

CHAPTER FOURTEEN

THE DOCTRINES OF SUBMISSION AND FORGIVENESS (D&C 64)

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Doctrine and Covenants 64 contains doctrines essential to personal peace in this world and exaltation in the world to come. The intent of this paper is to focus specifically on the life-giving doctrines of submission and forgiveness as expounded in the scriptural and historical contexts of Doctrine and Covenants 64:1–21 and to contrast the doctrines of submission and forgiveness with the impotent philosophies of men that permeate our culture.

SUBMISSION VERSUS SELFISHNESS

Each of the brethren to whom Doctrine and Covenants 64 was addressed—the Prophet Joseph Smith, Ezra Booth, Isaac Morley, Edward Partridge, Sidney Gilbert, Frederick G. Williams, and Newel K. Whitney—was invited to overcome the world by making his will consistent with the Lord’s will for him. Section 64 begins with the Lord inviting these elders of the Church to “hearken ye and hear, and receive *my will* concerning you. For verily I say unto you, I will that ye should overcome the world; wherefore I will have compassion upon you” (D&C 64:1–2; emphasis added).

The scriptures teach repeatedly that submitting to the will of God rather than following our own wills is essential to exaltation: “For although a man may have many revelations, and have power to do

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many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him" (D&C 3:4). The Savior exemplified the doctrine of submission most poignantly in Gethsemane, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). The Apostle Paul wrote of yielding his own desires to the needs of others: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Philippians 1:23–24). Shortly before Nephi, son of Helaman, was given the sealing power, the Lord said to him, "Blessed art thou, Nephi, . . . thou . . . hast not sought thine own life, but hast sought my will, and to keep my commandments" (Helaman 10:4).

We, as well, are asked to submit and sacrifice our lives in the service of God. Although we may not be asked to die, we are asked to live and serve God in ways that may not always be convenient or consistent with our own desires. Many times those whom we are called to sacrifice for are those who give us the most reason not to. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:43–44). Being "saviours . . . on mount Zion" (Obadiah 1:21) may require that we mercifully bear the sins and ignorance of others.

Yielding our own desires to the commands of God is the key to peace in this life and exaltation in the next. President Boyd K. Packer wrote, "Perhaps the greatest discovery of my life, without question the greatest commitment, came when finally I had the confidence in God that I would loan or yield my agency to Him."¹ Not only are we to do physically as the Lord would have us do, but we must learn to put off the natural man and learn to feel as He would feel and think as He would think. "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land" (D&C 64:34–35). A few years ago a friend of mine visited with a member of the Quorum of the Twelve Apostles. During their con-

versation on the importance of serving willingly, this Apostle taught my friend an important lesson by saying, “The day that doing the right thing became a quest and not an irritation was the day I gained power.”

SELF-IMAGE VERSUS THE IMAGE OF CHRIST

The emphasis on “overcoming the world” through submission to God’s will stressed in Doctrine and Covenants 64 and throughout the scriptures contrasts sharply with false educational ideas of today such as self-actualization, self-esteem, self-image, and others that are so prevalent in our culture. These ideas have “a form of godliness, but they deny the power thereof” (Joseph Smith–History 1:19). Doing “what’s best for me” has generally replaced doing what God wills concerning us and our lives. Paradoxically, it is in doing the will of our Father in heaven and overcoming the world that we realize our own desires. “For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” (Mark 8:35–37).

The adversary’s philosophy is one of deception. Whatever gospel truth is being taught, he provides both its opposite and its counterfeit. Personally, I have come to believe “high self-image” is the adversary’s counterfeit of what the scriptures describe as “confidence” and is the opposite of meekness. “Low self-image” is the adversary’s counterfeit of meekness and is the opposite of confidence.

Having a “high self-image” or a “low self-image” is generally based upon the prideful presence or absence of things temporal, such as physical appearance (see 1 Samuel 16:7), wealth (see Proverbs 13:7), and learning (see 2 Nephi 9:28). Godly confidence is a spiritual gift that develops from recognizing our own nothingness (see Mosiah 4:5; Moses 1:10). If we do the will of our Father in heaven, our “confidence” shall “wax strong” (D&C 121:45).

Ammon taught this same doctrinal comparison in his dialogue with his brother Aaron concerning their missionary success:

“For if we had not come up out of the land of Zarahemla, these our dearly beloved brethren, who have so dearly beloved us, would

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still have been racked with hatred against us, yea, and they would also have been strangers to God.

“And it came to pass that when Ammon had said these words, his brother Aaron rebuked him, saying: Ammon, I fear that thy joy doth carry thee away unto boasting.

“But Ammon said unto him: I do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God.

“Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever” (Alma 26:9–12).

President Ezra Taft Benson has stated: “In the scriptures there is no such thing as righteous pride. It is always considered as a sin. We are not speaking of a wholesome view of self-worth, which is best established by a close relationship with God. But we are speaking of pride as a universal sin.”²

In place of being consumed with the selfish notion of enhancing self-image through personal, worldly pursuits, the Lord has invited the Saints, past and present, to be concerned with doing His will and thus taking upon ourselves His image. “And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?” (Alma 5:14)

A comprehensive search of all the revelations in the Doctrine and Covenants reveals that the “elders of [the] church” (D&C 64:1) to whom section 64 was addressed were struggling to follow the Lord’s will as they sought to overcome an array of intellectual, spiritual, and temporal trials. Following are brief analyses of the challenges these brethren faced and how they fared in overcoming the world and submitting to the will of God as represented by the Lord through the scriptures and Church history.³

Ezra Booth. Ezra Booth, formerly a Baptist minister, had been baptized after witnessing the Prophet Joseph Smith heal a woman of a lame arm.⁴ After witnessing this miracle, Booth desired the power to “convert” others in the same manner. He soon became embittered, however, when he was confronted with the doctrine that “faith

cometh not by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God" (D&C 63:9–10). Booth later apostatized and published several articles against the Prophet Joseph and the Church in the *Ohio Star*, which provoked much opposition to the work of the Restoration.⁵ Elder B. H. Roberts identified Booth as the "first apostate . . . to publish anything against the Church."⁶

Booth's preoccupation with physical manifestations of spiritual truths serves as a warning to those with similar desires. Whenever we seek to base our own faith or encourage others to base their faith on physical "proofs," emotional sentiment, or intellectual argument, our faith and theirs lack the solid foundation of personal and prophetic revelation.

Isaac Morley. Both Isaac Morley and Ezra Booth were chastised for having "evil in their hearts" (D&C 64:16), but unlike Booth, Morley repented and was forgiven. While he was also reprovved for faultfinding and not selling his farm as he had been commanded (see D&C 64:15–16, 20), he proved himself a man of conviction when he later offered his life as a ransom for the safety of the Saints in Missouri.⁷ Isaac Morley died in Sanpete County, Utah, after having been a great strength to the establishment of the Church in that area.⁸

Edward Partridge. The Lord described Edward Partridge as one whose "heart is pure before me, for he is like unto Nathanael of old, in whom there is no guile" (D&C 41:11). A little over a month before section 64 was given, the Lord revealed to Edward Partridge that if he did not repent of his "unbelief and blindness of heart," he would "fall" (D&C 58:15). The Lord told Edward Partridge in Doctrine and Covenants 64 that he had "sinned, and Satan [sought] to destroy his soul" (D&C 64:17). Bishop Partridge was guilty of putting "forth his hand to steady the ark of God," and if he didn't repent he would "fall by the shaft of death" (D&C 85:8; see also 2 Samuel 6:1–11). Edward Partridge did repent and was granted eternal life (see D&C 124:19).

Sidney Gilbert. Algernon Sidney Gilbert was first called by the Lord to preach the gospel and be "an agent" for the Church in its business dealings (see D&C 53:3–4). Over a year later, the Lord revealed to Joseph Smith that Brother Gilbert had "many things to repent of" (D&C 90:35). Although Sidney Gilbert was faithful in many things (at one point he, along with Isaac Morley, offered his life as a ransom

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for his fellow Saints), he lacked confidence in his ability to preach the gospel and died soon after turning down a mission call. The Lord had previously counseled Brother Gilbert, “Ye should learn that he only is saved who endureth unto the end” (D&C 53:7). The Prophet Joseph commented on Brother Gilbert’s turning down his mission call and on his subsequent death by saying, “He had been called to preach the Gospel, but had been known to say that he ‘would rather die than go forth to preach the Gospel to the Gentiles.’” Elder Heber C. Kimball remarked, “The Lord took him [Sidney Gilbert] at his word.”⁹

Frederick G. Williams. Frederick G. Williams was obedient to the Lord’s command to “not . . . sell his farm,” which property assisted the Lord in establishing “a strong hold in the land of Kirtland” (D&C 64:21). Some two and a half years later, the Lord revealed that Frederick G. Williams had not taught his children properly and was to set his house in order: “But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house” (D&C 93:41–43).

In addition to this warning to Frederick G. Williams and others of the brethren in Doctrine and Covenants 93:40–50, the scriptures contain many other warnings relative to the relationship of family and Church responsibilities. The Savior chastised the ancient Pharisees for perverting the gospel when He indicted them for abdicating the care of their families on the grounds of “Corban” (Mark 7:11). The Bible Dictionary teaches that the Pharisees “misused the opportunity of dedicating their material possessions to God, in order to avoid responsibility to care for their parents.” Although this same indictment of “Corban” may or may not be true of the early brethren and their families, it is important that those facing similar challenges in the present be aware of the danger of not being as “diligent and concerned at home” (D&C 93:50) as they are in their professional or ecclesiastical assignments. Never should serving our neighbors become a rationalization for not serving those at home.

Frederick G. Williams continued to have difficulty and was excommunicated twice and rebaptized twice between 1837 and 1840; however, he “died as a faithful member of the Church, October 10, 1842 at Quincy, Illinois.”¹⁰

Newel K. Whitney. Newel K. Whitney was obedient to the Lord’s command not to sell his “store and . . . possessions” (D&C 64:26). Three years later Brother Whitney was also admonished to “set in order his family, and see that they are more diligent and concerned at home” (D&C 93:50). After being called to be the second bishop of the Church (Edward Partridge being the first), Bishop Whitney was admonished by the Lord to forsake his worldly ways and devote more time to his duties as a bishop: “Let my servant Newel K. Whitney be ashamed of the Nicolaitane band and of all their secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-Ahman, and be a bishop unto my people, saith the Lord, not [only] in name but [also] in deed, saith the Lord” (D&C 117:11). There are no scriptural details available about why the Lord chastened Newel K. Whitney for his involvement in the “Nicolaitane band,” but the scriptures do give us some clues. The designation “Nicolaitane” apparently was derived from “Nicolas,” mentioned in Acts 6:5. Nicolas was one of seven men designated to administer the temporal affairs of the Church during New Testament times. Apparently, Nicolas used his position in the Church for personal gain; hence, the Lord stated in Revelation 2:6 that He “[hated] the deeds of the Nicolaitans.” Elder Bruce R. McConkie taught that those who involve themselves in Nicolaitane interests are “members of the Church who [are] trying to maintain their church standing while continuing to live after the manner of the world.”¹¹

Whether it be Nicolas of biblical times, Newel K. Whitney, or those of us in the present, there is much to be lost by those who use their membership in the Church for their own selfish interests. This self-interest is a form of priestcraft, which Nephi described: “For, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion” (2 Nephi 26:29). Those of us involved in the Church Educational System or various other academic disciplines need to be ever aware of the danger of selling our spiritual birthrights for the sake of being true to academic traditions. It is

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possible we can become as the scribes and Pharisees of old who were rebuked by the Savior for such practices: "Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:9).

The Prophet Joseph Smith. John Taylor wrote: "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" (D&C 135:3). Scriptural perspectives relative to the weaknesses of the Prophet Joseph are few, but the Prophet himself has offered some insight. He wrote of his adolescence: "I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament" (Joseph Smith—History 1:28).

The Lord chastened the Prophet Joseph for allowing himself to be influenced by the "persuasions of men" and fearing "man more than God" (D&C 3:6–7). This rebuke came as a consequence of Joseph's yielding to Martin Harris's repeated request to show the Book of Mormon manuscript to others whom the Lord had not designated.

From Doctrine and Covenants 64:7 we learn that the Prophet Joseph had sinned but had repented and been forgiven: "Nevertheless, he [Joseph] has sinned; but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death."

From Doctrine and Covenants 93:47–49 we learn that the Prophet Joseph and his family had sins and weaknesses to overcome: "And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord; your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. 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."

Joseph Smith “lived great, and he died great in the eyes of God and his people” (D&C 135:3). While recognizing there are many greater than I who have testified of the prophetic call of the Prophet Joseph Smith, I add my personal witness of his call and ministry as a prophet of God.

FORGIVENESS

The brethren of the Restoration were counseled concerning the dangers of hardening their hearts toward one another: “My disciples, in days of old, sought occasion against one another and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened” (D&C 64:8; see also Acts 15:1–11, 36–40; Galatians 2:11–14). These brethren were also taught that forgiveness of those who had offended them was a requisite for their own forgiveness and exaltation: “Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men” (D&C 64:9–10).

An account from the writings of President Heber J. Grant illustrates that the “disciples” in the recent past have also “sought occasion against one another” (D&C 64:8) but then went on to understand and live the divine command to forgive. At the time this incident took place, Heber J. Grant was a junior member of the Quorum of Twelve Apostles. He participated in a Church court in which a fellow member of the Quorum of the Twelve was excommunicated. In the ensuing years, this man came several times before the court to ask for rebaptism. His request was denied each time, but eventually every member of the Quorum of Twelve consented to rebaptism except Elder Grant. Elder Grant felt that because of the magnitude of the sin (adultery) and this man’s former position in the Church, he should never be forgiven. At this time Elder Grant was brought to truly understand Doctrine and Covenants 64:10. Following is Elder Grant’s own description of how this came about: “I was reading the Doctrine and Covenants through for the third or fourth time systematically, and I had my bookmark in it, but as I picked it up, instead of opening where the bookmark was, it opened to D&C 64:10: ‘I, the Lord, will forgive whom I will forgive, but of

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you it is required to forgive all men.' I closed the book and said: 'If the devil applies for baptism, and claims that he has repented, I will baptize him.'

"After lunch I returned to the office of President Taylor and said, 'President Taylor, I have had a change of heart. One hour ago I said, never while I live did I expect to ever consent that Brother So and So should be baptized, but I have come to tell you he can be baptized, so far as I am concerned.' President Taylor had a habit, when he was particularly pleased, of sitting up and laughing and shaking his whole body, and he laughed and said, 'My boy, the change is very sudden, very sudden. I want to ask you a question. How did you feel when you left here an hour ago? Did you feel like you wanted to hit that man squarely between the eyes and knock him down?'

"I said, 'That is just the way I felt.' He said, 'How do you feel now?' 'Well, to tell you the truth, President Taylor, I hope the Lord will forgive the sinner.' He said, 'You feel happy, don't you, in comparison? You had the spirit of anger, you had the spirit of bitterness in your heart toward that man, because of his sin and because of the disgrace he had brought upon the Church. And now you have the spirit of forgiveness and you really feel happy, don't you?' And I said, 'Yes, I do . . . now I feel happy.'"

President Taylor explained to Elder Grant: "Forgiveness is in advance of justice, where there is repentance, and that to have in your heart the spirit of forgiveness and to eliminate from your hearts the spirit of hatred and bitterness, brings peace and joy; that the gospel of Jesus Christ brings joy, peace and happiness to every soul that lives it and follows its teachings."¹²

JUSTICE AND MERCY

The doctrines of justice and mercy are to be understood and lived by each of us. These doctrines do, however, have their counterfeits. I have come to believe that a blaming and punishing attitude is the adversary's counterfeit of justice. Indulgence is the adversary's counterfeit of mercy. Punishment is laden with anger, resentment, and blame, whereas justice denotes charity—a heartfelt desire to help another repent. Indulgence is doing what comes easily, whereas mercy requires personal, loving sacrifice. Punishment and indulgence are both selfish. Justice and mercy are selfless. Negative, accusing feel-

ings such as anger and resentment, although “natural” (Mosiah 3:19), are not of God, no matter the reasons we may have for harboring them (see 3 Nephi 12:22; Matthew 5:22; Joseph Smith Translation, Matthew 5:25).

Although the scriptures speak of the Savior’s anger, His anger is much different from ours. His only concern is that we attain “immortality and eternal life” (Moses 1:39). As He dealt with the Pharisees, He “looked round about on them with anger, being grieved for the hardness of their hearts” (Mark 3:5). His anger is selfless.

THE GREATER SIN

Doctrine and Covenants 64:9 teaches that we have the “greater sin” if we do not forgive another. How is this possible especially if others have sinned against us in a most loathsome and degrading way? How can such sins as adultery, incest, and rape be lesser sins than the sin of an offended person not forgiving the offender? Perhaps the following account can teach us the truth of the matter: “As a child I was abused by my older brother. At the time I knew what my brother did was wrong, yet I still loved him. As I grew older, however, I learned to hate him. As I came face to face with the everyday problems of life, I didn’t accept the responsibility for my own mistakes and faults. I looked for an excuse—a way out. I looked for someone or something else to blame. I began having problems with my physical health, but when I began to get well I refused to accept it. I didn’t want to return to the everyday problems that would be waiting for me. That was when the hate for my brother really grew. In my mind, all of my problems were his fault. I realize now, it was then that it became my sin. My hate, my anger was what hurt me—it made me sick. The hate for my own brother had grown so strong and fierce that it left him behind. I hated myself, my family, my friends, this earth, and its creator. I think that when you hate everyone, the void is so powerful that if you don’t find love, if you don’t give love, you die. That’s where the gospel came in. That was when I finally realized there was something more to life than my bitterness. Being part of the Church had never really been important to me. It became worthless, because I didn’t do my part. So I began for the first time to work, to really live the gospel. I found that in return Heavenly Father began to give more to me than anything I could

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ever give him. My happiness and peace became his gift to me. With each day of my life as I give all that I can give, I can't even comprehend the blessings he gives me."¹³

This young woman came to understand that it was her sin and not her brother's that was consuming her life. Even though she had been receiving counsel from a host of professionals either to "vent" or to "control" her anger, she found peace only when she began to understand and live the gospel of Jesus Christ. She found that the peace she was seeking did not come either in expressing her anger or in controlling it, but peace came as she repented of the hate she harbored. If one were to take incest and hate without regard to context, incest would obviously be the greater sin. But within the context of our own lives, it is what we do, not what others do to us, that either blesses us or condemns us. Lehi taught that individuals are free "to act for themselves and not to be acted upon" (2 Nephi 2:26.) The Book of Mormon prophet Samuel also taught this truth: "And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free" (Helaman 14:30; see also Mark 7:15).

President Spencer W. Kimball wrote: "If we have been wronged or injured, forgiveness means to blot it completely from our minds. To forgive and forget is an ageless counsel. 'To be wronged or robbed,' said the Chinese philosopher Confucius, 'is nothing unless you continue to remember it.' . . . Man can overcome. Man can forgive all who have trespassed against him and go on to receive peace in this life and eternal life in the world to come."¹⁴

Many of the brethren mentioned in Doctrine and Covenants 64 overcame the challenges they faced and died faithful to the covenants they had made to the Lord. Those who were faithful eventually yielded "to the enticings of the Holy Spirit, and [put] off the natural man and [became] a saint through the atonement of Christ the Lord, and [became] as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord [saw] fit to inflict upon [them], even as a child doth submit to his father" (Mosiah 3:19).

The gospel of Jesus Christ contains the answers to life's problems.

The scriptures, the words of our living prophets, and individual revelation can teach us the doctrines that will enable us to overcome the sins and deceptions of this world and receive exaltation in the next. It is my prayer that we, as individuals and families, teachers and faculties, will overcome the world and do the will of Him who sent us. Let us review the words of our Savior: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:20–21).

NOTES

1. Boyd K. Packer, *That All May Be Edified* (Salt Lake City: Bookcraft, 1982), 256–57.
2. Ezra Taft Benson, "Cleansing the Inner Vessel," *Ensign*, May 1986, 6.
3. These analyses reflect the Lord's perspective of these men's problems and not their own or another mortal's (see Ether 12:27). Scriptural commentary outside the general time period of D&C 64 was based on the assumption that these men's strengths and weaknesses remained fairly consistent over time.
4. See Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2nd ed., rev. (Salt Lake City: Deseret Book, 1957), 1:215.
5. See Smith, *History of the Church*, 1:241.
6. See Smith, *History of the Church*, 1:216.
7. See Smith, *History of the Church*, 1:394.
8. See Andrew Jensen, *Latter-day Saint Biographical Encyclopedia* (Salt Lake City: Western Epics, 1971), 1:235–36.
9. Smith, *History of the Church*, 2:118.
10. Jensen, *Latter-day Saint Biographical Encyclopedia*, 1:51–52.
11. Bruce R. McConkie, *Doctrinal New Testament Commentary* (Salt Lake City: Bookcraft, 1975), 3:446.
12. Heber J. Grant, in Conference Report, October 1920, 2–11.
13. Personal correspondence with the author.
14. Spencer W. Kimball, *The Miracle of Forgiveness* (Salt Lake City: Bookcraft, 1969), 299–300.