

# Doctrine and Covenants 10-11

Lesson 7: *Come, Follow Me*, Doctrine and Covenants, 14 February 2025

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## Introduction

Intro text

### Summary Chronology

- **Sat, 12 Apr-Sat, 14 Jun 1828** (Harmony, PA) – Joseph finished translating the first portion of the plates with Martin Harris as scribe.
- **Sat, 14 June 1828** (ca.) (Palmyra, NY) – Martin Harris took the translated manuscript pages to show to family and friends; the plates and interpreters were taken away from Joseph Smith.
- **Sun, 15 Jun 1828** (Harmony, PA) – Emma gave birth to a son (Alvin) who died very shortly after birth; Emma was very ill for many days.
- **Early Jul 1828** (Manchester, NY) – Joseph traveled to his parents’ home to discover what had happened to the manuscript
- **Mid to late Jul 1828** (Harmony, PA) – D&C 3 and at least portions of D&C 10 a little later that month.
- **Mon, 22 Sep 1828** (Harmony, PA) – Joseph received the plates and interpreters again, per Lucy Mack Smith; Lucy and Joseph Sr. visited Joseph and Emma shortly after this.
- **Feb 1829** (Harmony, PA) – Joseph Smith, Sr., and Samuel Smith visited Joseph with Joseph Knight’s help; D&C 4.
- **Mon, 2 Mar 1829** (ca.) (Harmony, PA) – Martin Harris visited Joseph; D&C 5.
- **Sun, 5 Apr 1829** (Harmony, PA) – Oliver Cowdery arrived with Samuel Smith.
- **Mon, 6 Apr 1829** (Harmony, PA) – Joseph Smith signed agreement to purchase a home from his father-in-law, Isaac Hale.
- **Tue, 7 Apr 1829** (Harmony, PA) – Oliver Cowdery began to write for Joseph Smith in the Book of Mormon translation.
- **Early Apr 1829** (Harmony, PA) – D&C 6, for Oliver Cowdery.
- **Apr 1829** (Harmony, PA) – D&C 8, Oliver desires to translate.
- **Apr 1829** (Harmony, PA) – D&C 7, question about John the Apostle.
- **Second half Apr 1829** (Harmony, PA) – D&C 9, about translation and writing.
- **Fri, 15 May 1829** (Harmony, PA) – Aaronic Priesthood restored by John the Baptist; D&C 13.
- **Mid-May 1829** (Harmony, PA) – Samuel Smith visited (or still in Harmony), was baptized.
- **Late May 1829** (Near Susquehanna River, between Colesville, NY and Harmony, PA) – Melchizedek Priesthood restored by Peter, James, and John.
- **Late May 1829** (Harmony, PA) – D&C 11, to Hyrum Smith.
- **Late May 1829** (Harmony, PA) – D&C 12, to Joseph Knight, Sr.
- **About Sat, 29 May 1829** (Fayette, NY) – Joseph, Emma, and Oliver left Harmony to move in with the Whitmers to finish the translation, arriving in Fayette about 1 Jun 1829.

## Doctrine and Covenants 10

### Setting

There is some debate about the date and setting of this revelation. All editions of the Doctrine and Covenants before 1921 printed the date of this section as May 1829, and placed it in its present order because of that date. Whitmer placed it in Revelation Book 1 between two April 1829 revelations (the pages are missing that would have included the date). In 1921, B. H. Roberts changed the date to “summer of 1828” based on his reading of Joseph Smith’s history, and that was

the date in our scriptures until 2013. However, from the context of the revelation, no part of it could have been received before the plates were returned to Joseph Smith, which Lucy Smith says happened on 22 September 1828, so summer is too early. Historians, including Steven Harper and Robert Woodford of the Joseph Smith Papers project, promote April 1829 as the correct date for the final version, believing that the text was either written then or is a composite of two or more revelations, most of which was received then. Indeed, the language of the text, especially the first part, suggests a date right after the return of the plates in September 1828, but later portions could have been about the time Oliver Cowdery arrived in April 1829. Thus the best evidence together suggests that this revelation was given to Joseph Smith in Harmony in at least two parts, the first nine or so verses on or shortly after 22 September 1828, and the rest in April 1829.

Though we study D&C 10 in publication order with *Come, Follow Me*, typically we should study D&C 3, 5, and 10 together as a package; they are the sections that tell the story of the lost manuscript and what the Lord does with and after that event in the translation process.

## Documents and Publication

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The original manuscript is not extant, nor is a full copy of it found in Revelation Book 1 (it is at the end of the missing eight pages; verses 42-70 are on pages [11-12](#) but nothing before that). The 1830 Book of Mormon included a preface where Joseph Smith explained the lost pages, quoting many verses from this revelation, so that is the first published version of some of the verses. It was first fully published as Chapter 9 in the 1833 Book of Commandments. It was also Section 36 in the 1835 and 1844 Doctrine and Covenants. The version in 1835 was substantially edited from 1833, with many changes that clarify the meaning. This editing was done by a committee but overseen by Joseph Smith. The version we use today essentially matches the 1835 version.

The 1830 Book of Mormon Preface is as follows, with phrases from D&C 10 underlined:

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New-York.

## Outline

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1. Translation restored but Satan against it ( <a href="#">1-9</a> )	1835 verses compared to 2013			
2. Satan's plan to destroy the work ( <a href="#">10-33</a> )	<u>1835</u>	<u>2013</u>	<u>1835</u>	<u>2013</u>
3. The Lord's plan to combat Satan ( <a href="#">34-52</a> )	1	1-13	10	44-48
4. The gospel puts down contention ( <a href="#">53-70</a> )	2	14-19	11	49-51
	3	20-27	12	52
	4	28	13	53-56
	5	29	14	57-59
	6	30-34	15	60-66
	7	35-37	16	67-68
	8	38-39	17	69
	9	40-43	18	70

## Introduction

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Continuing the themes of Section 3, this revelation explains the power of Satan over men’s hearts in the last days, how the gospel will go forth to the Lamanites and all nations, how the Church will be established and the faithful gathered.

## Translation Restored but Satan Against It (1-9)

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**1** Now, behold, I say unto you, that because you delivered up those writings which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them.

**2** And you also lost your gift at the same time, and your mind became darkened.

**3** Nevertheless, it is now restored unto you again; therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun.

**4** Do not run faster or labor more than you have strength and means provided to enable you to translate; but be diligent unto the end.

**5** Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work.

**6** Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you.

**7** And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift.

**8** And because you have delivered the writings into his hands, behold, wicked men have taken them from you.

**9** Therefore, you have delivered them up, yea, that which was sacred, unto wickedness.

## Commentary

**1 *by the means of the Urim and Thummim.*** This phrase was added in 1835, clarifying the mechanism the Prophet used in the translation. Joseph may not have even been familiar with the name while translating the Book of Mormon (the name is not found in the Book of Mormon; it is a Hebrew name meaning ‘lights and perfections’), but probably learned about it while translating the Old Testament (1830-1833). Realizing that his experience was similar, he began calling both the Nephite interpreters and his seer stone(s) “Urim and Thummim” in 1833 or so.

**1 *a wicked man.*** See D&C 3:12-13. The use of this term also argues for an 1828 setting for at least the early verses of the revelation, because Section 5, dated to March 1829 in Joseph’s history, has a much softer tone toward Martin Harris.

### **2 *text note:***

1833 at the same time

1835 at the same time, and your mind became darkened

Joseph’s suffering was not only the loss of his privilege and ability to translate, but darkness replaced the light he had been experiencing during the translation process.

**3 *continue on unto the finishing of the remainder of the work of translation.*** Evidence from the lost manuscripts suggests that the translation ended just before what is today Mosiah 1, which was called “Mosiah Chapter III” in the Book of Mormon manuscripts,<sup>1</sup> suggesting that Mosiah chapters 1-2 from the original record were on the lost pages. Another possibility is that those first Mosiah chapters were translated in the mostly unproductive period from September 1828 to April 1829 and scribed by Emma, Samuel Smith, or perhaps Martin Harris.<sup>2</sup> Here the Lord instructs Joseph Smith to continue translating from the place where he had last worked, going on until the end. See also verses 38-41.

**4 *Do not run faster or labor more than you have strength and means provided.*** Though the Lord is clear that the translation must continue, he also lets Joseph know that it is important to take care of other things in his life right now. With no scribe and little funding in late 1829 and early 1829, supporting himself and Emma was a priority, and he devoted himself to that effort during those months. Interestingly, a similar phrase is only found in one other place in scripture—Mosiah 4:27, which would likely have been something Joseph Smith translated shortly after Oliver arrived.

### **5 *text note:***

1833 that you may come off conqueror

1835 pray always, that you may come off conqueror

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<sup>1</sup> See the image at the top of the page in the Printer’s Manuscript, [117](#), showing the last two Roman numerals crossed out to make it I.

<sup>2</sup> The original Book of Mormon manuscript is not extant for any chapters of Mosiah, but if those chapters had been included, Oliver surely would have included them in the Printer’s manuscript. Their absence indicates that if those chapters were translated after the loss of the first manuscript, they were set aside, according to the directions of D&C 10.

In 1828, it is diligence that allows Joseph to “come off conquerer.” But in 1835, it is also prayer that enables his success. This reflects a humility and reliance on the Lord that he was just learning after the loss of the manuscript.

**5 text note:**

1833 and those that do uphold his work  
1835 and that you may escape the hands of the servants of Satan that do uphold his work  
This expansion not only clarifies the meaning “those that do uphold his [Satan’s] work,” but enhances the idea of what it means to conquer Satan.

**6 text note:**

1833 even the man in whom you have trusted  
1835 even the man in whom you have trusted, has sought to destroy you  
The way this read in 1833, it could be interpreted that “the man in whom you have trusted” (Martin Harris) was also the target of “the servants of Satan.” But this addition turns that around, making Martin one of Satan’s servants in his actions regarding the manuscript.

**7 he has also sought to destroy your gift.** Martin Harris certainly did not intentionally seek to destroy Joseph’s gift of translation. But his persistent request for the manuscripts even after the Lord had said no did just that. In fact, Joseph gave the plates and the Urim and Thummim back to Moroni when Martin left for Harmony with the manuscript, not after it was lost. So, in essence, Joseph’s gift was “destroyed” immediately after hearkening to Martin’s appeal.

**8 text note:**

1833 behold they have taken them from you  
1835 behold wicked men have taken them from you  
This change clarifies who were the people who took the manuscripts. Though they took them from Martin, ultimately they took them from Joseph Smith who gave them up against the Lord’s counsel.

## Satan’s Plan to Destroy the Work (10-33)

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**10** And, behold, Satan hath put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands.

**11** And behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written;

**12** And, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work;

**13** For he hath put into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

**14** Verily, I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing.

**15** For behold, he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again.

**16** And then, behold, they say and think in their hearts—We will see if God has given him power to translate; if so, he will also give him power again;

**17** And if God giveth him power again, or if he translates again, or, in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them;

**18** Therefore they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power;

**19** Therefore we will destroy him, and also the work; and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

**20** Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good;

**21** And their hearts are corrupt, and full of wickedness and abominations; and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me.

**22** Satan stirreth them up, that he may lead their souls to destruction.

**23** And thus he has laid a cunning plan, thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment.

**24** Yea, he stirreth up their hearts to anger against this work.

**25** Yea, he saith unto them: Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to lie that they may catch a man in a lie, that they may destroy him.

**26** And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.

**27** And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

**28** Verily, verily, I say unto you, wo be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

**29** Now, behold, they have altered these words, because Satan saith unto them: He hath deceived you—and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

**30** Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands;

**31** For, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied and that you have pretended to translate, but that you have contradicted yourself.

## Commentary

**10 *alter the words which you have caused to be written.*** The Lord revealed the plan of the “wicked men.” They would take the manuscript, written in Martin Harris’ hand, and carefully change it so the words were different. It would not require a major rewrite, just small changes for their plan to work. As the subsequent verses explain, if Joseph translated the text again identically as he had done before, they could offer the altered manuscript as demonstration of his ‘fraud’ (v. 11, 17-18).

**12 *the devil has sought to lay a cunning plan.*** Satan thought he had designed a way to discredit Joseph Smith and the work and inspired these wicked men to act in his behalf (v. 13).

**14 *I will not suffer that Satan shall accomplish his evil design.*** Satan’s downfall is that God knows everything and can counteract it, even before it happens. In this case, he knew Satan’s plan hundreds of years before it was hatched, and laid the groundwork to counter the plan long before anyone but the Lord knew it was needed.

### 15 text note:

1833 for behold he has put it into their hearts to tempt the Lord their God;

1835 For behold he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again.

The 1835 version is longer and clearer, being explicit about what Joseph was being tempted to do. To “tempt the Lord” is to test him. See also verse 29 text note.

### 16 text note:

1833 for behold they say in their hearts

1835 and then behold they say and think in their hearts

Expanding on the Lord’s ability to see into men’s thoughts, in the 1835 expansion, he shares with Joseph not only what they say, but what they think.

**17 *if God giveth him power again.*** The language is almost stunning. They recognize that if Joseph were to translate the same words, then it was by the power of God. Yet they still set out to discredit him to falsely declare that he has no gift and no power (v. 18).

**19 *that we may not be ashamed . . . get glory of the world.*** The people who took the manuscripts and altered them did it from two reasons, the Lord explained. First, that they would “not be ashamed,” perhaps meaning looking bad in comparison to Joseph Smith. The second is more obvious, to “get glory of the world.” Avoiding embarrassment and getting the praise of the world are common and powerful motivations.

**21 *they love darkness rather than light.*** See the text note for v. 2. Darkness is a place to hide evil deeds. They love darkness because Satan has great hold on them (v. 20).

### 21 text note:

All of verse 21 and the first part of 22 (“Satan stirreth them up”) is an 1835 addition, not in the 1833 text.

**22 *he may lead their souls to destruction.*** Satan’s plan looks like a win-win for him—he not only believes he can discredit Joseph Smith and the Book of Mormon, but he has no support for the men who follow his plan, leading them to destruction in the end.

**23 *their shame and condemnation.*** The exact opposite of what they wanted (verse 19).

### 23 text note:

Most of verse 23 is an 1835 addition: “but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment.”

**32** And, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words.

**33** Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation.



26 *catch themselves in their own snare*. Satan does not support those who follow him. He is only using them to help destroy others, because he knows in the end they are also destroying themselves. Once they are no longer useful to him, he lets them be caught in their own snare, as it were, and abandons them, going “to and fro in the earth,” looking for his next victims, because his entire existence is just to “destroy the souls of men” (v. 27).

28 *lieth to deceive because he supposeth that another lieth*. Today we call this ‘the ends justify the means,’ meaning that lying to catch another person in their lying is okay. But the Lord is clear that that is Satan’s strategy, and “he flattereth them away to do iniquity” (verse 29).

29 *He hath deceived you*. Satan gets the wicked men to support his plan because he convinces them that Joseph has somehow lied to them. This argues that at least among the wicked men were those in Palmyra that wanted a part of the Book of Mormon plates to enrich themselves, but didn’t get it. Feeling cheated and even tricked by Joseph Smith, they were happy to say bad things against him and potentially steal the manuscript.

29 *text note*:

1833 to tempt the Lord thy God

1835 to get thee to tempt the Lord thy God

Like v. 15, this verse makes it clear that the actions of the evil men do not tempt the Lord, but that Joseph’s request to retranslate the same material would be tempting the Lord, i.e., testing him by asking him to do something that would not be right.

30 *you shall not translate again those words*. Now that the Lord had laid out the plans of the enemies, he gave Joseph his plan. It starts by not starting over—Joseph is not to retranslate Mormon’s abridgement of the record of Lehi, but is to pick up where they left off (see verse 3 above).

31 *text note*:

1833 they shall not lie any more against those words

1835 they shall not accomplish their evil designs in lying against those words

They are not just lying against the words that Joseph already translated, but are doing so with evil designs in mind—to destroy Joseph Smith and the work to which he is called.

33 *text note*:

1833 thus satan would overpower this generation

1835 Thus Satan thinketh to overpower your testimony in this generation

Satan’s specific goal in this work is to mute Joseph’s witness of the reality of God, and of his concern for his children in the last days in sending a prophet again to the Earth. It’s the testimony that makes all the difference.

## The Lord’s Plan to Combat Satan (34-52)

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34 But behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation.

35 Marvel not that I said unto you: Here is wisdom, show it not unto the world—for I said, show it not unto the world, that you may be preserved.

36 Behold, I do not say that you shall not show it unto the righteous;

37 But as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

38 And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, is engraven upon the plates of Nephi;

39 Yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi.

40 And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people in this account—

41 Therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained;

42 And behold, you shall publish it as the record of Nephi; and thus I will confound those who have altered my words.

43 I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

44 Behold, they have only got a part, or an abridgment of the account of Nephi.

45 Behold, there are many things engraven upon the plates of Nephi which do throw greater views upon my gospel; therefore, it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work.

46 And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people.

47 And I said unto them, that it should be granted unto them according to their faith in their prayers;

48 Yea, and this was their faith—that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions.

49 Now, this is not all—their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess this land;

50 And thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land might have eternal life;

51 Yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people they may be.

52 And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

## Commentary

34 *show it not unto the world*. As the Lord is revealing the thoughts and plans of the enemies of the work, it is best to proceed with the translation but not explain the change of plans until the book is published, thus nullifying their efforts. Some of the words of this section were published in a preface in the 1830 Book of Mormon (above; not printed in subsequent editions), exposing the attempts of the enemies before there was any chance of them being able to act on them.

35 *that you may be preserved*. God’s plan doesn’t just help the work but helps Joseph Smith personally. Laying low and keeping the work private until it is printed will keep Joseph, Oliver, Emma, and others involved safe.

37 *you cannot always tell the wicked from the righteous*. A true general statement, but specifically applies to Martin Harris in this instance. By all accounts, Joseph judged him as a righteous person, but (by the Lord’s definition—see D&C 3:12-13) he was in reality a wicked man, who by his choices could have harmed Joseph Smith and the work of God.

38 *engraven upon the plates of Nephi*. This part can be tricky because today we understand that there were two “plates of Nephi.” Here the Lord is referring to what we call the “small” plates, but Joseph did not know that term. We get the label from the book of Jacob, which he has not translated yet (that comes in June).

39 *you remember it was said in those writings*. The lost manuscript was the translation of the abridgement of Mormon of the record of Lehi and Nephi and others after them. Somewhere in those writings, Mormon must have mentioned that Nephi has another set of plates that overlapped in timeline and story with his abridgement. We get a fuller account of these two sets of plates in 1 Nephi 9 and in the Words of Mormon, but again, Joseph had not translated that yet, so all he knew about was some mention of them in the lost manuscript.

40 *more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people*. When the Lord inspired Nephi to create the second set of plates and put on it a more spiritual record than he had on his official history of his people (the “large” plates), he was doing just what the Lord wanted. Those were the better messages for our day.

41 *till you come to the reign of King Benjamin*. Because Joseph and Martin had already completed up to what we today call Mosiah 1, they knew about Benjamin’s reign, but probably not yet about the great sermon he gave at the end of his reign, as recorded in Mosiah 2-6. Now with Oliver, they had written Benjamin’s great sermon and knew even more about him. Telling Joseph to stop at the reign of Benjamin wasn’t just a warning; that’s as far as the small plates go.

42 *publish is as the record of Nephi*. The lost pages contained what Joseph Smith called “the plates of Lehi” (see 1830 Preface above). Now the story would be told from the perspective of his son, Nephi. Same story, different writer.

43 *my wisdom is greater than the cunning of the devil*. The Lord planned hundreds of years in advance for this move by Satan. Satan thought he was being cunning in his improvised, sneaky plan, but God had him beat before Moroni even buried the plates in the hill in New York.

44 *they have only a got a part*. Sometimes we long for the lost manuscript—wouldn’t it be wonderful to read it? But the Lord says that those wicked men that have only have an abridgement of Nephi’s writings. With the Lord’s plan, we get a full account written by Nephi himself.

45 *the plates of Nephi which do throw greater views upon my gospel*. The “small” plates, which were written by Nephi and handed down through Jacob’s line, are rich in gospel truths that are needed for our day. In reality, Satan’s plan is not only thwarted but we are the richer for God’s plan. Wrote Casey Griffiths, “The clarity these writings offer about the doctrine of Christ and the way to salvation is virtually without comparison in the entire scriptural canon.”<sup>3</sup>

46 *the remainder of this work*. Meaning Mormon’s abridgement of the large plates of Nephi—Mosiah through 4 Nephi, plus the writings of Mormon and Moroni—contain things that prophets and disciples prayed would be preserved to come to the descendants of the Lamanites (v. 48) and to us (v. 49) today. See Enos 1:13; 3 Nephi 5:14; and Mormon 8:24. The Lord declares that it is his will to answer those prayers (v. 47).

50 *they did leave a blessing*. The ancient Nephite prophets and disciples prayed for two things specifically—that those who believe in Christ’s gospel in their land would have eternal life, and that the land would be a place of freedom (v. 51).

52 *I do not bring it to destroy that which they have received*. The restoration of the gospel does not destroy truths that exist in the world, any more than the Book of Mormon destroys the Bible. President Gordon B. Hinckley said, “Bring all the good that you have and let us see if we can add to it.”<sup>4</sup> This language of building up and not destroying continues in verses 54-55, where it “is meant to ease the fears of all Christians concerning the restored Church. The only ones who need fear are those who build their own churches, those who are Christian in name but whose hearts are far from Christ. He restored the gospel to save his church, meaning all who will believe in him. He is not destroying the true church; he is building it.”<sup>5</sup>

## The Gospel Puts Down Contention (53-70)

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53 And for this cause have I said: If this generation harden not their hearts, I will establish my church among them.

54 Now I do not say this to destroy my church, but I say this to build up my church;

55 Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven.

56 But it is they who do not fear me, neither keep my commandments but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil—yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.

57 Behold, I am Jesus Christ, the Son of God. I came unto mine own, and mine own received me not.

58 I am the light which shineth in darkness, and the darkness comprehendeth it not.

59 I am he who said—Other sheep have I which are not of this fold—unto my disciples, and many there were that understood me not.

60 And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob;

61 And I will bring to light their marvelous works, which they did in my name;

62 Yea, and I will also bring to light my gospel which was ministered unto them, and, behold, they shall not deny that which you

have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me.

63 And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them.

64 Therefore, I will unfold unto them this great mystery;

65 For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;

66 Yea, if they will come, they may, and partake of the waters of life freely.

67 Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church.

68 Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.

69 And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.

70 And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. Amen.

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<sup>3</sup> Griffiths, *Scripture Central Commentary*, 1:133.

<sup>4</sup> Gordon B. Hinckley, “[The BYU Experience](#),” 4 November 1997.

<sup>5</sup> Harper, *Making Sense*, 48-49.



## Commentary

53 ***I will establish my church among them.*** This is the first mention (chronologically) of the word “church” in relation to Joseph’s mission.<sup>6</sup> It is mentioned several other times in this section (verses 54, 55, 67-69). The Lord is quoting himself (“have I said”) from 3 Nephi 21:22, and Joseph had not even translated that verse yet.<sup>7</sup>

54 ***I say this to build up my church.*** The warning to not harden our hearts is not a condemnation but an invitation. As we open our hearts to God, his church can be built up in these last days in a way to bless millions of lives. This is another bold statement to make in 1829 when it’s just Joseph, Oliver, and Emma, in a small house in Harmony.

55 ***such shall inherit the kingdom of heaven.*** The sense in D&C 10 is that the meaning of “church” is more than a single organization. He will learn more about this in June with the translation of 1 Nephi 13-14. This concept is even more apparent in vv. 67-69, but the Lord is teaching Joseph here that anyone who believes in Christ doesn’t need to fear the coming days.

57 ***I am Jesus Christ, the Son of God.*** Lest we be confused about who is speaking—Joseph Smith, Moroni, etc.—the speaker is clearly identified as the Savior himself. This verse quotes John 1:11 and also the yet untranslated 3 Nephi 9:16.

58 ***the light which shineth in darkness.*** Getting back to the theme of other verses (2 and 21), the Lord makes clear that he is the light that expels darkness, even if the darkness does not understand him. The cross-reference is John 1:5.

59 ***Other sheep have I.*** Another first-time reference, originating from John 10:16-17. The Prophet will not come across this teaching that the Book of Mormon clarifies until he translates 3 Nephi in May, so here the Lord is anticipating and prefiguring that pronouncement to the Nephites he made during his resurrected ministry among them (3 Nephi 15:16-21).

61 ***bring to light their marvelous works.*** The stories of the righteous saints in the Book of Mormon are indeed “marvelous works”—a phrase that will figure prominently in revelations received over the next year or so.

62 ***bring to light my gospel.*** As mentioned above, the translation of the small plates that will happen in June will result in marvelous “true points of my doctrine” that will help build up the church of Christ in the latter-days.

63 ***that there may not be so much contention.*** Joseph Smith had learned first-hand about religious contention and disagreement. The “gospel,” meaning the message of salvation through Jesus Christ, is restored in our day so that contention will decrease.

63 ***they do wrest the scriptures.*** To “wrest” means to ‘twist, turn, pull, or jerk violently’ and to ‘take away by force.’ The scriptures (meaning the Bible when this revelation was received) had certainly been twisted and pulled in many different directions and had been taken away from people by force. Until not long before Joseph’s day, Bibles were not read by very many, and then only in a language most did not understand. Only trained clergy were trusted to read and interpret God’s word to the unwashed masses. But then Martin Luther, William Tyndale, and many others brought the Bible to people in a language they could understand and printed it in books that many could afford. While that certainly drove an increase in understanding about God, it also generated the controversies and debates that were raging in the Prophet’s day. They had the scriptures but they still “do not understand them.”

65 ***as a hen gathereth her chickens under her wings.*** From Matthew 23:37, but also will be quoted in 3 Nephi 10:4-6, which Joseph will learn in coming days.

66 ***partake of the waters of life freely.*** The quote is from Revelation 22:17 (also Revelation 21:6, 22:1) but the original imagery is from John 4:14 and the woman at the well. Alma uses similar language in Alma 5:34 (which they had probably already translated) and 42:27 (which they may have translated but probably not), but in both cases Alma is harkening back to the tree of life vision from 1 Nephi 11:25, which Joseph has not translated yet!

67 ***whosoever repenteth and cometh unto me, the same is my church.*** Joseph Smith was learning the lesson of repentance during this time, so the Lord emphasized that, with the promise that if he (and by extension, all of us) could learn that lesson well, we can become part of the church of God. This shows that the “church” is not just baptized members

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<sup>6</sup> The word was used once before in D&C 5:14, mentioning that the three witnesses would receive their unique testimony in the “beginning of the rising up and the coming forth of my church out of the wilderness,” a reference to Revelation 12:6.

<sup>7</sup> John W. Welch, “Timing the Translation of the Book of Mormon: ‘Days [and Hours] Never to be Forgotten,’” *BYU Studies*, 57:4 (2018), [10-50](#). Welch concludes from his detailed study that 3 Nephi 21 was likely translated in mid-May, which is after the probable date of April for this revelation. Using Welch’s estimated dates for other observations below without reciting.

(which doesn't exist when this revelation is received) but includes "all sincere people who strive to live according to the truth they possess. In this sense, the church becomes a large typology, embracing all who do good."<sup>8</sup>

**69 him will I establish upon my rock.** Broadly speaking, the Lord declares that those who repent and come to him (v. 67) and endure to the end in that faith, will be established on his rock, with the gates of hell not able to prevail against them.

**70 him who is the life and the light of the world.** Quoting John 8:12 but also Mosiah 16:9 (which they had translated), Alma 38:9 (which they might have translated by this time) and 3 Nephi 9:18 and 11:11 (coming in May), and Ether 4:12 (also in May).

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## Results

The Restoration was meant to save the best of Christianity and fix what was broken or missing, which is good news for all believers in Christ. It pictures a God who knows all but still allows for human agency, planning ahead according to his knowledge but not restricting their actions in any way. This was a new view of God for Joseph's day. The example is clear: the Lord promised the Book of Mormon authors that their record would be preserved, but knew Martin would lose a large portion of it in ours. He kept the promise by having them provide an extra copy of the lost section. It maintained Joseph and Martin's agency while still fulfilling God's promises. The plan of salvation does not depend on our actions nor will it be frustrated by our sins and mistakes. We can trust in the Lord's promises.<sup>9</sup>

D&C 10 is also a marvel of blending quotes from the Bible and the Book of Mormon, some of which Joseph and Oliver had already encountered and some which they had yet to record in the translation process. With this revelation fresh in their minds, it must have been fascinating to discover these quotations in the next two months as they worked their way through the Book of Mormon text. It seems likely that they pulled out their copy of D&C 10 and marvelled at how the Lord wove all of these future quotations into the revelation. We likewise should certainly do that today.

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# Doctrine and Covenants 11

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## Setting

In early 1829, Joseph had been visited by his parents, his brother Samuel, and Martin Harris. Father Smith and Martin had both received a personal revelation. As they returned home, Joseph's next oldest brother, Hyrum, grew excited hearing their experiences. In April 1829, Samuel Smith, Joseph's younger brother, had taken Oliver Cowdery down to Harmony. He apparently stayed until nearly the end of May (or possibly came back for a second visit in May), during which time he had prayed to know if the work was true. He received a divine witness for himself and asked to be baptized. Oliver baptized him on 25 May 1829, just 10 days after the restoration of the priesthood, and Samuel returned home to Manchester, "filled with the Holy Spirit" and telling his family how the work was progressing. Hearing all of this, Hyrum determined to make his own trip to Harmony in late May 1829, see his brother, and discover what message the Lord might have for him.<sup>10</sup> Thus chronologically, Section 11 came after Section 13. It was the second-to-last revelation in Harmony (D&C 12 is the last) before Joseph, Oliver, and Emma moved to Fayette to complete the translation.

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## Documents and Publication

The oldest copy of this revelation is a document recently added to the Joseph Smith Papers website in Hyrum Smith's own handwriting, which may well be his personal copy of this revelation from when it was given.<sup>11</sup> It was copied into Revelation Book 1 but the pages containing it have been removed and lost. It was first published as Chapter 10 in the 1833 Book of Commandments and then as Section 37 in the 1835 and 1844 Doctrine and Covenants.

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## Outline

1. The Lord calls his servants ([1-9](#))

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<sup>8</sup> Griffiths, *Scripture Central Commentary*, 1:135.

<sup>9</sup> Harper, *Making Sense*, 49-50.

<sup>10</sup> History, 1838-1856, vol. A-1 [23 December 1805—30 August 1834], [19](#).

<sup>11</sup> Revelation, May 1829–A [D&C 11], in handwriting of Hyrum Smith, [1](#), The [source note](#) explains that the document was in the Hyrum Smith family until 1960, then sold to a couple of collectors. It was donated to the Church in 2022.

## 2. A time of preparation (10-30)

1835 verses compared to 2013

<u>1835</u>	<u>2013</u>	<u>1835</u>	<u>2013</u>
1	1-2	7	13-14
2	3-5	8	15-17
3	6-7	9	18-19
4	8-9	10	20-22
5	10-11	11	23-27
6	12	12	28-30

## Introduction

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Hyrum Smith is counseled to be ready for a coming mission. Many elements of his revelation are similar to others just received and coming shortly. But other parts are highly personal and direct Hyrum to specific actions. He has a gift and will have the chance to use it, but for now he should strive for righteous living, wait, study the scriptures, and prepare.

## The Lord Calls His Servants (1-9)

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

**2** Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

**3** Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

**4** Yea, whosoever will thrust in his sickle and reap, the same is called of God.

**5** Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

**6** Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

**7** Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

**8** Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation.

**9** Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

## Commentary

Verses 1-9 are nearly identical to D&C 6:1-9, so see the notes for those verses. It is intriguing that Oliver's and Hyrum's revelations start the same, but then this becomes quite different. Hyrum, of course, remained true to the gospel all his life, while Oliver left the Church for almost eleven years. Hyrum, in essence, replaced Oliver during that time, playing a critical role in Church leadership and ultimately in giving his life for what the Lord had restored through his brother.

## A Time of Preparation (10-30)

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**10** Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;

**11** For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

**12** And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.

**13** Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;

**14** And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

**15** Behold, I command you that you need not suppose that you are called to preach until you are called.

**16** Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine.

17 And then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

18 Keep my commandments; hold your peace; appeal unto my Spirit;

19 Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the translation of my work; be patient until you shall accomplish it.

20 Behold, this is your work, to keep my commandments, yea, with all your might, mind and strength.

21 Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

22 But now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto.

## Commentary

10 ***thou hast a gift, or thou shalt have a gift.*** Hyrum’s gift is not Joseph’s and not Oliver’s. He has to discover what it is, which he will do in the coming months and years. Like each of us, God has given us gifts to help us achieve our missions and serve others. Discovering those gifts is a worthy goal.

11 ***it is I that speak.*** Like other revelations, the words are coming from Joseph’s mouth but the source is the Lord Jesus Christ (identified in v. 10).

12 ***trust in that Spirit.*** Like all of us, Hyrum needed to learn to follow the Spirit. Verses 12 and 13 taught him that he would know it because it would: 1) lead him to do good and justly; 2) help him walk humbly; 3) allow him to judge righteously; 4) enlighten his mind; and 4) fill his soul with joy. If we are experiencing these things, we can be assured it is the Spirit; any other result, and it is something else.

14 ***by this shall you know.*** Truth comes through the Spirit, so when we experience it with faith, we know the “things of righteousness.”

15 ***until you are called.*** Hyrum’s passion to preach is bridled a bit; he needs to wait until a formal call is extended to him. This is different from his dad’s call that came purely from his desire (D&C 4) and Oliver’s, which was a call to serve Joseph immediately (D&C 6).

16 ***you shall have my word, my rock, my church, and my gospel.*** Things had to be done in order, and it was too soon. Hyrum needed to “wait a little longer,” for the Book of Mormon, the Church, the greater priesthood, and more.

17 ***according to your faith shall it be done.*** With the request of patience comes the promise of fulfillment; according to Hyrum’s faith he was receive later.

18 ***hold your peace.*** Another reference to being patient and waiting a little longer.

19 ***assist in bringing to light those things.*** Hyrum will play a key role in the printing of the Book of Mormon. With Joseph in Harmony, Hyrum and Oliver are the ones that oversee the day-to-day decisions about the printing, working with Grandin to check the proofs, and more. He wrote parts of the printer’s manuscript and even set some of the type.

20 ***this is your work, to keep my commandments.*** Before we can be valuable servants to the Lord, we have to be obedient servants.

21 ***first seek to obtain my word.*** This is great advice for any potential missionary—study the scriptures, seek to understand the Spirit, and gain a testimony. Then can the Lord loosen the tongue and inspire us by the power of God to convince many. In Hyrum’s case, it was very specific—wait to obtain God’s word from the translation project.

23 Behold thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just.

24 Build upon my rock, which is my gospel;

25 Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things;

26 Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

27 Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

28 Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

29 I am the same who came unto mine own and mine own received me not;

30 But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

22 *study my word which hath gone forth*. He is to study the Bible.

22 *study my word which shall come forth*. Then he is to study the Book of Mormon when it is ready.

23 *thou art Hyrum, my son*. The Lord uses our names so we feel a sense of intimacy with him.

24 *my rock, which is my gospel*. Twice before (D&C 6:34 and 10:69), the Lord has referred to “my rock” but without a definition. In Hyrum’s revelation, he learned that the truth about Jesus’ atonement and the offer of salvation to all mankind is the bedrock truth of the message of the Restoration.

25 *deny not the spirit of revelation . . . of prophecy*. These things are all coming to the world through Hyrum’s little brother, Joseph. It might be easy to wonder or even doubt about it all, since he knows Joseph’s imperfections better than most. The Lord cautions him with a “wo” if he denies them.

26 *treasure up in your heart*. Yet another reference to Hyrum’s personal preparation and study of the scriptures.

27 *I speak unto all who have good desires*. Hyrum’s revelation was personal, but it was also a model for others who wanted to know how and when to serve. This is the value of publishing these early revelations later in 1833 and 1835.

28 *I am Jesus Christ, the Son of God*. As with other revelations, Jesus clearly identifies the voice that is speaking. Though Hyrum heard his brother Joseph dictating this to Oliver, the message was directly from the Lord (see also v. 11).

28 *the life and the light of the world*. See commentary on D&C 10:70 above.

29 *came unto mine own*. See D&C 10:57.

30 *I give power to become the sons of God*. If we receive and embrace the saving message of the gospel, we can become “sons of God,” meaning his heirs. Compare John 1:12.

## Results

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The counsel to Hyrum was to learn more and be patient and his time to proclaim the gospel would come. Over the next year, he helped with the publication of the Book of Mormon, even writing some of the printer’s manuscript, and studied that book, and spent considerable time in the Bible. Like his brother Samuel, Hyrum was baptized not long after this revelation was received (after Joseph arrived in Fayette to complete the Book of Mormon translation).<sup>12</sup> In April 1830, after the Church was organized, Hyrum was told by the Lord he was ready and was called to spread the message of the Restoration (D&C 23:3). When Hyrum went out, he was ready to teach with knowledge and the Spirit, which is an example to many preparing for service today.<sup>13</sup>

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