, by the ^aComforter, to write these things. Even so. Amen.

SECTION 48



John Whitmer, one of the Eight Witnesses of the Book of Mormon, had assisted the Prophet Joseph Smith as a scribe during a portion of the Book of Mormon translation and later during the Prophet’s inspired translation of the Bible. John’s duties increased after Oliver Cowdery departed in October 1830 for his mission to the Lamanites. John helped take notes at Church conferences and continued to compile the revelations Joseph Smith had received and copy them into a manuscript record book that would become known as the Book of Commandments and Revelations. In March 1831, the Prophet Joseph Smith appointed John Whitmer to write the history of the Church. John later recounted, “I would rather not do it but observed that the will of the Lord be done, and if he desires it, I desire that he would manifest it through Joseph the Seer” (in *The Joseph Smith Papers, Histories, Volume 2: Assigned Histories, 1831–1847, 36*). The subsequent revelation to the Prophet affirmed John Whitmer’s calling to “write and keep a regular history” of the Church (*D&C 47:1*). John accepted the Lord’s will and eventually prepared “a ninety-six-page narrative history that primarily described events from fall 1830 through the mid-1830s” (in *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831, 285*).

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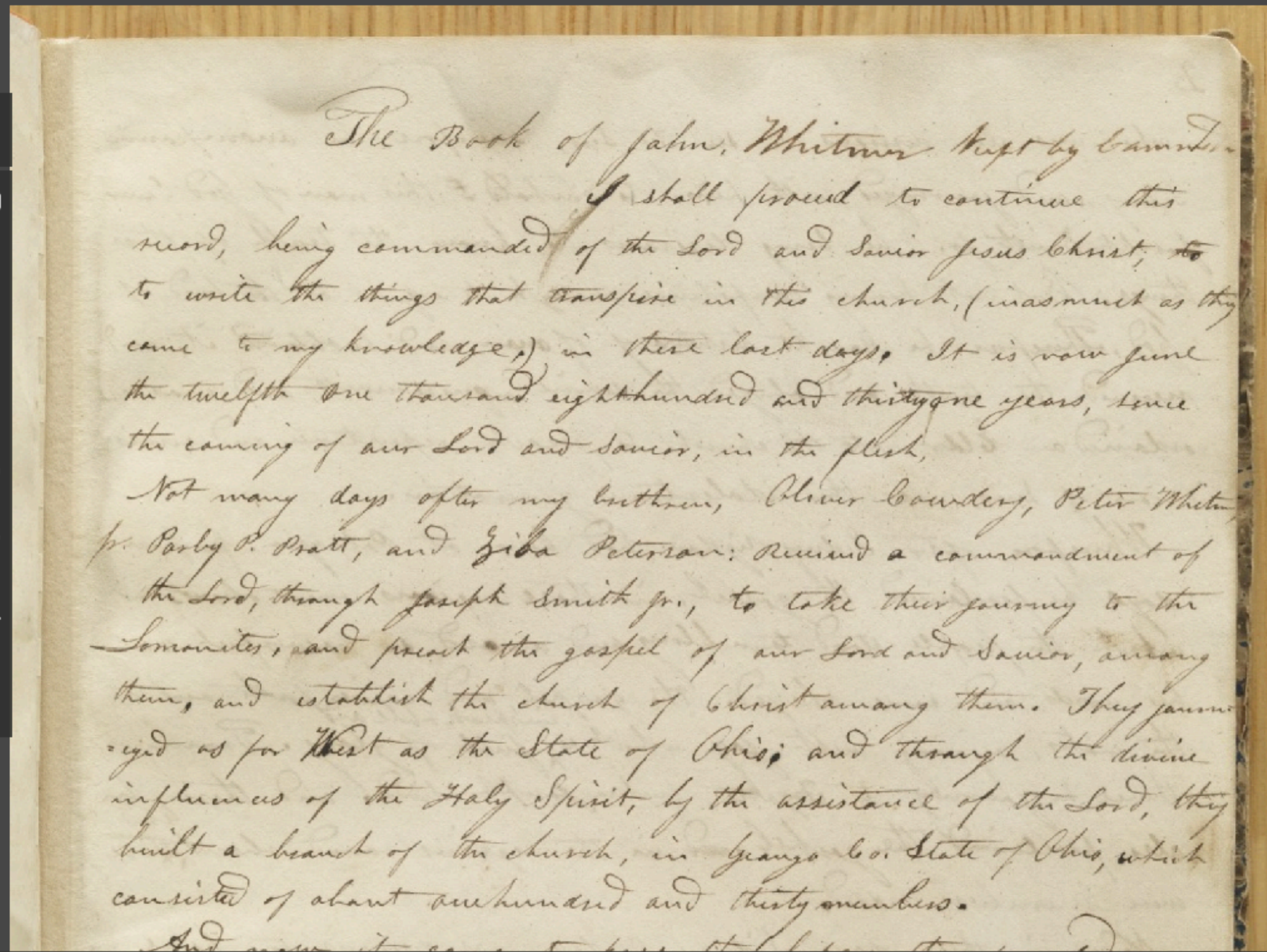
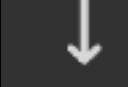
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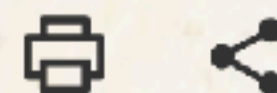
SECTION 48



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John Whitmer, History, 1831–circa 1847

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Historical Introduction



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Chapter 1

The Book of John, <Whitmer kept by Comma[n]d>¹
 I shall proceed to continue this record,² being
 commanded of the Lord and Savior Jesus Christ, to
 write the things that transpire in this church, (inasmuch as
 they come to my knowledge,) in these last days.³ It is now
 June the twelfth one thousand eight hundred and thirty

“The primary purpose of Church history is to help Church members build faith in Jesus Christ and keep their sacred covenants. In fulfilling this purpose, we are guided by three main considerations:

“First, we seek to bear witness of and defend the foundational truths of the Restoration.

“Second, we desire to help Church members remember the great things God has done for His children.

“Third, we have a scriptural charge to help preserve the revealed order of the kingdom of God. This includes the revelations, documents, procedures, processes, and patterns that provide order and continuity for the exercising of priesthood keys, the proper functioning of priesthood quorums, the performance of ordinances, and so on—those things that are essential to salvation”

(Elder Marlin K. Jensen, “There Shall Be a Record Kept among You,” Ensign, Dec. 2007, 28–29).

“There are other great stories in our history that deserve to be known and taught at church and at home... But there are equally moving stories about the rise and progress of the Church and the impact of the gospel in the lives of ordinary members in every nation touched by the restored gospel. These need recording and preserving as well.

“... Many of the Church’s greatest stories are contained in personal and family histories, and these are a part of our individual and family heritages”

(Elder Marlin K. Jensen, “There Shall Be a Record Kept among You,” Ensign, Dec. 2007, 31).

SECTION 48

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 10, 1831. The Prophet had inquired of the Lord as to the mode of procedure in procuring lands for the settlement of the Saints. This was an important matter in view of the migration of members of the Church from the eastern United States, in obedience to the Lord's command that they should assemble in Ohio (see sections 37:1–3; 45:64).

1–3, The Saints in Ohio are to share their lands with their brethren; 4–6, The Saints are to purchase lands, build a city, and follow the counsel of their presiding officers.

It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances.

2 And inasmuch as ye have lands,

ye shall ^aimpart to the ^beastern brethren;

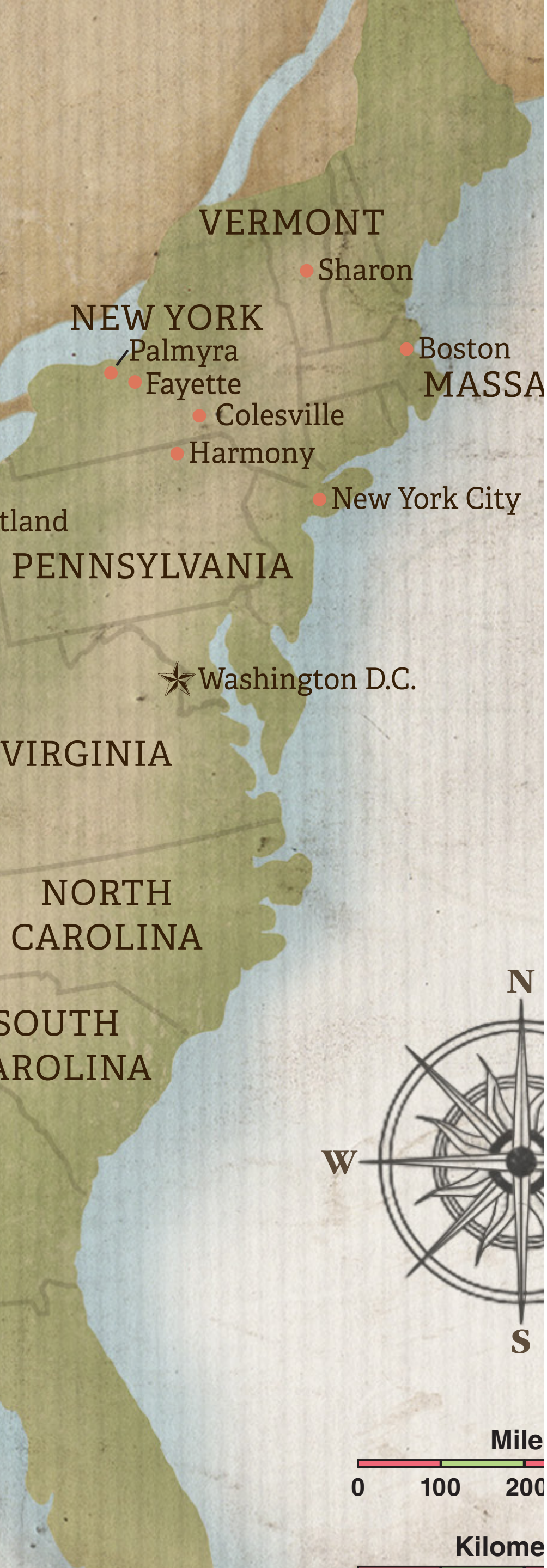
3 And inasmuch as ye have not lands, let them buy for the present time in those regions round about, as seemeth them good, for it must needs be necessary that they have places to live for the present time.

4 It must needs be necessary that ye ^asave all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to ^bpurchase ^cland for an ^ainheritance, even the city.

5 The ^aplace is not yet to be ^brevealed; but after your brethren come from the east there are to be certain

men appointed, and to them it shall be given to know the place, or to them it shall be revealed.

6 And they shall be appointed to ^apurchase the lands, and to make a commencement to lay the foundation of the city; and then shall ye begin to be gathered with your families, every man according to his ^bfamily, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so. Amen.



Edward Partridge had been called by revelation to be the Church's first bishop and was given the responsibility "to administer to the poor and the needy" (D&C 42:34; see also D&C 41:9). Anticipating the arrival of Saints emigrating from New York to Ohio, Bishop Partridge was "anxious to know something" about how to prepare to meet their needs (John Whitmer, in *The Joseph Smith Papers, Histories, Volume 2: Assigned Histories, 1831–1847*, 35). Questions also arose regarding where the city of Zion was to be established. New Church members wondered whether they should plan to stay in Ohio permanently or prepare to move again to wherever Zion would be located. For these reasons the Prophet Joseph Smith sought the Lord's direction and consequently received the revelation recorded in Doctrine and Covenants 48.

1830

1831

Feb



NEW YORK

Palmyra

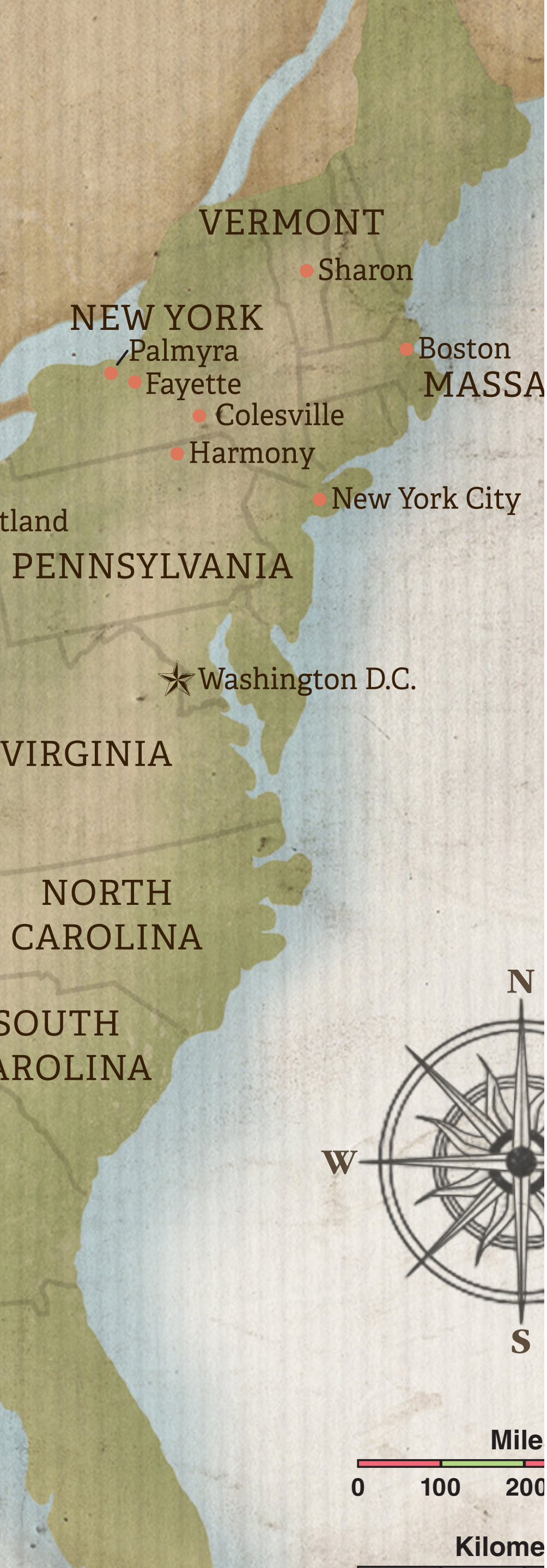
Manchester

Fayette

Harmony

Kirtland

PENNSYLVANIA



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SECTION 48

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 10, 1831. The Prophet had inquired of the Lord as to the mode of procedure in procuring lands for the settlement of the Saints. This was an important matter in view of the migration of members of the Church from the eastern United States, in obedience to the Lord's command that they should assemble in Ohio (see sections 37:1–3; 45:64).

1–3, The Saints in Ohio are to share their lands with their brethren; 4–6, The Saints are to purchase lands, build a city, and follow the counsel of their presiding officers.

It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances.

2 And inasmuch as ye have lands,

ye shall ^aimpart to the ^beastern brethren;

3 And inasmuch as ye have not lands, let them buy for the present time in those regions round about, as seemeth them good, for it must needs be necessary that they have places to live for the present time.

4 It must needs be necessary that ye ^asave all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to ^bpurchase ^cland for an ^dinheritance, even the city.

5 The ^aplace is not yet to be ^brevealed; but after your brethren come from the east there are to be certain

men appointed, and to them it shall be given to know the place, or to them it shall be revealed.

6 And they shall be appointed to ^apurchase the lands, and to make a commencement to lay the foundation of the city; and then shall ye begin to be gathered with your families, every man according to his ^bfamily, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so. Amen.

SECTION 48

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 10, 1831. The Prophet had inquired of the Lord as to the mode of procedure in procuring lands for the settlement of the Saints. This was an important matter in view of the migration of members of the Church from the eastern United States, in obedience to the Lord's command that they should assemble in Ohio (see sections 37:1–3; 45:64).

1–3, *The Saints in Ohio are to share their lands with their brethren;* 4–6, *The Saints are to purchase lands, build a city, and follow the counsel of their presiding officers.*

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Doctrine and Covenants 48:6 includes the phrase “by the presidency and the bishop of the church.” However, when the revelation was given, the First Presidency had not been organized. The earliest manuscript of this revelation contains the phrase “by the Bishop & Elders of the Church” (see Documents, Volume 1: July 1828–June 1831, vol. 1 of the Documents series of The Joseph Smith Papers [2013], 288). The wording was changed after the First Presidency was organized. Such changes were made occasionally as the Church grew and as the priesthood organization was expanded according to revelation.