

Gospel Doctrine Lesson 10: "This Is My Voice unto All"

(Doctrine and Covenants 25)

LESSON GOAL: To help class us learn to apply in our own lives the instructions the Lord has revealed to other individuals in the scriptures.

BACKGROUND: Emma had been through the terror of mob action in Colesville, New York. She had seen her husband and Oliver Cowdery arrested twice and put through the public shame of subsequent trials. She had known the fear of imminent physical danger by the mobs and the emotional strain of harassment. How wonderful to know then, that she was a spiritually begotten daughter of the Lord. How comforting to feel of his kind and accepting relation and concern. This revelation was given after Emma's baptism in June but before she was confirmed a member of the Church in August.

D&C Section 25

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

1 Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, **all those who receive my gospel are sons and daughters in my kingdom.**

2 A revelation I give unto you concerning my will; and if thou art **faithful** and **walk in the paths of virtue before me, I will preserve thy life.** and thou shalt receive an inheritance in Zion.

3 Behold, **thy sins are forgiven thee**, and thou art **an elect lady**, whom I have called.

4 **Murmur not** because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

5 And the office of thy calling shall be for **a comfort unto my servant, Joseph Smith**, Jun., thy husband, in his afflictions, with **consoling words**, in **the spirit of meekness**.

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

7 And **thou shalt be ordained under his hand to expound scriptures**, and **to exhort the church**, according as it shall be given thee by my Spirit.

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

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

10 And verily I say unto thee that thou shalt **lay aside the things of this world**, and seek for the things of a better.

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

12 For **my soul delighteth in the song of the heart**; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

13 Wherefore, **lift up thy heart and rejoice**, and **cleave unto the covenants** which thou hast made.

14 Continue in the **spirit of meekness**, and **beware of pride**. Let thy soul **delight in thy husband**, and the glory which shall come upon him.

15 **Keep my commandments continually, and a crown of righteousness thou shalt receive.** And except thou do this, where I am you cannot come.

16 **And verily, verily, I say unto you, that this is my voice unto all. Amen.**

INTRODUCTION: There is an economy in revelation, The Lord does not seem to waste anything, including his words, and expects that his disciples will be of the same inclination. Thus we need not expect that he will reveal things to us personally that he has already revealed to others and that are available in the Standard Works or the words of the Living Prophets.

D&C 61:36: (to the Prophet Joseph and others) Thus the Lord said, "What I say unto one I say unto all."

D&C 25:16: (to Emma Smith) And verily, verily, I say unto you, that **this is my voice unto all.** Amen.

D&C 82:5: (to the Prophet Joseph Smith) Therefore, what I say unto one I say unto all: Watch, for the adversary spreadeth his dominions, and darkness reigneth . . .

D&C 92:1: (to Frederick G. Williams) What I say unto one I say unto all.

D&C 93:49: (to the Prophet Joseph Smith) What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place.

Elder Jay E. Jensen of the Seventy described a time when he was serving as a mission president and found himself frustrated and discouraged at the end of a district conference by the many problems that confronted him. As he was traveling home, he was turning the pages of his scriptures, looking for comfort and direction, when he stopped at the third section of the Doctrine and Covenants. He said:

“When I read a verse, I often insert my name in it. I did so with verse 5 and found the help I needed to remove my gloomy feelings: **‘Behold, you [Jay Jensen] have been entrusted with these things,** but how strict were your commandments; and remember also the promises which were made to you [Jay Jensen]’ (D&C 3:5).

“The words ‘remember also the promises’ struck me with unusual power. ... **During those four days I had focused on nothing but problems. I had not stopped to consider one single promise”** (Conference Report, Oct. 1992, 112)

Neal A. Maxwell: “No wonder God has so carefully revealed Himself and His character in various theophanies, revelations, and scriptures. **Not only is it our task to search and ponder all of these instructive insights, but it is also to apply these revelations developmentally and personally.** In this process we are to **“liken these scriptures,”** with their illustrative attributes and qualities, **“unto ourselves”** (1 Ne. 19:23) (*One More Strain of Praise*, 54-55)

HOW TO APPLY THE WORD OF GOD TO OUR LIVES

1. **Read** the scriptures carefully.
2. **Ponder** them as they relate to you.
3. **Write down** each scripture reference and **the main idea** that is there.
4. **Write a personal statement** on how you’re going to live this scripture.

I WILL. I MUST. I SHALL. I CAN. These first-person commitment statements will make the scriptures live in your life.

“Look how the Prophet Joseph Smith applied James 1:5-6, believing in the word: “If any of you lack wisdom, let him ask of God . . .” The Prophet Joseph took the scripture, went to the Sacred Grove in humble prayer, applied the scripture, and received the First Vision. **It is a simple, yet powerful principle.**

- **Applying the scriptures** makes the scriptures live in our lives.
- **We become empowered by Christ and His word**—we live according to His word in our lives.
- When **the word is internalized** in our hearts, **it becomes our character,** our very beings.
- When **the word is in our hearts** and **we apply it, we live it.**
- We become **not only hearers** of the word, **but doers of the word.**
- When the **words are understood** and **the doctrine is comprehended** in the mind or the spirit, **then behavior becomes automatic;** it is a natural consequence of the word living in one’s life.
- **That is why we are Christlike because we live Christ’s words.**
- **Christ’s words literally empower our lives”**

(Pinegar, Allen, and Anderson, *Teachings and Commentaries on the Doctrine and Covenants*, 118).

1. Husbands and wives should support and comfort each other.

D&C 25:5: And the office of thy calling shall be for a comfort unto my servant, Joseph Smith, Jun., thy husband, in his afflictions, with consoling words, in the spirit of meekness.

The Prophet Joseph Smith taught wives that they should treat their husbands **“with mildness and affection.** When a man is borne down with trouble, when he is perplexed with care and difficulty, **if he can meet a smile** instead of an argument or a murmur—**if he can meet with mildness,** it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs **a solace of affection and kindness”** (*Teachings of the Prophet Joseph Smith*, 228).

The Prophet Joseph Smith taught husbands, “It is the duty of a husband to love, cherish, and nourish his wife, and cleave unto her and none else; he ought to honor her as himself, and **he ought to regard her feelings with tenderness”** (Elders’ Journal, Aug. 1838, 61).

Joseph and Emma Smith were a great support to each other during the many times of affliction they faced. In 1842, when Joseph was in hiding because his life was in danger, Emma visited him. Joseph later said about this visit:

Joseph Smith: “With what **unspeakable delight,** and what **transports of joy** swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the **choice of my heart.** Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths. ... Oh what a commingling of thought filled my mind for the moment, again **she is here, ... undaunted, firm, and unwavering—unchangeable, affectionate Emma!”** (*History of the Church*, 5:107).

Joseph and Emma also supported and comforted each other as they endured the deaths of many of their children. In four years, they had four infant children die. Out of eleven children (two adopted), only four sons and one daughter lived into adulthood.

Family of Joseph Smith Jr. and Emma Hale Smith

Joseph Smith Jr. was born on December 23, 1805, in Sharon, Vermont.

Emma Hale was born on July 10, 1804, in Harmony, Pennsylvania. They married January 18, 1827, in South Bainbridge, New York. They were the parents of 11 children, listed here in order of birth. Joseph was martyred on June 27, 1844, in Carthage, Illinois. Emma died on April 30, 1879, in Nauvoo, Illinois.

Alvin Smith was **born and died** on June 15, 1828, in Harmony, Pennsylvania.

Twins **Thadeus** and **Louisa Smith** were **born and died** on April 30, 1831, in Kirtland, Ohio.

Adopted twins **Joseph** and **Julia Murdock** were born to John and Julia Murdock, on May 1, 1831, in Kirtland, Ohio. When mother Julia died in childbirth, John Murdock allowed friends Joseph and Emma Smith to adopt the twins.

- **Joseph Murdock Smith**, adopted son, **died** on March 30, 1832, in Hiram, Ohio, from exposure caused when a mob attacked the Prophet.

- *** Julia Murdock Smith**, adopted daughter, married Elisah Dixon in 1848 in Nauvoo, Illinois. Julia died on September 10, 1880, in Nauvoo, Illinois, at the age of 49. Julia has no known descendants.

*** Joseph Smith III** was born on November 6, 1832, in Kirtland, Ohio. Joseph III died December 10, 1914, in Independence, Missouri, at the age of 82. He has 352 known descendants. *

*** Frederick Granger Williams Smith** was born on June 20, 1836, in Kirtland, Ohio and died April 27, 1862 at age 25. He has no known living descendants.

*** Alexander Hale Smith** was born on June 2, 1838, in Far West, Missouri. He died August 12, 1909, in Nauvoo, Illinois, at the age of 71. He has 1,569 known descendants. *

Don Carlos Smith was born on June 13, 1840, in Nauvoo, Illinois. He **died** on August 15, 1841, in Nauvoo, Illinois.

Thomas Smith was **born and died** on February 6, 1842, in Nauvoo, Illinois.

*** David Hyrum Smith** was born on November 17, 1844, in Nauvoo, Illinois. David died August 29, 1904, in Elgin, Illinois, at the age of 59. He has 27 known descendants.

***** = Lived to adulthood

(Descendants identified as of November 19, 2007. Source: Michael Kennedy, president of the Joseph Smith Jr. Family Organization, a part of the Joseph Smith Sr.–Lucy Mack Smith Foundation.)

Joseph Smith's mother, Lucy Mack Smith, describing the characteristics that made it possible for Emma to support Joseph through difficult times: "I have never seen a woman in my life, who would **endure every species of fatigue and hardship**, from month to month, and from year to year, with that **unflinching courage, zeal, and patience**, which she has ever done; for I know that which she had had to endure. ... **She has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman**" (History of Joseph Smith, 190–91).

LaMar C. Berrett: "When Emma was ill, Joseph took personal care of her. Perhaps he could have hired nurse Jane Johnson to take care of Emma. Or perhaps his mother could have taken care of her; but Joseph's journal entries indicate that he played the role of nurse himself, and this at a time when he was, as usual, extremely busy. Joseph's writings further attest to his love and care for Emma: 'Emma began to be sick with fever; consequently I kept in the house with her all day.' 'Emma is no better. **I was with her all day.**' 'Emma was a little better. **I was with her all day.**' The entries go on and on. **He spent much time with Emma when she was ill, caring for his wife tenderly and lovingly.** Mercy Thompson said, 'I saw him [Joseph] by the bed-side of Emma, his wife, in sickness, exhibiting all the solicitude and sympathy possible for the tenderest of hearts and the most affectionate of natures to feel.'" (*The Prophet Joseph Smith: Essays on the Life and Mission of Joseph Smith*, 43).

President Spencer W. Kimball: "When the Lord says **all thy heart**, it allows for no sharing nor dividing nor depriving. The words **none else eliminate everyone and everything**. The spouse then becomes preeminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. **Marriage presupposes total allegiance and total fidelity. Any divergence is sin; any sharing of the heart is transgression.** As we should have 'an eye single to the glory of God,' **so should we have an eye, an ear, a heart single to the marriage and the spouse and family**" (*Faith Precedes The Miracle*, 142-43).

2. We should be meek and avoid pride.

D&C 25:14: Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him.

- **D&C 23:1** (to Oliver Cowdery): "**Beware of pride**, lest thou shouldst enter into temptation."
- **D&C 38:39** (to the Saints in a conference of the Church): "**Beware of pride**, lest ye become as the Nephites of old."
- **D&C 90:17** (to the First Presidency of the Church): "Be admonished in all your **high-mindedness and pride**, for it bringeth a snare upon your souls."
- **D&C 98:19–20** (to the Saints in Kirtland): "I, the Lord, am not well pleased with many who are in the church at Kirtland; For they do not forsake their sins, and their wicked ways, **the pride of their hearts**, and their covetousness."

President Ezra Taft Benson: "Pride is a very misunderstood sin, and many are sinning in ignorance. . . .

- "Most of us think of pride as **self-centeredness, conceit, boastfulness, arrogance, or haughtiness**. All of these are elements of the sin, but the heart, or core, is still missing. **The central feature of pride is enmity**—enmity toward God and enmity toward our fellowmen. **Enmity means 'hatred toward, hostility to, or a state of opposition.'**....
- "Pride is essentially **competitive** in nature. We pit our will against God's. . . . The proud cannot accept the authority of God giving direction to their lives. (Hel. 12:6.) They pit their perceptions of truth against God's great knowledge, their abilities versus God's priesthood power, **their accomplishments against His mighty works**.
- "Our enmity toward God takes on many labels, such as **rebellion, hardheartedness, stiff-neckedness, unrepentant, puffed up, easily offended, and sign seekers**. The proud wish God would agree with them. **They aren't interested in changing their opinions to agree with God's**.
- "Another major portion of this very prevalent sin of pride is **enmity toward our fellowmen**. . . . It is manifest in so many ways, such as **fault-finding, gossiping, backbiting, murmuring, living beyond our means, envying, coveting, withholding gratitude and praise that might lift another, and being unforgiving and jealous**....
- "**Selfishness** is one of the more common faces of pride...."Another face of pride **is contention. Arguments, fights, unrighteous dominion, generation gaps, divorces, spouse abuse, riots, and disturbances** all fall into this category of pride" (*Ensign*, May 1989, 4-6).

President Ezra Taft Benson: "The antidote for pride is humility—meekness, submissiveness (Alma 7:23). It is the broken heart and contrite spirit.... **We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives**" (*Ensign*, May 1989, 6-7).

DEFINITIONS FROM *DOCTRINE AND COVENANTS REFERENCE COMPANION* by LARGEY AND DAHL:

PRIDE: Haughtiness, arrogance, a sense of superiority in one's own ability or position, a gateway for sin, and a root cause of separation from God. The D&C links **pride, selfishness, apparel, riches, and high-mindedness with covetousness, failure to repent, and other detestable things**. The revelations contain specific warnings to individuals against pride. (312)

MEEKNESS: Mildness of temper, gentleness, not easily provoked or irritated, forbearing, teachable, modest. Many times in the D&C the Lord instructs both individuals and members generally to be meek in their attitudes. (198)

HUMILITY: Unpretentious, teachable, modesty, meekness, mildness. An attribute of Jesus Christ that his true disciples seek to develop. (270)

Pride erects a barrier to blessings of the Spirit. Meekness dissolves that barrier and invites an influx of glory and joy that can come solely through submission to the will of God.

James E. Faust: "What makes it possible, under the Master's touch, for people to serve, lift, and bless so that they touch for good the lives of hundreds, even thousands? After a lifetime of dealing in the affairs of men and women, I believe it is the **ability to overcome personal ego and pride**; both are enemies to the full enjoyment of the Spirit of God and to walking humbly before Him. **The ego interferes when husbands and wives fail to ask each other for forgiveness**. It prevents the enjoyment of the full sweetness of a **higher love**. The ego often prevents parents and children from fully understanding one another. **The ego enlarges our feelings of self-importance and worth. It blinds us to reality. Pride keeps us from confessing our sins and shortcomings to the Lord and working out our repentance.** (*Finding Light in a Dark World*, 45-46).

President Spencer W. Kimball:

- **Humility is not pretentious, not proud.** It is **not weak**, vacillating nor servile. **Humble and meek properly suggest virtues, not weaknesses.** They suggest a consistent mildness of temper and **an absence of wrath and passion.**
- **Humility is not servile submissiveness.** It is not cowed nor frightened. How does one get humble? To me, one must constantly be reminded of his dependence. On whom to depend? On the Lord. How to remind one's self? By real, constant, worshipful, grateful prayer. . .
- **Humility is teachableness**—an ability to realize that all virtues and abilities are not concentrated in one's self. **Humility is gracious, quiet, serene**—not pompous, spectacular, not histrionic. It is subdued, kindly, and understanding—not crude, blatant, loud, or ugly. It never struts. It never sets itself in the center of the stage, leaving all others in supporting roles. Humility is never accusing not contentious. **It is not boastful.**
- When one becomes conscious of his great humility, he has already lost it. **When one begins boasting of his humility, it has already become pride—the antithesis of humility.**
- **Humility is repentant** and seeks not to justify its follies. It is **forgiving others** in the realization that there may be errors of the same kind or worse chalked up against itself.
- **Humility is not self-abasement**—the hiding in the corner, the devaluation of everything one does or thinks or says, but **it is the doing of one's best** in every case and leaving of one's acts, expressions, and accomplishment to largely speak for themselves" (*Teachings of Spencer W. Kimball*, 233).

C. S. Lewis: "Pride gets no pleasure out of having something, only out of having more of it than the next man . . . It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition has gone, pride has gone" (*Mere Christianity*, New York: Macmillan 1952, 109-110).

Gary J. Wyatt, gave a talk on pride in his ward in Kansas several years ago and prepared this quiz to check on our state of pride:

1. **How easily are you offended?** Taking offense easily...is a sign of a soul centered on self.
2. **Do you have a difficult time forgiving others?** Expecting forgiveness from God and others while we offer none is the sign of a person who puts himself above others.
3. **Can you freely admit mistakes and confess sins?**
4. **How threatened are you by the accomplishments and good fortune of others?** The converse also tells: Do you get a feeling of satisfaction and relief when someone else stumbles or has trouble and difficulties...
5. **How important is it to you that you get credit for the good that you do?** Everything we do should be with "an eye single to the glory of God." There is no limit to what we can accomplish if we are not worried about getting credit for it.
6. **Do you enjoy reveling in self-pity?** Self-pity is simply another manifestation of the self-centeredness that defines the prideful self. It puts one's needs above those of others.
7. **Do you enjoy gossip?** No behavior could more fully reflect a soul in pride's grip than the one who revels in gossip...
8. **Do you turn everything**, from the simplest conversation, to more substantial and elaborate interactions with others, **into a competition with winners and losers?** You know what I mean: one-upping, wanting to talk more than listen, etc.
(Nancy Jensen--<http://www.gospeldoctrineplus.blogspot>)

3. We should rejoice and be of good cheer.

D&C 25:13: Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

- **D&C 29:5** (to the Prophet Joseph Smith and others): "**Lift up your hearts and be glad**, for I am in your midst, and am your advocate with the Father."
- **D&C 61:36** (to the Prophet Joseph Smith and others): "**Be of good cheer**, little children; for I am in your midst, and I have not forsaken you."
- **D&C 68:6** (to Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin): "**Be of good cheer**, and do not fear, for I the Lord am with you, and will stand by you."
- **D&C 78:18** (to the Prophet Joseph Smith and others): "Ye cannot bear all things now; nevertheless, **be of good cheer**, for I will lead you along."
- **D&C 136:29** (to the Camp of Israel at Winter Quarters): "If thou art sorrowful, call on the Lord thy God with supplication, **that your souls may be joyful.**"

Joe J. Christensen: “Your level of spirituality is also directly related to how well you fill the Lord’s commandments to **“Be of good cheer”** and **“Lift up your heart and rejoice”** (D&C 31:3). How many times in the scriptures did the Lord command us to be of good Cheer? He didn’t say, “Be of good cheer if everything is going well, if you have enough money to pay all your bills, if your biorhythms are up.” No. **For us to be of good cheer is a commandment and not merely a suggestion.**

Here is a practical suggestion that has helped me in the past. **Take a sheet of paper and write on it a list of the blessings you consider to be important** in whatever order they come to your mind. **Then place them in order of priority. What is your most precious blessing? Probably somewhere near the top of your list will be the big “Four Fs”—your faith, family, freedom, and friends.**

Note how many blessings you have at the top of the list for which you would hope to have the courage to give up your mortal lives to protect. **Then note how far down the list you go before you come to any blessing that you can buy for money. The most precious blessings are without price; they are priceless.**

On those days when you don’t feel like smiling, take out your list, read it, and then you can smile very naturally” (*Ensign*, March 1999, 58).

Marvin J. Ashton: “None of us will escape tragedy and suffering. Each of us will probably react differently. However, **if we can recall the Lord’s promise, ‘for I the Lord am with you,’ we will be able to face our problems with dignity and courage. We will find the strength to be of good cheer** instead of becoming resentful, critical, or defeated. **We will be able to meet life’s unpleasant happenings with clear vision, strength, and power. ...**

“What a joy it is to see someone of good cheer, who, when others, because of an unpleasant happening or development, live in angry silence or vocal disgust, meets the situation with cheerful endurance and good spirits” (Conference Report, Apr. 1986, 84–85; or *Ensign*, May 1986, 66).

Gordon B. Hinckley: “**Keep my commandments continually, and a crown of righteousness thou shalt receive”** was the promise of the Lord to Emma Hale Smith. **It is the promise of the Lord to each of you.** Happiness lies in keeping the commandments. For a Latter-day Saint woman, there can be only misery in the violation of those commandments. And for each who observes them, there is the promise of a crown, a queenly crown for each daughter of God, a crown of righteousness and eternal truth.

I commend to each of you the words of this great revelation given 154 years ago. It is as timely today as it was when it was spoken. May I urge that each of you read it. **Reflect on it.** (“If Thou Art Faithful,” *Ensign*, Nov. 1984, 92)

Jeffrey R. Holland: “We should honor the Savior’s declaration to **“be of good cheer.”** (Matthew 14:27) Indeed, **it seems to me we may be more guilty of breaking that commandment than almost any other!”** (*Created for Greater Things*).