

## **D&C #13 "This Generation Shall Have My Word through You"**

Outline:

- I. Introduction
- II. The Lord declared the People in this Dispensation would Receive His Word Through Joseph Smith
- III. Many Ancient and Latter-Day Scriptures have come through Joseph Smith
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### **I. Introduction**

A familiar quotation, attributed to Josiah Quincy [1844], states, "It is by no means improbable that some future textbook for the use of generations yet unborn, will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the lives of his countrymen?' And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon Prophet.'" (LeGrand Richards. *A Marvelous Work and A Wonder*. Salt Lake City: Deseret Book Co., 1958, 434-435).

Doctrine and Covenants 135:3

**3 Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people;...**

The following articles were published in two different newspapers regarding Joseph Smith. The first was in the *Millennial Harbinger*, by Alexander Campbell, following his death.

#### **Death of J. Smith, The Mormon Impostor**

"The money digger, the juggler, and the founder of the Golden Bible delusion, has been hurried away in the midst of his madness to his final account. "He died not as a righteous man dieth." The hand of the Lord was heavy upon him. An outlaw himself, God cut him off by outlaws...It was the outrages of the Mormons that brought upon the head of their leader the arm of justice...Religion or religious opinions had nothing to do with it. It was neither more nor less than the assassination of one whose career was in open rebellion against God and man." (E. Cecil McGavin. *Nauvoo the Beautiful*. Salt Lake City: Stevens & Wallis, Inc., 1946, 153).

The second was published nine months prior to his death, in The New York Sun, September 1843.

#### **"Joe Smith, The Mormon Prophet"**

"It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation, found a new religion, establish a new form of worship, to build a city, with new laws, institutions, and orders of architecture,-- to establish ecclesiastic, civil and military jurisdiction, found colleges, send out missionaries, and make proselytes in two hemispheres: yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule and persecution." (*History of the Church*, Vol. 6. Salt Lake City: Deseret Book Co., 1950, [Second Edition, Sixth Printing, 1971], 3).

Whatever position you may chose to take regarding Joseph Smith, "Prophet or Impostor," you cannot ignore the part that he fulfilled "in bringing forth the word of the Lord in this dispensation." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 69).

He has left to both his followers and his critics to address his contributions, and judge for themselves,

whether he was called of God, and the legacy he left was as an instrument in God's hands to bring about the restoration of His Church in these latter-days, or that he willfully sought to fraudulently mislead his followers. It was the Savior Himself who stated, "Wherefore by their fruits ye shall know them" (Matthew 7:20). For those with an honest heart, the invitation is extended to ask God, the Eternal Father, in the Name of Jesus Christ, in sincere prayer, if Joseph Smith was His prophet called in these latter days. Then examine, if you will, the fruits of his labors. Read the Book of Mormon for yourself; attend a Latter-Day Saints Church meeting; and, speak to a member of the Church, are three simple steps you might consider. It may, in fact, be the most important investigation you have taken.

## **II. The Lord declared the People in this Dispensation would receive His Word through Joseph Smith**

Doctrine and Covenants 5:5, 7, 10

**5 Verily, I say unto you, that woe shall come to the inhabitants of the earth if they will not hearken unto my words;**

**7 Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you.**

**10 But this generation shall have my word through you;**

In the 2013 edition of the Doctrine and Covenants, the heading for Section 5 states, "Revelation given through Joseph Smith the Prophet, at Harmony, Pennsylvania, March 1829, at the request of Martin Harris." (Heading: Section 5. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013], 8).

Joseph Fielding McConkie and Craig J. Ostler state,

"After repenting of the vanity and foolishness that resulted in the loss of the 116 pages, Martin Harris requested of the Prophet to inquire of the Lord in his behalf..More than seven months had passed since the Lord sorely chastened the Prophet Joseph Smith for the lost manuscript episode. It appears that Martin Harris,

identified in an earlier revelation as a wicked man who broke sacred promises (D&C 3:12-13), requested this witness because he had not seen the plates and was troubled about whether Joseph actually had them [see D&C 5:1].”  
(*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 69).

In this verse [10], the word “generation” refers not to the time period between the parents birth and the birth of their children, but to a dispensation--the time in which we live.

Brigham Young states,

“What I have received from the Lord, I have received by Joseph Smith” (*Discourses of Brigham Young*. Selected and Arranged by John A. Widtsoe. Salt Lake City: Deseret Book Co., 1954, [1961], 458).

\*How is this statement true for you?

\*How is it true for all Latter-day Saints?

Doctrine and Covenants and Church History Gospel Doctrine Teacher’s Manual states,

“...the great outpouring of truth in this dispensation has come through the Prophet Joseph Smith. For example, latter-day scriptures, priesthood ordinances, the organization of the priesthood, and temple building have come from the Lord through the Prophet Joseph Smith.” (*Doctrine and Covenants and Church History Gospel Doctrine Teacher’s Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 70).

## **II. Many Ancient and Latter-Day Scriptures have come through Joseph Smith**

PGP, Moses 1:40-41

**40 And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.**  
**41 And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up**

**another like unto thee; and they shall be had again among the children of men--among as many as shall believe.**

\*How is the prophecy in verse 41 being fulfilled?

In a time when many have esteemed [valued] the words of the Lord's words lightly [not much worth], the Lord raised up the Prophet Joseph Smith. The words of the Lord are now "had again among the children of men."

\*What scriptures have come to us through the Prophet Joseph Smith?

These scriptures include the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and the Joseph Smith Translation of the Bible. Joseph Smith was an instrument in the Lord's hands in restoring ancient scriptures, and he receive many revelations that became latter-day scriptures.

LeGrand Richards states,

"As far as our records show, he [Joseph Smith] had given us more revealed truth than any prophet who has ever lived upon the face of the earth." ("Call of the Prophets," in *Ensign*, May 1981, 33).

#### **A. Book of Mormon**

B/M, 2 Nephi 3:11-15 [Father Lehi's blessing to his son, Joseph]

**11 But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins--and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.**

**12 Wherefore, the fruit of thy loins shall write [Book of Mormon]; and the fruit of the loins of Judah [Holy Bible] shall write; and that which shall be written by the fruit of the loins of Judah, and also that which shall be written by the fruit of the lions of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and**

bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

13 And out of weakness he shall be made strong, in that day when my work shall commence [latter-days] among all my people, unto the restoring thee, O house of Israel, saith the Lord.

14 And thus prophesied Joseph [son of Jacob] saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

15 And his name shall be called after me [Joseph]; and it shall be after the name of his father [also Joseph]. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

This is a prophecy, given by Joseph, a son of Jacob, who was sold into Egypt by his brothers, regarding Joseph Smith. The writings noted refer to the Bible and the Book of Mormon.

\*In what ways does the Book of Mormon help eliminate contention and establish peace?

It stands as another scriptural witness regarding the truths taught in the Holy Bible. Example: The manner and words spoken regarding baptism. (see B/M, 3 Nephi 11:22-26.)

\*In what ways does the Book of Mormon bring people to a knowledge of the Lord's covenants?

In the Lord's visit to the Nephites, He taught them His gospel, emphasizing the importance of His atonement. (see B/M, 3 Nephi 27:13-22.)

\*How has the Book of Mormon blessed your life?

## **B. The Doctrine and Covenants**

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"[From the period of 1823 to 1831], Joseph Smith received more than 60 revelations from the Lord. A few handwritten copies of these revelations were given to missionaries and others, but most Church members did not have access to them. At a conference held in Ohio in late 1831, Church leaders decided to publish the revelations in a volume called the Book of Commandments (see heading to D&C 67 and 69.) Oliver Cowdery and John Whitmer were selected to take the revelations to Independence, Missouri, a distance of approximately 1,000 miles, where the book would be printed and bound." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 71).

Richard E. Turley, Jr. and William W. Slaughter state,

In Doctrine and Covenants 57:11, W.W. Phelps was called to [be] "a printer unto the church," and "was directed to go to Independence, Missouri, to establish a printing press" [15]. This was in preparation for the printing of the revelations which Joseph had received...Initially, "John Whitmer and Oliver Cowdery transported the revelations to Missouri, however, due to the limited amount of paper they were not able to proceed with the printing [21]. "While efforts were made to secure the needed paper, "it was determined that the revelations would be published in the Saints newspaper, "The Evening and The Morning Star" [22]. ..."During the fourteen months of publication, "twenty-six revelations were printed, nineteen in full and seven in part." Initially, ten thousand copies of the Book of Commandments was to be printed, but later the number was reduced to three thousand copies. "By July 1833, the copies were ready, however, on July 20, 1833, the printing office and the home of W.W. Phelps and his family was attacked by Missouri vigilantes...The press was thrown out of the second story building and the building destroyed" [32]...As the revelations were being destroyed or scattered, two young girls, "fourteen-year-old, Mary Elizabeth Rollins and her twelve year old sister, Caroline, began to gather the sheets up to save them [35]." (*How We Got The Doctrine and Covenants*. Salt Lake City: Deseret Book Co., 2012, 15, 21-22, 32, 35).

Our Heritage states,

"[The mob] brought out some large sheets of paper, and said, 'Here are the Mormon Commandments.' My sister Caroline and myself were in a corner of a fence watching them; when they spoke of the commandments I was determined to have some of them. Sister said, if I went to get any of them she would go too, but said, 'they will kill us.' "While the mob was busy at one end of the house, the two girls ran and filled their arms with the precious sheets. The mob saw them and ordered the girls to stop. Mary Elizabeth reported: "We ran as fast as we could. Two of them started after us. Seeing a gap in a fence, we entered into a large cornfield, laid the papers on the ground, and hid them with our persons. The corn was from five to six feet high, and very thick; they hunted around considerable, and came very near us but did not find us."

"When the ruffians had gone, the girls made their way to an old log stable. Here, as reported by Mary Elizabeth, they found that "Sister Phelps and children were carrying in brush and piling it up at one side of the barn to lay their beds on. She asked what I had--I told her. She then took them from us...They got them bound in small books and sent me one, which I prized very highly." (*Our Heritage*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 41).

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"The pages that were salvaged were bound into a few copies of the Book of Commandments, but the revelations still were not widely available. In 1835, after 45 more revelations were added, the Book of Commandments was published as the Doctrine and Covenants." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 71).

\*What does the story of Mary Elizabeth and Caroline Rollins teach us about how we should value the revelations in the Doctrine and Covenants?

Upon hearing the words, "Mormon Commandments," Mary Elizabeth determined, even at the risk of her life, to save those precious sheets from destruction. The limited availability of the commandments for the early members of the Church made them extremely precious. Even though the

revelations today are easily available to us we, too, should continue to prize them. These revelations contain the word of the Lord. They were given in our day as the voice of the Lord, through His prophet, to His people in the latter days. They provide instruction to us as to the operation of the priesthood, the mode of baptism, the importance of the bestowal of the gift of the Holy Ghost, the sacredness of the Sacrament as well as other important doctrine of the Church.

\*How have you been blessed as you have studied the Doctrine this year?

I found it to be especially informative how the Lord revealed piecemeal to Joseph Smith the necessary steps leading to the organization of the Church. After, the first vision, the next important step was for Joseph to receive the ancient records and to commence their translation. The printing of the Book of Mormon provided an essential step in opening the door for missionary work and the tangible confirmation of Joseph Smith as a prophet of God. This was followed by the restoration of the priesthood so that Joseph then had the divine authority to organize the Church of Jesus Christ upon the earth. Through divine revelation, the necessary doctrine and organization of the Church could occur.

### **C. The Pearl of Great Price**

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"...the Pearl of Great Price is appropriately named. Like a pearl, it is small in size but great in worth. Although it is only 61 pages long, it spans the eternities, including passages about the Grand Council in Heaven, the restoration of the gospel in the dispensation of the fulness of times, the Savior's Second Coming, the Millennium, and everlasting life. It contains valuable teachings on the Creation, the Fall, the Atonement, and the agency of mankind. This book of scripture has five parts: (a) Selections from the book of Moses; (b) The book of Abraham; (c) Joseph Smith--Mathew; (d) Joseph Smith--History; and, (e) The Articles of Faith." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 72).

William C. Beardell asks,

"What are the parts of the Pearl of Great Price and how did we obtain them?"

(a) Selections from the Book of Moses:

"After the organization of the Church, Joseph returned to Colesville and Harmony. There were troubles between the believers and some of the neighbors. Joseph went through two trials. He was acquitted in both instances. The Prophet wrote: "I will say, however, that amid all the trials and tribulations we had to wade through, the Lord who well knew our infantile and delicate situation, vouchsafed for us a supply of strength and granted us 'line upon line of knowledge--here a little and there a little,' of which the following was a precious morsel" (*History of the Church*, Vol. 1:98). This morsel was a revelation now known as the first Book of Moses.

"The translation of the Book of Mormon convinced the Prophet that many plain and precious parts of the Bible were missing. After receiving Moses 1, the Prophet took up a revision of the Bible which occupied much of his time over the next few years. The remainder of the Book of Moses is an extract from that revision. The Prophecy of Enoch was restored in December 1830 and provided information that would enable the Church to begin the building up of Zion after the pattern of the Zion of Enoch.

(b) The book of Abraham.

"The Book of Abraham came from the Prophet's translation of ancient Egyptian scrolls that came into his hands through a Michael Chandler of Philadelphia. Chandler had been bequeathed mummies and scrolls from Antonio Lebolo who had discovered them in Egypt in 1818. Part of the collection was sold to the Church in 1835.

"Joseph Smith: 'Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus, a description of which will appear hereafter, and with W.W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc.,--a

more full account of which will appear in its place, as I proceed to examine or unfold them. Truly we can say, the Lord is beginning to reveal the abundance of peace and truth" (*History of the Church*, Vol. 2:231).

(c) Joseph Smith--Matthew

"Joseph Smith--Matthew is part of the Prophet's inspired revision of the Bible and parallels Matthew 23:39 and Matthew 24.

(d) Joseph Smith--History

Milton R. Hunter states,

"In the Spring of 1838, the Prophet [Joseph] Smith began to write his history which has come to be known as the *History of the Church of Jesus Christ of Latter-day Saints*...The first of this narrative to appear came from the press on March 15, 1842, at Nauvoo, Illinois. It was published in the *Times and Seasons* [LDS Newspaper]." (*Pearl of Great Price Commentary*. Salt Lake City: Stevens and Wallis, Inc., 1948, 225).

"The first part of this history, written by Joseph Smith, is the content contained in the *Pearl of Great Price*.

(e) The Articles of Faith

B.H. Roberts states,

"One other document of great historical and even doctrinal importance was published about the same time as this Book of Abraham, namely, in the spring of 1842. This document is what is called The Wentworth Letter. Mr. John Wentworth, editor and proprietor of the Chicago Democrat, solicited of Joseph Smith a statement concerning the history and doctrine of the Church of the Latter-day Saints, for his friend Mr. Barstow, of New Hampshire, who was writing a history of that state. Responding to this request the Wentworth Letter was prepared by the Prophet. Beginning with the birth of Joseph Smith, in 1805, it traces in admirable manner the development of the great latter-day work, the story of its persecutions, up to the settlement of the saints in Nauvoo; and also details their prosperous condition and happy prospects all the time the letter was

written." (*Comprehensive History of the Church*, Vol. 2:130-131).

The letter closed with the Articles of Faith as a summation of the beliefs of the Church.

B.H. Roberts states,

"They [The Article of Faith] were not produced by the labored efforts and the harmonized contentions of scholastics, but were struck off by one mind at a single effort to make a declaration of that which is most assuredly believed by the church, for one making earnest inquiry about her history and her fundamental doctrines. The combined directness, perspicuity, simplicity and comprehensiveness of this statement of the doctrine of the church is regarded as strong evidence of a divine inspiration operating upon the mind of Joseph Smith." (*Comprehensive History of the Church*, Vol. 2:131).

"Were we to take away all other scripture produced through the instrumentality of Joseph Smith, the Pearl of Great Price would stand by itself as a powerful witness of the Prophet's calling. Its teachings and doctrines are powerful and yet it almost stands in the shadow of the other great works that came forth through Joseph Smith." (*Doctrine and Covenants/Church History. Lesson 13. "This Generation Shall Have My Word Through You."* See [bill@beardall2000.com](mailto:bill@beardall2000.com)).

#### **D. The Joseph Smith Translation of the Bible [JST]**

PGP, Article of Faith #8

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." ("The Articles of Faith," in *The Pearl of Great Price*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, 60).

\*What is the significance of the phrase, "as far as it is translated correctly"?

Many believe that in spite of the sincere efforts of the translators, there are errors within the Holy Bible. Some of these are relatively minor and insignificant, however,

others are significant to the point that they alter the meaning of the text itself.

B/M, 1 Nephi 13:24-28

24 And the angel of the Lord said unto me: Thou hast beheld that the book proceeded forth from the mouth of a Jew [manuscript of Holy Bible]; and when it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.

25 Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God.

26 And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of that great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

27 And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"[The book referenced] is the Holy Bible and 'great and abominable church' refers to all those who fight against God, not to a specific church.

"...because of the Great Apostasy, the Lord withdrew the fulness of the gospel from the earth. During the centuries that followed, many parts of the Bible were changed and 'many plain and precious' truths were lost.

"Soon after the Church was restored, the Lord instructed the Prophet Joseph to begin making inspired corrections to

the King James Version of the Bible. There are many references to this instruction in the Doctrine and Covenants (see, for example, D&C 35:20; 37:1; 45:60-61; 73:3-4; 93:53). Today we refer to the Prophet's work as the Joseph Smith Translation of the Bible, [or JST].

Joseph Smith's translation of the Bible differs from what we normally call a translation. The Prophet did not translate the Bible from one language to another. His only text was the King James Version of the Bible, and he was guided by the Spirit to make corrections and restore passages that had been lost completely.

"Two excerpts from the Joseph Smith Translation are in the Pearl of the Great Price (the book of Moses and Joseph Smith--Matthew). In addition, brief portions of the Joseph Smith Translation are included in the footnotes of the Latter-day Saint edition of the King James Bible. Longer excerpts are included in the appendix following the Bible Dictionary." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 72).

For those who may wish to obtain a copy of the "Holy Scriptures Inspired Version...by Joseph Smith, Jr.," you may contact the Community of Christ Church, formerly the Reorganized Church of Jesus Christ of Latter-Day Saints, whose headquarters are in Independence, Missouri. It is published by Herald Publishing House, also located in Independence, Missouri.

Two examples of the contribution made by the Joseph Smith Translation will serve to illustrate its scriptural value.

#### A. Account and teachings of Enoch.

There are only four references in the Holy Bible regarding the Prophet Enoch. They are: Genesis 5:18-24; Luke 3:37; Hebrews 11:5, and Jude 1:14-15. In the Joseph Smith Translation we find Genesis 6:21-7:78 [see PGP, Moses 6:21-68; 7:1-69.]; also in the Doctrine and Covenants 38:4; 45:12-14 (107:49); 76:57, 67; 84:15-16; and, 107:49, 53).

B. The revisions of Matthew 4

These revisions are an example of inspired corrections to specific verses in the Bible. The following verses illustrate this process.

**Chart 1: Matthew 4, with underlined additions from the Joseph Smith Translation**

| Matthew 4  | JST, Matthew 4   |
|--|--|
| Vs. 1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.  | Vs. 1. Then was Jesus led up of the Spirit into the wilderness <u>to be with God.</u>  |
| Vs. 2 And when he had fasted forty days and forty nights, he was afterward an hungred.   | Vs. 2 And when he had fasted forty days and forty nights, <u>and had communed with God,</u> he was afterwards an hungered, <u>and was left to be tempted of the devil.</u> |
| Vs. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple;  | Vs. 5 Then Jesus was <u>taken up</u> into the holy city, and <u>the Spirit</u> setteth him on the pinnacle of the temple.  |
| Vs. 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. | Vs. 6 <u>Then the devil came unto him again, and said,</u> If thou be the Son of God...  |
| Vs. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;  | Vs. 8 <u>And again, Jesus was in the Spirit, and it</u> taketh him up into an exceeding high mountain,...  |
| Vs. 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.  | Vs. 9 <u>And the devil came unto him again and said,</u> All these things will I give unto...  |

These few verses serve to clarify that Jesus was not subject to the control of Satan. He came to the wilderness, not to be tempted of the devil, but to communicate with

God. It was while Jesus was in the wilderness that He experienced further temptations by Satan. He did not, transport Him to the various locations. In each of the three temptations, Jesus demonstrated complete self-mastery. They included: Control over His body and the bodies need for food; Not misusing His miraculous power to convince those gathered at the temple that He was the Son of God by jumping off the pinnacle of the temple and not suffer death; and, not surrendering to the worldly desire for wealth and power. In each instance, Jesus did not succumb to Satan's temptations, but chose instead to exercised control over the temptations of Satan. As the Apostle Paul taught, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"The process of translating the Bible not only brought the correction and restoration of doctrines in the Bible. It also helped bring about the restoration of doctrines through the Doctrine and Covenants. Many revelations in the Doctrine and Covenants are responses to questions the Prophet asked while pondering the translation of the Bible." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 73).

Robert J. Matthew states,

"The Joseph Smith Translation is not just a better Bible; it was the channel, or the means, of doctrinal restoration in the infancy of the Church." ("The Joseph Smith Translation and the Doctrine and Covenants: Historical and Doctrinal Companions," in *The Capstone of Our Religion: Insights into the Doctrine and Covenants*. Edited by Robert L. Millet and Larry E. Dahl. Salt Lake City: Bookcraft, 1989, 64).

One example is offered to illustrate the process by which the Prophet's translation of the Bible led to further revelation and insight.

Our Heritage states,

"Joseph received many revelations during the course of...[the translation of the Bible], often in response to questions that arose as he pondered scriptural passages. One such revelation occurred on 16 February 1832 after Joseph and Sidney Rigdon had translated John 5:29. ["And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"]. They mediated upon this passage, and 'the Lord touched the eyes of [their] understandings and they were opened, and the glory of the Lord shone round about' (D&C 76:19). They received one of the great visions of all time, now recorded in section 76 of the Doctrine and Covenants. They saw the Father and the Son, learned about the divine destiny of God's children, and received eternal truths about who will occupy the three kingdoms of glory." (*Our Heritage*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 24).

Milton V. Backman, Jr. states,

"During this project [Translation of the Bible], Joseph Smith studied the same portions of the Bible on different occasions. Though he had earlier revised a given chapter or passage, he often made further revisions. For example, there are two successive manuscripts for parts of Genesis and two for parts of Matthew. It is apparent that the translation was a gradual process. As he studied the text, he received revelation and subsequently obtained additional knowledge of a particular subject. Revelations that he received often came in response to questions he submitted to the Lord, and this project was a great stimulator of questions. Many of the doctrines of the Church, including many of the revelations recorded in the Doctrine and Covenants ["D&C 45:60-61; D&C 76:15-18, 77, and probably sections 84, 86, 88, 107, and 132 were recorded in connection with this project"], were disclosed while Joseph Smith was translating the Bible." (*The Heavens Resound: A History of the Latter-day Saints in Ohio, 1830-1838*. Salt Lake City: Deseret Book Co., 1983, 85, 403).

Robert J. Matthews states,

"The JST [Joseph Smith Translation of the Bible] contains at least 3,410 verses that are different from, and add

thousands of words and many concepts to, the King James Version. The Song of Solomon is deleted. Joseph began the translation in June 1830 (just a few weeks after publishing the Book of Mormon). He did not use the Urim and Thummim nor did he have a knowledge of biblical languages at the time. The translation was necessary because the Bible had not been preserved through the centuries in its original purity and completeness, and Joseph Smith restored many missing passages containing concepts that were essential for establishing the gospel in this dispensation." ("Joseph Smith--Translator," in *Joseph Smith: The Prophet, The Man*. Edited by Susan Easton Black and Charles D. Tate, Jr. Provo, Utah: Religious Studies Center, Brigham Young University, 1993, 78).

#### **IV. Plain and Precious Doctrines of the Gospel have been Restored through Joseph Smith**

The following chart highlights some of the doctrines of the gospel that were restored or clarified through the Prophet Joseph Smith. The middle column of the chart lists verses in the Bible where the doctrines and principles are unclear, incorrect, or incomplete. The right column shows where these doctrines and principles are explained or clarified in scripture given through Joseph Smith.

**Chart 2. Scriptures in the Bible clarified through scriptures given through Joseph Smith**

| Subject                               | Bible Scripture                              | Revealed to J. Smith  |
|---------------------------------------|--|---|
| <b>Physical nature of the Godhead</b> | <b>Matthew 3:16-17; John 4:24; Acts 7:55</b> | <b>Joseph Smith--History 1:17; D&amp;C 130:1, 22</b>          |
| <b>Our creation in God's image</b>    | <b>Genesis 1:27</b>                          | <b>Moses 6:8-9</b>  |
| <b>Apostles and Prophets</b>          | <b>Ephesians 2:20; 4:11-16</b>               | <b>D&amp;C 107:23, 33, 39, 58; 112:30-32</b>                  |
| <b>Melchizedek Priesthood</b>         | <b>Hebrews 6:20; 7:17</b>                    | <b>D&amp;C 84:19-25; 107:1-8, 18-19</b>                       |
| <b>Aaronic Priesthood</b>             | <b>Hebrews 7:11</b>                          | <b>D&amp;C 13; 84:18, 26-27, 30; 107:1, 13-14, 20</b>         |
| <b>Mode of Baptism</b>                | <b>Matthew 3:16</b>                          | <b>B/M, 3 Nephi 11:22-26; Moroni 8:8-12; D&amp;C 20:71-74</b> |

|  |   |                                 |
|--|---|---------------------------------|
| The Gift of the Holy Ghost                   | Acts 8:17                                       | D&C 20:41, 43; 35:6; 121:46     |
| Premortal existence                          | Jeremiah 1:4-5                                  | D&C 93:29; PGP, Abraham 3:22-26 |
| Baptism for the dead                         | I Corinthians 15:29                             | D&C 128:16-18                   |
| Resurrection                                 | Job 19:25-26; John 5:28-29; 1 Corinthians 15:22 | Alma 11:42-45                   |
| The Three kingdoms of glory                  | 1 Corinthians 15:40-42                          | D&C 76:50-112; 131:1            |
| Eternal marriage                             | Genesis 2:24; 1 Corinthians 11:11               | D&C 131:1-4; 132:19             |
| Our Potential to become like Heavenly Father | Romans 8:17                                     | D&C 88:107; 93:20; 132:20-24    |

(*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 74).

Let me illustrate the clarification offered through Joseph Smith by noting two subjects from the chart with their corresponding scriptures in the Bible and the corresponding revelation received by Joseph Smith.

|   |   |  |
|---|---|--|
| <p><b>1. Physical nature of the Godhead</b></p> | <p><b>Matthew 3:16-17</b></p> <p>16 And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lightening upon him:</p> <p>17 And lo a voice from Heaven, saying, This is my beloved Son, in whom I am</p> | <p><b>PGP, Joseph Smith History 1:17-26</b></p> <p>17 It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other— <i>This is My Beloved Son.</i></p> |
|---|---|--|

|  |   |   |
|--|---|---|
|  | <p>well pleased.</p> <p>John 4:24</p> <p>24 God is a Spirit: and they that worship him must worship him in spirit and in truth.</p> <p>Acts 7:55</p> <p>55 But he [Stephen], being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,</p> | <p><i>Hear Him!</i></p> <p>D&amp;C 130:1</p> <p>1 When the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves.</p> |
|--|---|---|

|                               |   |   |
|-------------------------------|---|---|
| <p>2. Premortal existence</p> | <p>Jeremiah 1:4-5</p> <p>4 Then the word of the Lord came unto me [Jeremiah], saying,</p> <p>5 Before I formed thee in the belly I knew Thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.</p> | <p>D&amp;C 93:29</p> <p>29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.</p> <p>PGP, Abraham 3:22-26</p> <p>22 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;</p> <p>23 And God saw these souls that they were good, and he</p> |
|-------------------------------|---|---|

|  |  |  |
|--|--|--|
|  |  | <p>stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and He said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.</p> <p>24 And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;</p> <p>25 And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;</p> <p>26 And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.</p> |
|--|--|--|

We observe in these two examples the value for correction as well as additional insight provided by the revelation to the Prophet Joseph Smith. It is through on-going revelation that God provides clarification regarding existing scriptures as well as providing continued scriptural direction specific to those of us living in these latter days.

## V. Conclusions

Many have sought to ridicule or demean the contributions that came by revelation to the Prophet Joseph Smith. Their reasons have been varied, including, false traditions and beliefs; denial of on-going revelation, believing the Bible

is sufficient; and, unable or unwilling to submit their will to the word of God.

There are also many who through the Spirit of the Lord believe Joseph to be a Prophet of God. They embraced the new doctrine and accepted the sacrifices and persecution they encountered as members of their new Church.

The question of Joseph Smith being a Prophet of God or an imposter is an important question for each of us to consider.

**The Lord declared the People of this Dispensation would receive His word through Joseph Smith:** As the Lord determined to restore His Church once again upon the earth, He called Joseph Smith to be His Prophet. It was through him that he restored essential doctrine for the salvation of mankind, including the authority to act in His Name.

**Many Ancient and Latter-Day Scriptures have come through Joseph Smith:** These scriptures include: (1) The Book of Mormon; (2) The Doctrine and Covenants; (3) The Pearl of Great Price; and, (4) Joseph Smith's Translation of the Bible.

**Plain and Precious Doctrines of the Gospel have been Restored through Joseph Smith:** Through the coming-forth of Latter-day scriptures, scriptures in the Bible that were unclear, incorrect, or incomplete can now be clarified. Thirteen subjects, with the contrasting scriptures from the Bible and additional light revealed to Joseph Smith are provided.

Two specific subjects from the list are provided with the corresponding scriptures from the Bible as well as the revelations given by the Lord to Joseph Smith.

It may well be that our decision to accept or reject Joseph Smith as a Prophet may have a lasting impact upon our eternal salvation. In this light, do not make your decision in haste and carefully examine for yourself, the fruits of his labors.

Our next lesson [D&C#14] addresses the law of Consecration. Its ancient application; the effort of the Saints to follow

its concepts in the early days of the Church, and its application in our lives today.