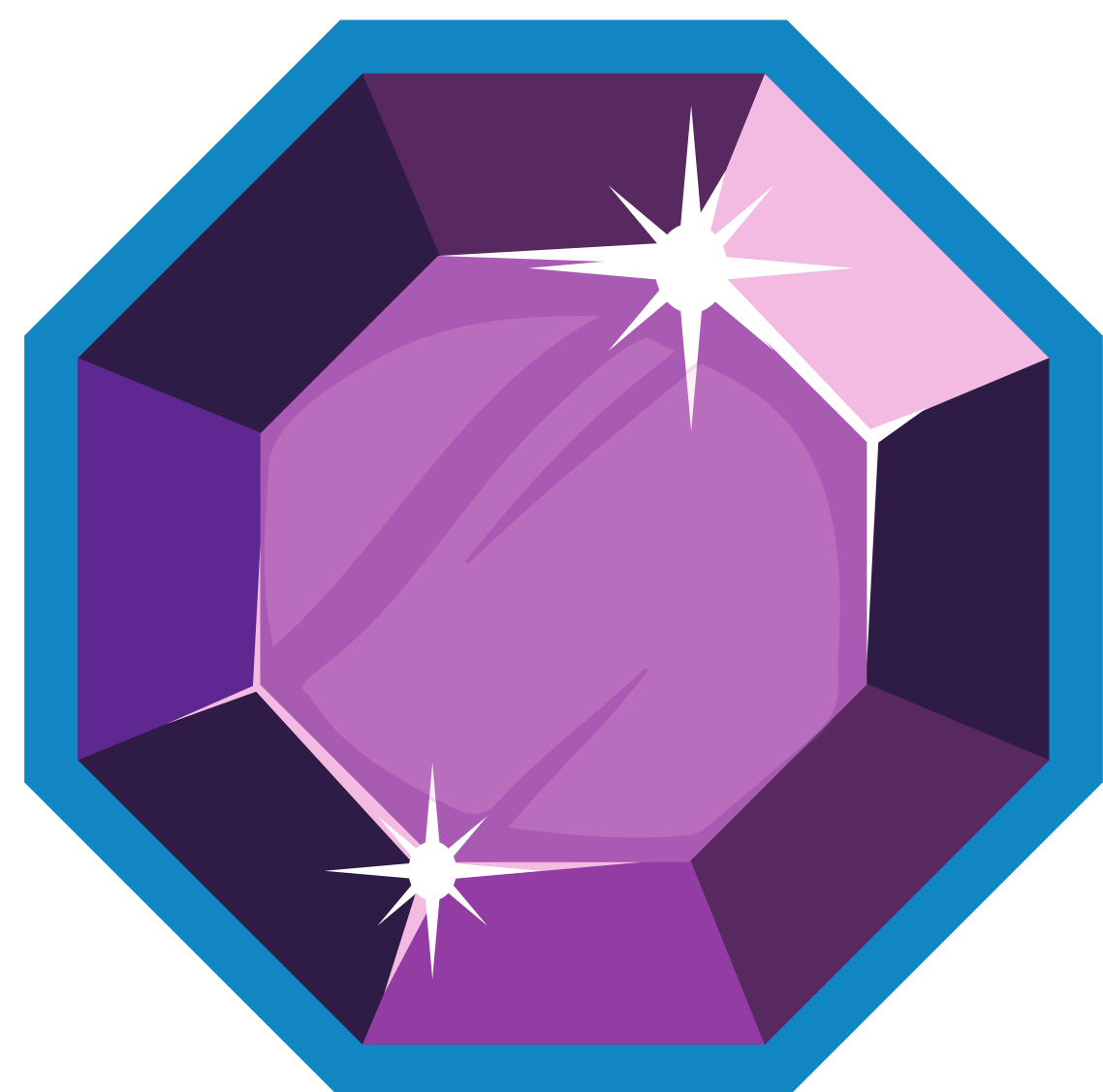
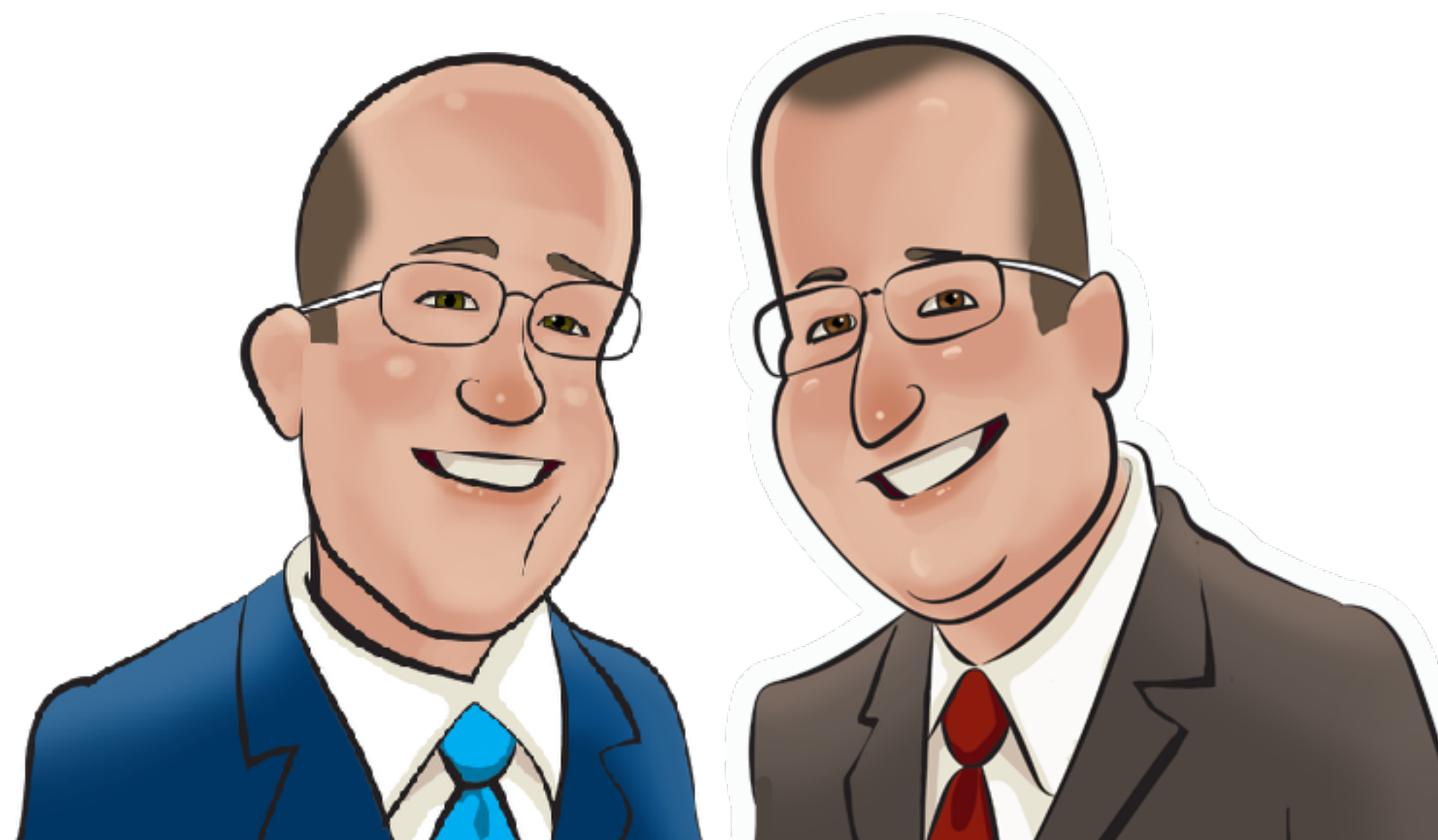


**Come Follow Me 2021**  
**D&C 49-50**





S02E19



# Scripture GEMS



1830

1831

May

**Sections Received:**

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

Section 49-50

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, 49, 50

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



## SECTION 49



*Revelation given through Joseph Smith the Prophet to Sidney Rigdon, Parley P. Pratt, and Leman Copley, at Kirtland, Ohio, May 7, 1831. Leman Copley had embraced the gospel but still held to some of the teachings of the Shakers (United Society of Believers in Christ's Second Appearing), to which he had formerly belonged. Some of the beliefs of the Shakers were that Christ's Second Coming had already occurred and that He had appeared in the form of a woman, Ann Lee. They did not consider baptism by water essential. They rejected marriage and believed in a life of total celibacy. Some Shakers also forbade the eating of meat. In prefacing this revelation, Joseph Smith's history states, "In order to have [a] more perfect understanding on the subject, I inquired of the Lord, and received the following." The revelation refutes some of the basic concepts of the Shaker group. The aforementioned brethren took a copy of the revelation to the Shaker community (near Cleveland, Ohio) and read it to them in its entirety, but it was rejected.*

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*[Revelations in Context - Lemman Copley and the Shakers]*

In the spring of 1831, a prosperous farmer named Lemman Copley joined the fledgling Church of Christ (as the Church was then known). His farm in Thompson, Ohio, was only a few miles northeast of the village of Kirtland, which had recently been established as the Church's new headquarters.

Copley had been a member of the United Society of Believers in Christ's Second Appearance for many years before his conversion. Members of this sect were commonly known as Shakers because their worship included a form of ecstatic dancing. The many similarities between Shaker and Mormon doctrines no doubt appealed to Copley: The two faiths shared a belief in a general apostasy, modern prophecy, the agency of man, and the ideal of a communal life. They differed dramatically, however, on other important points.

Shakers did not consider baptism—or any other ordinance—essential for salvation. They believed Jesus Christ had already made His Second Coming in the form of Mother Ann Lee (1736–84), an early Shaker leader. Some practiced vegetarianism. Mormons and Shakers also diverged in their views of marriage



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These two religious groups had first crossed paths during the previous winter, when a group of Mormon missionaries, which included Oliver Cowdery and Parley P. Pratt, stopped briefly in the Shaker settlement of North Union, Ohio, en route to Missouri. The North Union community was situated a mere 15 miles southwest of Kirtland.

Cowdery introduced himself to the Shaker leader, Ashbel Kitchell, as “an assistant in the translation of the golden Bible” and as one of three who had witnessed an angel bear testimony of its truthfulness. Kitchell allowed Cowdery to share his message at one of the community’s gatherings.

After two nights in North Union, Cowdery and his companions went on their



After two nights in North Union, Cowdery and his companions went on their way, but not before leaving seven copies of the Book of Mormon with Kitchell. The missionaries had complete confidence “in the virtue of their Books, that whoever would read them, would feel thoroughly convinced of the truth of what they contained.” Following this early encounter, the Shakers and Mormons in Ohio remained on good terms, engaging in “trade and other acts of good neighborship,” according to Kitchell. Their friendly interchange, however, was about to be put to the test.

Before joining the Church, Lemman Copley associated with the North Union Shakers, perhaps attending their meetings, though he did not immerse himself fully in their austere communal life. The fact that he lived 35 miles from the community and remained married gives some indication of his level of commitment to Shaker principles. While clearly attracted to some of their teachings and perhaps their mode of worship, he was not a full participant. In fact, Kitchell chided Copley for rejecting a life of celibacy and for having “taken up with Mormonism as the easier plan.”

Like all early Mormon converts, Copley brought with him traditions and



teachings and perhaps their mode of worship, he was not a full participant. In fact, Kitchell chided Copley for rejecting a life of celibacy and for having “taken up with Mormonism as the easier plan.”

Like all early Mormon converts, Copley brought with him traditions and attitudes shaped by his previous religious experience. Joseph Smith spoke to Copley shortly after his conversion and noted that he was “apparently honest hearted, but still retaining ideas that the Shakers were right in some particulars of their faith.” John Whitmer further noted that Copley “was anxious that some of the elders should go to his former brethren and preach the gospel.” He even “teased to be ordained to preach himself.”

Copley decided to visit Joseph Smith—who was then living at the home of his friend Isaac Morley near Kirtland—on Saturday, May 7, 1831. Though we have no record of their conversation, Copley likely hoped for clarification about certain Shaker beliefs and perhaps suggested the idea of a mission to North Union. As a result of this meeting, Joseph received the revelation now canonized as Doctrine and Covenants 49.



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5 Thus saith the Lord; for I am God, and have <sup>a</sup>sent mine <sup>b</sup>Only Begotten Son into the world for the <sup>c</sup>redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be <sup>d</sup>damned—

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**“There are some of our members who practice selective obedience. A prophet is not one who displays a smorgasbord of truth from which we are free to pick and choose. ... A prophet doesn’t take a poll to see which way the wind of public opinion is blowing. He reveals the will of the Lord to us. ...**

**“In 1831, some converts wanted to bring a few of their previous beliefs into the Church with them. Our problem today is with members who seem very vulnerable to the trends in society (and the pointing fingers which attend them) and want the Church to change its position to accommodate them. The doctrinal grass on the other side of the fence looks very green to them.**

**“The Lord’s counsel in 1831 is relevant today: ‘Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not right before me and must needs repent.’ (D&C 49:2.)**

**“We need to accept the full truth—even all of it—‘put on the whole armour of God’ (Eph. 6:11), and get to work building up the kingdom”**

*(Elder Glenn L. Pace, “Follow the Prophet,” Apr 1989 GC, Ensign, May 1989, 26).*



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**“Jesus Christ never did reveal to any man the precise time that He would come [see Matthew 24:36; D&C 49:7]. Go and read the Scriptures, and you cannot find anything that specifies the exact hour He would come; and all that say so are false teachers”**

*(Teachings of Presidents of the Church: Joseph Smith, 253).*



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4 And my servant Leman shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be <sup>a</sup>taught him by you my servants; and by so doing I will bless him, otherwise he shall not prosper.

5 Thus saith the Lord; for I am God, and have <sup>a</sup>sent mine <sup>b</sup>Only Begotten Son into the world for the <sup>c</sup>redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be <sup>d</sup>damned—

6 And they have done unto the <sup>a</sup>Son of Man even as they listed; and he has taken his power on the <sup>b</sup>right hand of his <sup>c</sup>glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies <sup>d</sup>under his feet, which time is nigh at hand—

7 I, the Lord God, have spoken it; but the hour and the <sup>a</sup>day no man

to find that which I have promised. I have so fulfilled, and the <sup>a</sup>nations of the earth shall <sup>b</sup>bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid <sup>c</sup>low of power.

11 Wherefore, I give unto you a commandment that ye <sup>a</sup>go among this people, and say unto them, like unto mine apostle of old, whose name was <sup>b</sup>Peter:

12 <sup>a</sup>Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end;

13 <sup>a</sup>Repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins;

14 And whoso doeth this shall receive the <sup>a</sup>gift of the Holy Ghost, by the laying on of the <sup>b</sup>hands of the elders of the church.

15 And again, verily I say unto you, that whoso <sup>a</sup>forbiddeth to marry is not ordained of God, for <sup>b</sup>marriage is ordained of God unto man.



know not of.

9 Wherefore, I say unto you that I have sent unto you mine everlasting <sup>a</sup>covenant, even that which was from the beginning.

10 And that which I have promised I have so fulfilled, and the <sup>a</sup>nations of the earth shall <sup>b</sup>bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid <sup>c</sup>low of power.

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16 Wherefore, it is lawful that he should have one <sup>a</sup>wife, and they twain shall be <sup>b</sup>one flesh, and all this that the <sup>c</sup>earth might answer the end of its creation;

17 And that it might be filled with the measure of man, according to his <sup>a</sup>creation <sup>b</sup>before the world was made.

18 And whoso forbiddeth to <sup>a</sup>abstain from <sup>c</sup>meats, that man should not eat the same, is not ordained of God;

19 For, behold, the <sup>a</sup>beasts of the field and the fowls of the air, and that which cometh of the earth, is <sup>b</sup>ordained for the use of man for food and for <sup>c</sup>raiment, and that he might have in abundance.

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23 Wherefore, be not <sup>a</sup>deceived,

but continue in steadfastness, <sup>b</sup>looking forth for the heavens to be <sup>c</sup>shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the <sup>a</sup>valleys to be exalted, and for the <sup>e</sup>mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his <sup>f</sup>trumpet.

24 But before the great day of the Lord shall come, <sup>a</sup>Jacob shall flourish in the wilderness, and the Lamanites shall <sup>b</sup>blossom as the rose.

25 Zion shall <sup>a</sup>flourish upon the <sup>b</sup>hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

26 Behold, I say unto you, go forth as I have commanded you; repent of all your sins; <sup>a</sup>ask and ye shall receive; knock and it shall be opened unto you.

27 Behold, I will go before you and be your <sup>a</sup>rearward; and I will be in your <sup>b</sup>midst, and you shall not be <sup>c</sup>confounded.

28 Behold, I am Jesus Christ, and I come <sup>a</sup>quickly. Even so. Amen.



**“The entire theology of our restored gospel centers on families and on the new and everlasting covenant of marriage. ...**

**“We believe that marriage and family ties can continue beyond the grave—that marriages performed by those who have the proper authority in His temples will continue to be valid in the world to come. Our marriage ceremonies eliminate the words ‘till death do us part’ and instead say, ‘for time and for all eternity.’**

**“We also believe that strong traditional families are not only the basic units of a stable society, a stable economy, and a stable culture of values—but that they are also the basic units of eternity and of the kingdom and government of God. ...**

**“It is because of our belief that marriages and families are eternal that we, as a church, want to be a leader and a participant in worldwide movements to strengthen them”**

*(Elder L. Tom Perry, “Why Marriage and Family Matter—Everywhere in the World,” Apr 2015 GC, Ensign or Liahona, May 2015, 41).*





## **Two Reasons Why Marriage is Essential...**

**“Reason 1: The natures of male and female spirits complete and perfect each other, and therefore men and women are intended to progress together toward exaltation. ... Reason 2: By divine design, both a man and a woman are needed to bring children into mortality and to provide the best setting for the rearing and nurturing of children”**

*(Elder David A. Bednar, “Marriage Is Essential to His Eternal Plan,” Ensign, June 2006, 83–84).*



16 Wherefore, it is lawful that he should have one <sup>a</sup>wife, and they twain shall be <sup>b</sup>one flesh, and all this that the <sup>c</sup>earth might answer the end of its creation;

17 And that it might be filled with the measure of man, according to his <sup>a</sup>creation <sup>b</sup>before the world was made.

18 And whoso <sup>a</sup>forbiddeth to <sup>b</sup>abstain from <sup>c</sup>meats, that man should not eat the same, is not ordained of God;

19 For, behold, the <sup>a</sup>beasts of the field and the fowls of the air, and that which cometh of the earth, is <sup>b</sup>ordained for the use of man for food and for <sup>c</sup>raiment, and that he might have in abundance.

20 But it is not given that one man should <sup>a</sup>possess that which is above another, wherefore the <sup>b</sup>world lieth in <sup>c</sup>sin.

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

So, with revelation in hand, Rigdon and Copley set out for North Union almost immediately. They arrived in North Union later that day and were received cordially by Kitchell and his associates. They spent the evening together, debating the relative merits of their religions, each likely feeling they had gotten the best of the debate.

The next morning, Kitchell proposed to Rigdon and Copley that neither side should “force their doctrine on the other at this time.” Rigdon had planned to read the revelation to the Shakers at their Sabbath service that day but decided to keep his peace for the moment and “subject himself to the order of the place.”

Just before the meeting began, Parley P. Pratt arrived at North Union on horseback. Upon hearing of Rigdon’s submissive response to Kitchell’s proposal, the fiery Pratt insisted they “pay no attention to [him], for they had come with the authority of the Lord Jesus Christ, and the people must hear it.”



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The missionaries sat in silence until the meeting was complete. As the people stood to leave, Rigdon "arose and stated that he had a message from the Lord Jesus Christ to this people; could he have the privilege of delivering it?" With Kitchell's permission, he read the revelation in its entirety and asked if they might be allowed to continue preaching as the revelation dictated.

Kitchell, keeping his indignation in check, responded that he did not accept the message and "would release them & their Christ from any further burden about us, and take all the responsibility on myself." Rigdon countered, "This you cannot do; I wish to hear the people speak." But when Kitchell allowed others present to speak their minds, they too affirmed "that they were fully satisfied with what they had."

Rigdon stoically set the revelation aside, resigned that their mission had been unfruitful. Pratt, on the other hand, was not finished as easily. He crossed



Rigdon stoically set the revelation aside, resigned that their mission had been unfruitful. Pratt, on the other hand, was not finished so easily. He arose, Kitchell recounted, and shook the dust from his coattail “as a testimony against us, that we had rejected the word of the Lord Jesus.” In so doing, Pratt was following Jesus’s injunction to His disciples in the Gospels.

But Kitchell would not tolerate it. His forbearance at its limit, the Shaker leader denounced Pratt in full sight of his congregation: “You filthy Beast, dare you presume to come in here, and try to imitate a man of God by shaking your filthy tail; confess your sins and purge your soul from your lusts, and your other abominations before you ever presume to do the like again.”

Kitchell then turned his wrath to Copley, who had begun weeping, and gave this stinging rebuke: “You hypocrite, you knew better;—you knew where the living work of God was; but for the sake of indulgence, you could consent to deceive yourself.”

Kitchell promptly dismissed the congregation. The frustrated Pratt mounted his horse and returned to Kirtland immediately. He later summed up their visit: “We

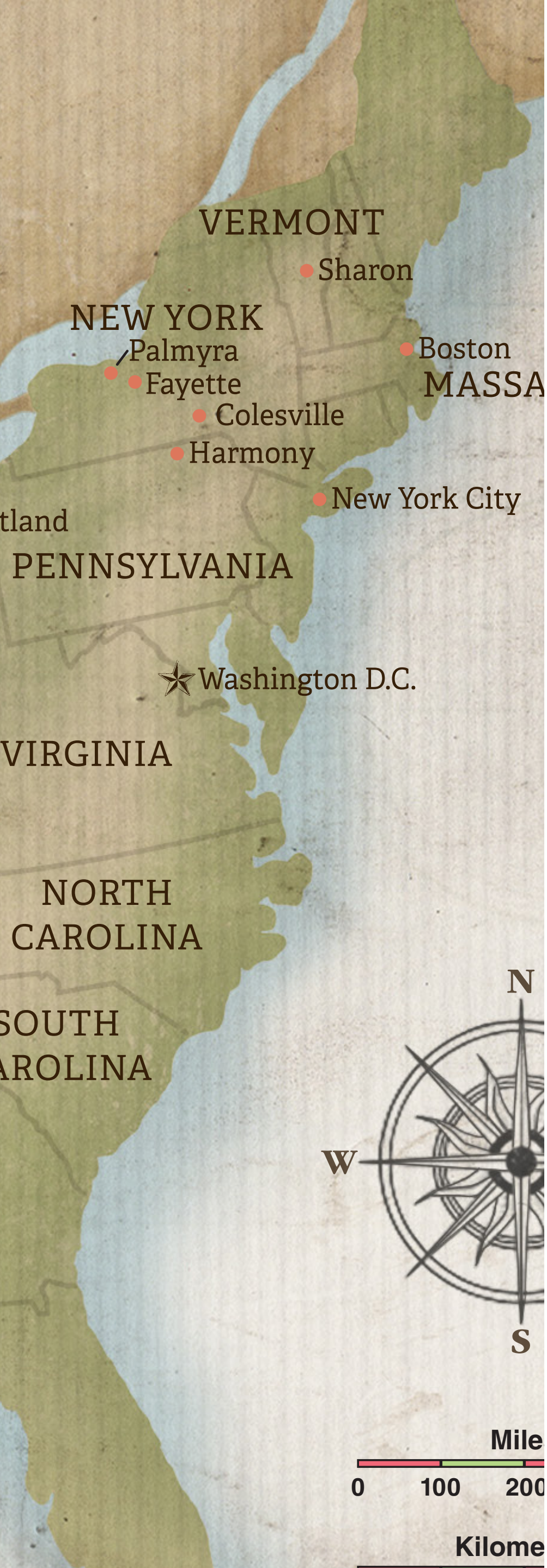


Kitchell promptly dismissed the congregation. The frustrated Pratt mounted his horse and returned to Kirtland immediately. He later summed up their visit: “We fulfilled this mission, as we were commanded, in a settlement of this strange people, near Cleveland, Ohio; but they utterly refused to hear or obey the gospel.” Following this incident, contact between the Church and the Shakers was rare and usually tense.

Rigdon stayed for supper before returning to Kirtland that evening, leaving a copy of the revelation with Kitchell. Copley, meanwhile, remained at North Union that night and made for his farm the next day, his hopes of converting some of his former brethren sadly dashed. The encounter had shaken him such that upon his return to Thompson, he backed out of an agreement he had made to permit Church members from Colesville, New York, to live on his farm.

The vacillating Copley continued to teeter in his devotion to the restored Church for many years after his mission to the Shakers. He finally broke company with the Church permanently around 1838 and remained in Ohio the rest of his life.

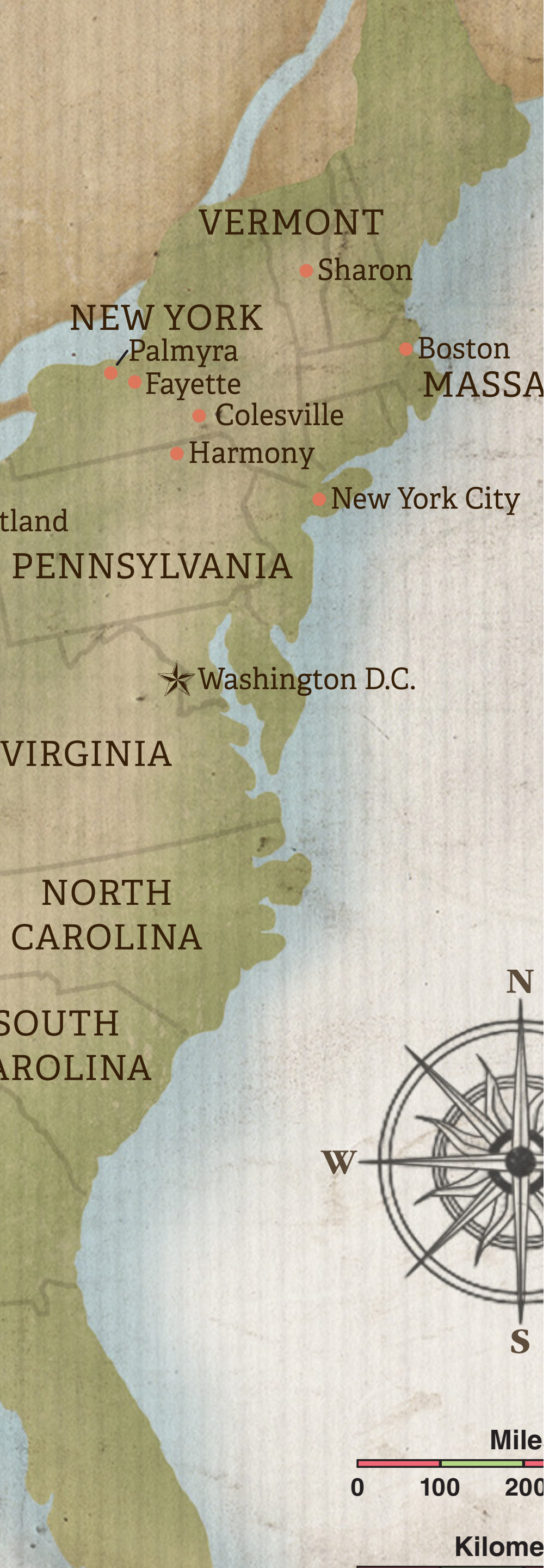




**Elder Parley P. Pratt was one of four missionaries who helped to convert more than 100 people in the Kirtland, Ohio, area in late fall of 1830. After continuing his mission to preach the gospel among the American Indians west of Missouri, Elder Pratt returned to Ohio in late March 1831. At that time he witnessed surprising behaviors among Church members in Kirtland. He recounted: “As I went forth among the different branches, some very strange spiritual operations were manifested, which were disgusting, rather than edifying. Some persons would seem to swoon away, and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstasies, and be drawn into contortions, cramp, fits, etc. Others would seem to have visions and revelations, which were not edifying, and which were not congenial to the doctrine and spirit of the gospel. In short, a false and lying spirit seemed to be creeping into the Church” (Autobiography of Parley P. Pratt, ed. Parley P. Pratt Jr. [1938], 61).**

**The Prophet Joseph Smith described the false spiritual manifestations that were present during that time: “Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained: men [ran] out of**

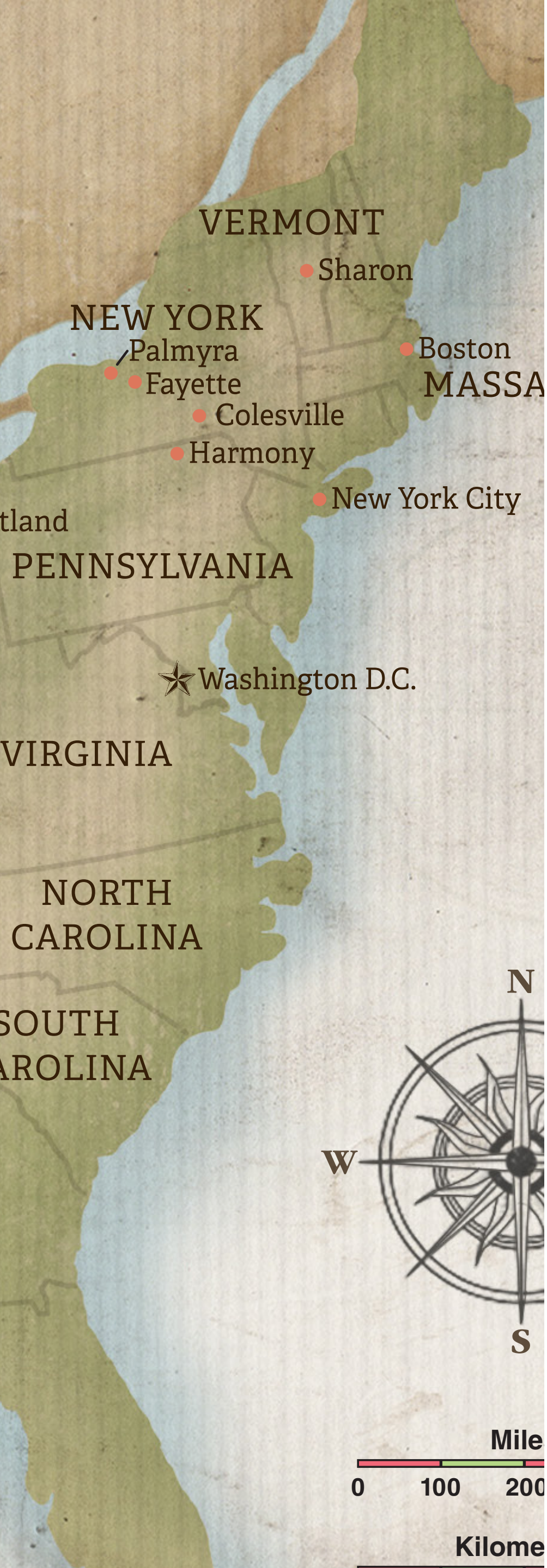




that were present during that time: “Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men [ran] out of doors under the influence of this Spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagancies were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life, and many ridiculous things were entered into, calculated to bring disgrace upon the church of God; to cause the Spirit of God to be withdrawn; and to uproot and destroy those glorious principles which had been developed for the salvation of the human family” (in Manuscript History of the Church, vol. C-1, page 1311, [josephsmithpapers.org](http://josephsmithpapers.org)).

Parley P. Pratt noted that this confusing behavior led some to seek clarification from the Prophet: “Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith, and asked him to inquire of the Lord concerning these spirits or manifestations” (Autobiography of Parley P. Pratt, 61–62).





**Elder Parley P. Pratt gave a description of Joseph Smith dictating the revelation that is now recorded in Doctrine and Covenants 50. This is one of the most detailed descriptions we have of the Prophet dictating revelations. Elder Pratt said:**

**“Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in long hand.**

**“... There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; ... and I was present to witness the dictation of several communications of several pages each” (Autobiography of Parley P. Pratt, ed. Parley P. Pratt Jr. [1938], 62).**



*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 9, 1831. Joseph Smith's history states that some of the elders did not understand the manifestations of different spirits abroad in the earth and that this revelation was given in response to his special inquiry on the matter. So-called spiritual phenomena were not uncommon among the members, some of whom claimed to be receiving visions and revelations.*

*1–5, Many false spirits are abroad in the earth; 6–9, Wo unto the hypocrites and those who are cut off from the Church; 10–14, Elders are to preach the gospel by the Spirit; 15–22, Both preachers and hearers need to be enlightened by the Spirit; 23–25, That which doth not edify is not of God; 26–28, The faithful are possessors of all things; 29–36, The prayers of the purified are answered; 37–46, Christ is the Good Shepherd and the Stone of Israel.*

HEARKEN, O ye elders of my church, and give ear to the <sup>a</sup>voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the <sup>b</sup>spirits which have gone abroad in the earth.

2 Behold, verily I say unto you, that there are many spirits which are false <sup>a</sup>spirits, which have gone forth in the earth, deceiving the world.

3 And also <sup>a</sup>Satan hath sought to deceive you, that he might overthrow you.

4 Behold, I, the Lord, have looked upon you, and have seen <sup>a</sup>abominations in the church that <sup>b</sup>profess my name.

5 But blessed are they who are faithful and <sup>a</sup>endure, whether in life or in death, for they shall inherit eternal life.

6 But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

7 Behold, verily I say unto you, there are <sup>a</sup>hypocrites among you, who have deceived some, which has given the <sup>b</sup>adversary <sup>c</sup>power; but behold <sup>a</sup>such shall be reclaimed;

8 But the <sup>a</sup>hypocrites shall be detected and shall be <sup>b</sup>cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world.

9 Wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

10 And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us <sup>a</sup>reason together, that ye may understand;

11 Let us reason even as a man reasoneth one with another face to face.

12 Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I,

50 1a Josh. 3:10;  
Jer. 23:36

TG Devil.  
4a D&C 1:30; 20:32 (32–34);

c Mosiah 27:9 (8–9);  
D&C 93:39 (37–39)

the Lord, reason with you that you may <sup>a</sup>understand.

13 Wherefore, I the Lord ask you this question—unto what were ye <sup>a</sup>ordained?

14 To preach my gospel by the <sup>a</sup>Spirit, even the <sup>b</sup>Comforter which was sent forth to teach the truth.

15 And then received ye <sup>a</sup>spirits which ye could not understand, and received them to be of God; and in this are ye justified?

16 Behold ye shall answer this question yourselves; nevertheless, I will be <sup>a</sup>merciful unto you; he that is weak among you hereafter shall be made <sup>b</sup>strong.

17 Verily I say unto you, he that is ordained of me and sent forth to <sup>a</sup>preach the word of truth by the Comforter, in the Spirit of truth, doth he <sup>b</sup>preach it by the Spirit of truth or some other way?

18 And if it be by some other way it is not of God.

19 And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

20 If it be some other way it is not of God.

21 Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the

<sup>a</sup>Spirit of truth receiveth it as it is preached by the Spirit of truth?

22 Wherefore, he that preacheth and he that receiveth, understand one another, and both are <sup>a</sup>edified and <sup>b</sup>rejoice together.

23 And that which doth not <sup>a</sup>edify is not of God, and is <sup>b</sup>darkness.

24 That which is of God is <sup>a</sup>light; and he that <sup>b</sup>receiveth <sup>c</sup>light, and <sup>a</sup>continueth in God, receiveth more <sup>e</sup>light; and that light groweth brighter and brighter until the perfect day.

25 And again, verily I say unto you, and I say it that you may know the <sup>a</sup>truth, that you may chase darkness from among you;

26 He that is <sup>a</sup>ordained of God and sent forth, the same is appointed to be the <sup>b</sup>greatest, notwithstanding he is the <sup>c</sup>least and the <sup>d</sup>servant of all.

27 Wherefore, he is possessor of all things; for all things are <sup>a</sup>subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the <sup>b</sup>power, sent forth by the will of the Father through Jesus Christ, his Son.

28 But no man is possessor of <sup>a</sup>all things except he be <sup>b</sup>purified and <sup>c</sup>cleansed from all sin.

29 And if ye are <sup>a</sup>purified and cleansed from all <sup>b</sup>sin, ye shall <sup>c</sup>ask

12a Ps. 119:27;  
D&C 1:24.

13a TG Priesthood,  
Ordination.

14a D&C 43:15.  
TG Teaching with the

D&C 18:16 (13–16).  
TG Joy.

23a 1 Cor. 14:26.

b TG Darkness, Spiritual.

24a Eccl. 8:1; 1 Jn. 2:8;  
Moro. 7:18 (14–19);

c Matt. 11:11;  
Luke 7:28.

d Mark 10:43 (43–44).  
TG Self-Sacrifice;  
Servant; Service.

27a Dan. 7:14 (13–14);





**“Be ever on guard lest you be deceived by inspiration from an unworthy source. You can be given false spiritual messages. There are counterfeit spirits just as there are counterfeit angels. (See Moro. 7:17.) ...**

**“The spiritual part of us and the emotional part of us are so closely linked that [it] is possible to mistake an emotional impulse for something spiritual. We occasionally find people who receive what they assume to be spiritual promptings from God, when those promptings are either centered in the emotions or are from the adversary”**

*(President Boyd K. Packer, “The Candle of the Lord,” Ensign, Jan. 1983, 55–56).*





**“There can be counterfeit revelations, promptings from the devil, temptations! As long as you live, in one way or another the adversary will try to lead you astray. ...**

**“The Prophet Joseph Smith said that ‘nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God’ [Teachings of the Prophet Joseph Smith, p. 205]. ...**

**“If ever you receive a prompting to do something that makes you feel uneasy, something you know in your mind to be wrong and contrary to the principles of righteousness, do not respond to it!”**

*(President Boyd K. Packer, “Personal Revelation: The Gift, the Test, and the Promise,” Oct 1994 GC, Ensign, Nov. 1994, 61).*



*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 9, 1831. Joseph Smith's history states that some of the elders did not understand the manifestations of different spirits abroad in the earth and that this revelation was given in response to his special inquiry on the matter. So-called spiritual phenomena were not uncommon among the members, some of whom claimed to be receiving visions and revelations.*

*1–5, Many false spirits are abroad in the earth; 6–9, Wo unto the hypocrites and those who are cut off from the Church; 10–14, Elders are to preach the gospel by the Spirit; 15–22, Both preachers and hearers need to be enlightened by the Spirit; 23–25, That which doth not edify is not of God; 26–28, The faithful are possessors of all things; 29–36, The prayers of the purified are answered; 37–46, Christ is the Good Shepherd and the Stone of Israel.*

HEARKEN, O ye elders of my church, and give ear to the <sup>a</sup>voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the <sup>b</sup>spirits which have gone abroad in the earth.

2 Behold, verily I say unto you, that there are many spirits which are false <sup>a</sup>spirits, which have gone forth in the earth, deceiving the world.

3 And also <sup>a</sup>Satan hath sought to deceive you, that he might overthrow you.

4 Behold, I, the Lord, have looked upon you, and have seen <sup>a</sup>abominations in the church that <sup>b</sup>profess my name.

5 But blessed are they who are faithful and <sup>a</sup>endure, whether in life or in death, for they shall inherit eternal life.

6 But wo unto them that are <sup>a</sup>deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

7 Behold, verily I say unto you, there are <sup>a</sup>hypocrites among you, who have deceived some, which has given the <sup>b</sup>adversary <sup>c</sup>power; but behold <sup>a</sup>such shall be reclaimed;

8 But the <sup>a</sup>hypocrites shall be detected and shall be <sup>b</sup>cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world.

9 Wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

10 And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us <sup>a</sup>reason together, that ye may understand;

11 Let us reason even as a man reasoneth one with another face to face.

12 Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I,

the Lord, reason with you that you may <sup>a</sup>understand.

13 Wherefore, I the Lord ask you this question—unto what were ye <sup>a</sup>ordained?

14 To preach my gospel by the <sup>a</sup>Spirit, even the <sup>b</sup>Comforter which was sent forth to teach the truth.

15 And then received ye <sup>a</sup>spirits which ye could not understand, and received them to be of God; and in this are ye justified?

16 Behold ye shall answer this question yourselves; nevertheless, I will be <sup>a</sup>merciful unto you; he that is weak among you hereafter shall be made <sup>b</sup>strong.

17 Verily I say unto you, he that is ordained of me and sent forth to <sup>a</sup>preach the word of truth by the Comforter, in the Spirit of truth, doth he <sup>b</sup>preach it by the Spirit of truth or some other way?

18 And if it be by some other way it is not of God.

19 And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

20 If it be some other way it is not of God.

21 Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the

<sup>a</sup>Spirit of truth receiveth it as it is preached by the Spirit of truth?

22 Wherefore, he that preacheth and he that receiveth, understand one another, and both are <sup>a</sup>edified and <sup>b</sup>rejoice together.

23 And that which doth not <sup>a</sup>edify is not of God, and is <sup>b</sup>darkness.

24 That which is of God is <sup>a</sup>light; and he that <sup>b</sup>receiveth <sup>c</sup>light, and <sup>a</sup>continueth in God, receiveth more <sup>e</sup>light; and that light groweth brighter and brighter until the perfect day.

25 And again, verily I say unto you, and I say it that you may know the <sup>a</sup>truth, that you may chase darkness from among you;

26 He that is <sup>a</sup>ordained of God and sent forth, the same is appointed to be the <sup>b</sup>greatest, notwithstanding he is the <sup>c</sup>least and the <sup>d</sup>servant of all.

27 Wherefore, he is possessor of all things; for all things are <sup>a</sup>subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the <sup>b</sup>power, sent forth by the will of the Father through Jesus Christ, his Son.

28 But no man is possessor of <sup>a</sup>all things except he be <sup>b</sup>purified and <sup>c</sup>cleansed from all sin.

29 And if ye are <sup>a</sup>purified and cleansed from all <sup>b</sup>sin, ye shall <sup>c</sup>ask

12a Ps. 119:27;  
D&C 1:24.

13a TG Priesthood,  
Ordination.

14a D&C 43:15.  
TG Teaching with the

D&C 18:16 (13–16).  
TG Joy.

23a 1 Cor. 14:26.

b TG Darkness, Spiritual.

24a Eccl. 8:1; 1 Jn. 2:8;  
Moro. 7:18 (14–19);

c Matt. 11:11;  
Luke 7:28.

d Mark 10:43 (43–44).  
TG Self-Sacrifice;  
Servant; Service.

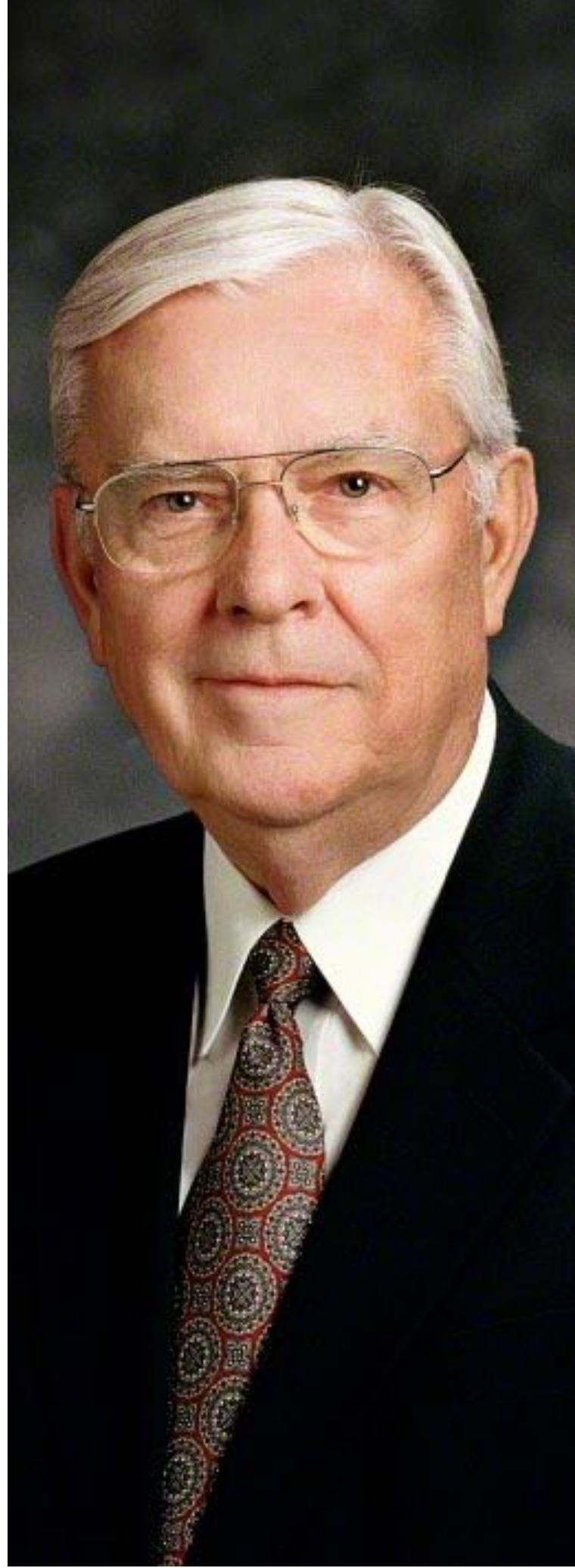
27a Dan. 7:14 (13–14);

50 1a Josh. 3:10;  
Jer. 23:36

TG Devil.  
4a D&C 1:30; 20:32 (32–34);

c Mosiah 27:9 (8–9);  
D&C 93:39 (37–39)





**“When we think of false prophets and false teachers, we tend to think of those who espouse an obviously false doctrine or presume to have authority to teach the true gospel of Christ according to their own interpretation. We often assume that such individuals are associated with small radical groups on the fringes of society. However, I reiterate: there are false prophets and false teachers who have or at least claim to have membership in the Church. There are those who, without authority, claim Church endorsement to their products and practices. Beware of such”**

*(Elder M. Russell Ballard, “Beware of False Prophets and False Teachers,” Oct 1999 GC, Ensign, Nov. 1999, 62).*



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the Spirit and the <sup>b</sup>power  
by the will of the Father  
Jesus Christ, his Son

28 But no man is perfect





**“If we teach in the manner the Lord has prescribed, he can send his Spirit to edify and enlighten those whom we teach. If we do not teach in his way—if we teach according to our own knowledge and according to our own intellect, and if we slavishly tie ourselves to our own preparation or to someone else’s wisdom or text—our teaching ‘is not of God’ [D&C 50:18]. ...**

**“If we rely on debate techniques or sales methods or group psychology, we are preaching the gospel in some other way, and it is not of God. ...**

**“Intellectual things—reason and logic—can prepare the way, and they can help us in our preparation. But if we are tied to them instead of to the Spirit of the Lord, we are not teaching the gospel in the Lord’s way”**

*(Elder Dallin H. Oaks, “Teaching and Learning by the Spirit,” Ensign, Mar. 1997, 8–9).*



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**“How many of you have assumed the ‘bored position’ during sacrament meeting? You know the position: bent forward at the waist, chin resting on hands, elbows on knees, staring vacantly at the floor. Has it occurred to you that it is your choice whether the meeting is interesting or not? ...**

**“President Spencer W. Kimball said that worship ‘is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and in truth, he may do so. ... If the service is a failure to you, you have failed. No one can worship for you; you must do your own waiting upon the Lord.’ (Ensign, Jan. 1978, p. 5.)**

**“One youth described how he first experienced the spirit of worship. He had been marginally active through his Aaronic Priesthood years. When he attended sacrament meeting, he usually sat in the back with a group of his friends, and he was less than a model of reverence. One day, however, he came in a little late, and there were no seats by his friends. He sat alone, and for the first time in his life, he closed his eyes during the prayers, he sang the hymns, he listened to the sacrament prayers, and he paid attention**



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**(Elder Jack H. Goaslind of the Seventy, “Yagottawanna,” April 1991 GC, Ensign, May 1991, 46).**



**“In our Church meetings, in our personal and family scripture study, and ... as we listen to the Lord’s prophets and apostles, some of us will receive more than others. Why? I am learning that those who truly receive do at least three things that others may not do.**

**“First, they **seek**. We live in an entertainment world, a spectator world. Without realizing it, we can find ourselves coming to conference or going to church with the attitude, ‘Here I am; now inspire me.’ We become spiritually passive.**

**“When we focus instead on seeking and **receiving** the Spirit, we become less concerned about a teacher or speaker holding our attention and more concerned about giving our attention to the Spirit. Remember, receive is a verb. It is a principle of action. It is a fundamental expression of faith.**

**“Second, those who receive, **feel**. While revelation comes to the mind and heart, it is most often felt. Until we learn to pay attention to these spiritual feelings, we usually do not even recognize the Spirit**



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**“Third, those who receive by the Spirit **intend to act**. As the prophet Moroni instructed, to receive a witness of the Book of Mormon, we must ask ‘with real intent’ (Moroni 10:4). The Spirit teaches when we honestly intend to do something about what we learn”**

**(Brother A. Roger Merrill, “Receiving by the Spirit,” Ensign or Liahona, Oct 2006 GC, Nov. 2006, 93–94).**



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**“The more we incline our hearts and minds toward God, the more heavenly light distills upon our souls. And each time we willingly and earnestly seek that light, we indicate to God our readiness to receive more light. Gradually, things that before seemed hazy, dark, and remote become clear, bright, and familiar to us.**

**“By the same token, if we remove ourselves from the light of the gospel, our own light begins to dim—not in a day or a week but gradually over time—until we look back and can’t quite understand why we had ever believed the gospel was true. Our previous knowledge might even seem foolish to us because what once was so clear has again become blurred, hazy, and distant.**

**...**

**“It is my testimony that this spiritual light is within the reach of every child of God. It will enlighten your mind**





**might even seem foolish to us because what once was so clear has again become blurred, hazy, and distant.**

**...**

**“It is my testimony that this spiritual light is within the reach of every child of God. It will enlighten your mind and bring healing to your heart and joy to your days. My dear friends, please do not delay the moment to seek and strengthen your own personal testimony of God’s divine work, even the work of light and truth.**

**“Your personal testimony of light and truth will not only bless you and your posterity here in mortality, but it will also accompany you throughout all eternity, among worlds without end”**

*(President Dieter F. Uchtdorf, “Receiving a Testimony of Light and Truth,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 22–23).*



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whatsoever you will in the name of Jesus and it shall be done.

30 But know this, it shall be given you what you shall <sup>a</sup>ask; and as ye are appointed to the <sup>b</sup>head, the spirits shall be subject unto you.

31 Wherefore, it shall come to pass, that if you behold a <sup>a</sup>spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God.

32 And it shall be given unto you, <sup>a</sup>power over that spirit; and you shall proclaim against that spirit with a loud voice that it is <sup>b</sup>not of God—

33 Not with <sup>a</sup>railing accusation, that ye be not overcome, neither with <sup>b</sup>boasting nor rejoicing, lest you be seized therewith.

34 He that receiveth of God, let him <sup>a</sup>account it of God; and let him rejoice that he is accounted of God worthy to receive.

35 And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the <sup>a</sup>kingdom is given <sup>b</sup>you of the Father, and <sup>c</sup>power to <sup>d</sup>overcome all things which are not ordained of him—

36 And behold, verily I say unto you, blessed are you who are now hearing these words of mine from

the mouth of my servant, for your sins are <sup>a</sup>forgiven you.

37 Let my servant Joseph Wakefield, in whom I am well pleased, and my servant <sup>a</sup>Parley P. Pratt go forth among the churches and strengthen them by the word of <sup>b</sup>exhortation;

38 And also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labor in the <sup>a</sup>vineyard; and let no man hinder them doing that which I have appointed unto them—

39 Wherefore, in this thing my servant <sup>a</sup>Edward Partridge is not justified; nevertheless let him repent and he shall be forgiven.

40 Behold, ye are little children and ye cannot <sup>a</sup>bear all things now; ye must <sup>b</sup>grow in <sup>c</sup>grace and in the knowledge of the truth.

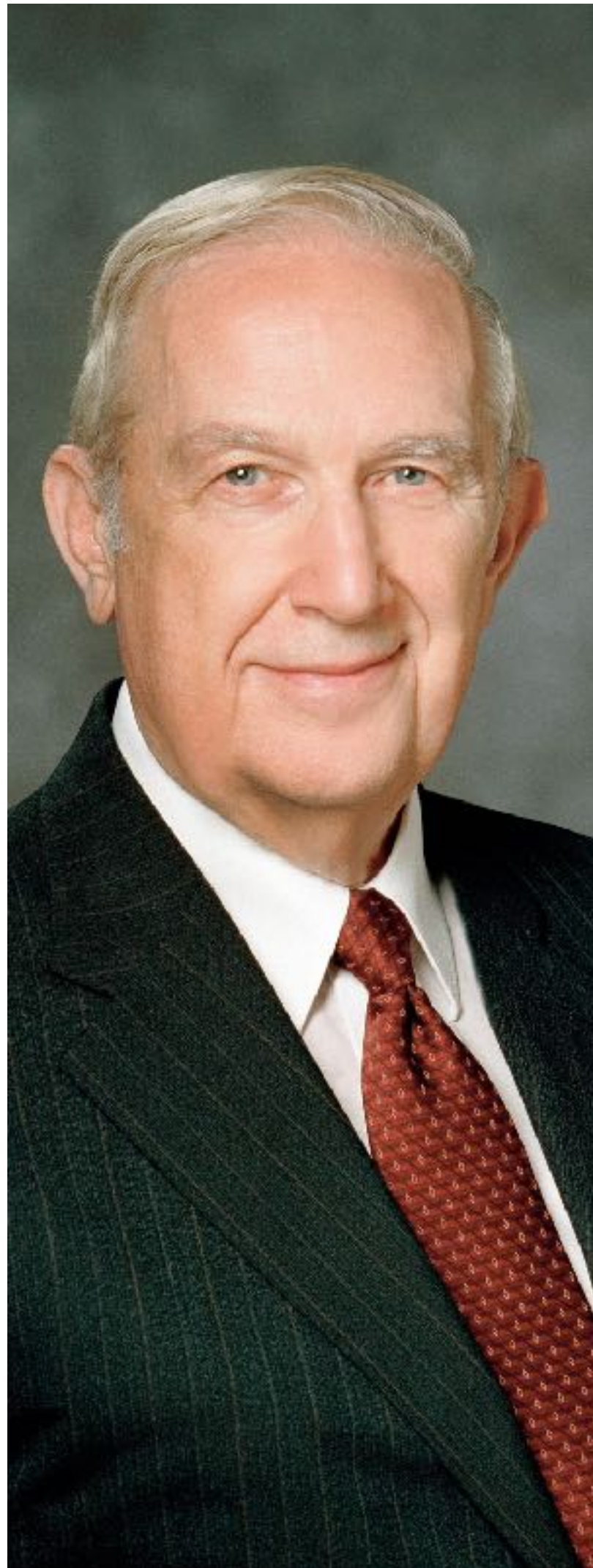
41 <sup>a</sup>Fear not, little <sup>b</sup>children, for you are mine, and I have <sup>c</sup>overcome the world, and you are of them that my Father hath <sup>d</sup>given me;

42 And none of them that my Father hath given me shall be <sup>a</sup>lost.

43 And the Father and I are <sup>a</sup>one. I am <sup>b</sup>in the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you.

44 Wherefore, I am in your midst, and I am the <sup>a</sup>good <sup>b</sup>shepherd, and the <sup>c</sup>stone of Israel. He that buildeth upon this <sup>d</sup>rock shall never <sup>e</sup>fall.





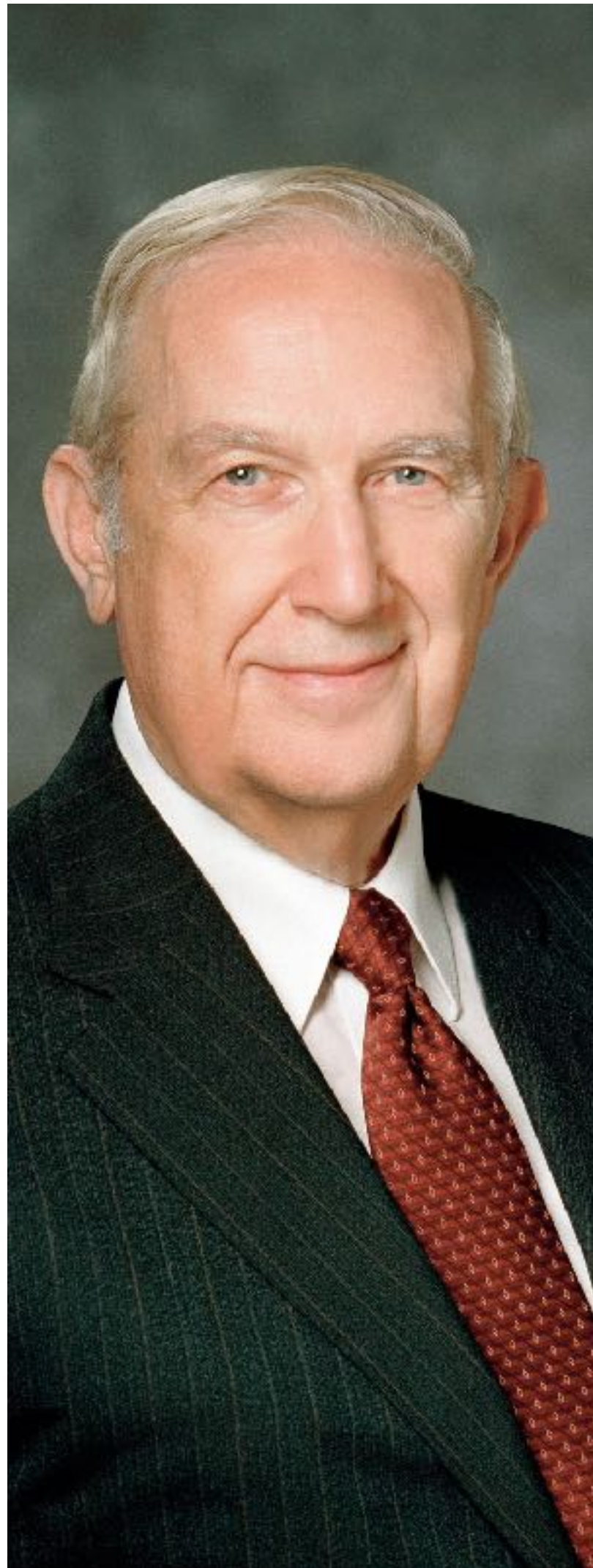
**“No one would expect to receive a result from physical law without obeying it. Spiritual law is the same. As much as we want help, we must expect to follow the spiritual law that controls that help. Spiritual law is not mysterious. It is something that we can understand. ...**

**“The Lord has the power to bless us at any time. Yet we see that to count on His help, we must consistently obey His commandments. ...**

**“‘If ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask.’ (D&C 50:29–30; italics added.) ...**

**“Our earnest prayers are answered when they conform to the will of the Lord. Since we cannot perfectly understand His will, we must walk with faith. He is all-knowing, and His decisions are perfect. The fact that our finite capacity does**



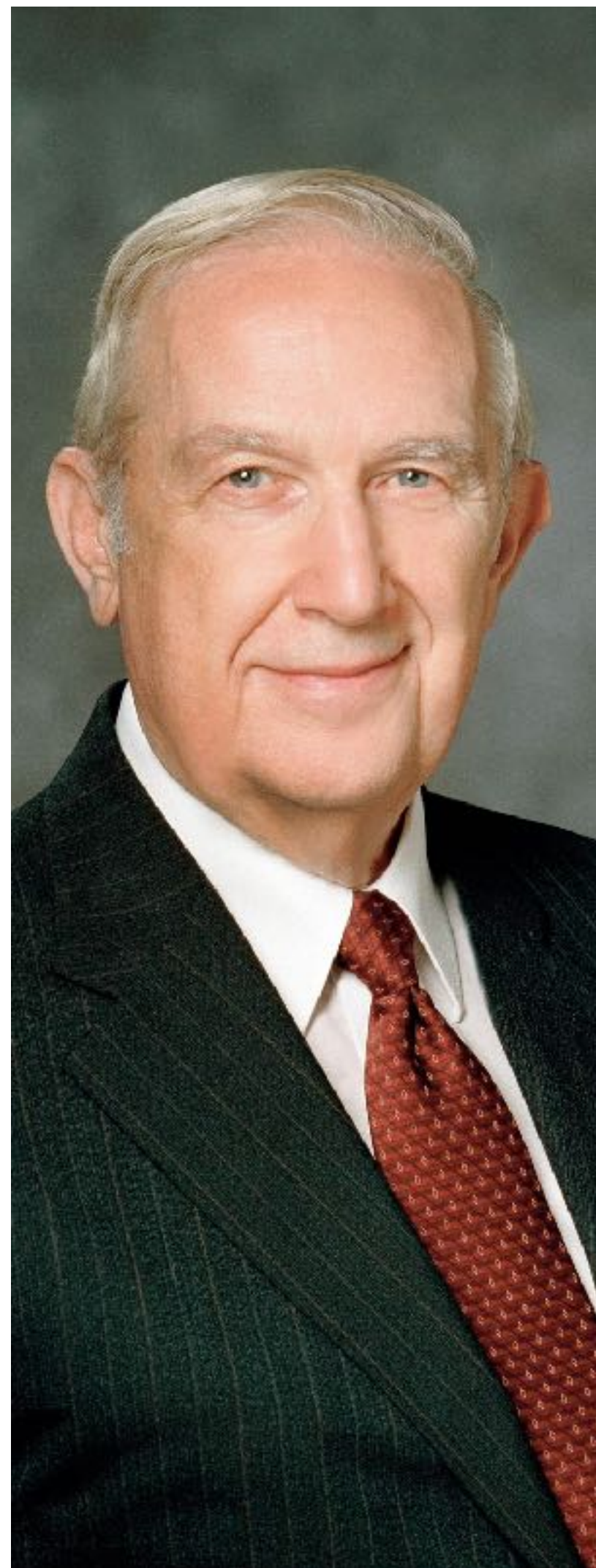


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**“Our earnest prayers are answered when they conform to the will of the Lord. Since we cannot perfectly understand His will, we must walk with faith. He is all-knowing, and His decisions are perfect. The fact that our finite capacity does not let us understand all of His dealings with man does not limit Him from blessing us. His will is our best choice in life, whether or not we fully understand it. When we act using our moral agency wisely, the Lord will act according to His will.**

**“We see such a limited part of the eternal plan He has fashioned for each one of us. Trust Him, even when in eternal perspective it temporarily hurts very much. Have patience when you are asked to wait when you want immediate action. He may ask you to do things which are**





**not let us understand all of His dealings with man does not limit Him from blessing us. His will is our best choice in life, whether or not we fully understand it. When we act using our moral agency wisely, the Lord will act according to His will.**

**“We see such a limited part of the eternal plan He has fashioned for each one of us. Trust Him, even when in eternal perspective it temporarily hurts very much. Have patience when you are asked to wait when you want immediate action. He may ask you to do things which are powerfully against your will. Exercise faith and say, Let Thy will be done. Such experiences, honorably met, prepare you and condition you for yet greater blessings. As your Father, His purpose is your eternal happiness, your continuing development, your increasing capacity. His desire is to share with you all that He has”**

*(Elder Richard G. Scott, “Obtaining Help from the Lord,” Oct 1991 GC, Ensign, Nov. 1991, 84, 86).*



proclaim against that spirit with a loud voice that it is <sup>b</sup>not of God—

33 Not with <sup>a</sup>railing accusation, that ye be not overcome, neither with <sup>b</sup>boasting nor rejoicing, lest you be seized therewith.

34 He that receiveth of God, let him <sup>a</sup>account it of God; and let him rejoice that he is accounted of God worthy to receive.

35 And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the <sup>a</sup>kingdom is given <sup>b</sup>you of the Father, and <sup>c</sup>power to <sup>d</sup>overcome all things which are not ordained of him—

36 And behold, verily I say unto you, blessed are you who are now hearing these words of mine from

him; nevertheless let him repent and he shall be forgiven.

40 Behold, ye are little children and ye cannot <sup>a</sup>bear all things now; ye must <sup>b</sup>grow in <sup>c</sup>grace and in the knowledge of the truth.

41 <sup>a</sup>Fear not, little <sup>b</sup>children, for you are mine, and I have <sup>c</sup>overcome the world, and you are of them that my Father hath <sup>d</sup>given me;

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45 And the <sup>a</sup>day cometh that you shall hear my voice and <sup>b</sup>see me, and <sup>c</sup>know that I am.

46 <sup>a</sup>Watch, therefore, that ye may be <sup>b</sup>ready. Even so. Amen.





**“Paced progress not only is acceptable to the Lord but also is recommended by Him. Divine declarations say: ‘Ye are little children and ye cannot bear all things now’ (D&C 50:40); ‘I will lead you along’ (D&C 78:18). Just as divine disclosure usually occurs line upon line, precept upon precept, here a little and there a little, so likewise we will achieve our spiritual progress gradually (see D&C 128:21; 98:12).**

**“Rather than seeing ourselves as failing simply because we do not become immediately perfect, such as in the attribute of mercy, we should seek to become ever more merciful ‘in process of time.’ Even amid diligence, there need not be unrealistic expectations. Though imperfect, an improving person can actually know that the course of his life is generally acceptable to the Lord despite there being much distance yet to be covered**

*(Elder Neal A. Maxwell, “Men and Women of Christ” [1991], 23).*