



Type: Book Chapter

Fifth Principle: Friendships, However Important, are Not as Important as Keeping God's Commandments

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Source: *Joseph and Moroni: The 7 Principles Moroni Taught Joseph Smith*

Published: Salt Lake City; Eborn Books, 2006

Pages: 52-74

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JOSEPH BEGINS TO TRANSLATE THE PLATES

Joseph never explained how he translated the Book of Mormon except that he did it “by the gift and power of God” and that he had the assistance of the Urim and Thummim; neither did he explain why he could not translate without a scribe.⁸² One key to his method may be found in a statement in a revelation that the Lord directed to Oliver Cowdery after Oliver tried, and failed, to translate.

7. Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

8. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

9. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore,

you cannot write that which is sacred save it be given you from me.

10. Now, if you had known this you could have translated; nevertheless, it is not expedient that you should translate now. (D&C 9:7-10).

From this statement one might conclude that after Moroni taught Joseph how to read the “Reformed Egyptian,” Joseph needed to go through the same kind of thought process as would any other careful translator. However Joseph did it, it is apparent that it would have been a distraction to him if he had also needed to write as he worked. For at least that reason, Joseph needed a scribe.

There is another, perhaps more important, reason for Joseph to have had someone to help him. If Joseph had simply closeted himself for a while and then come out with the completed translation of the Book of Mormon, there would have been no evidence, except his own word, that he was the translator rather than the author of the book. But since he had several scribes and they all knew that the portion of the Book of Mormon that they wrote was its first and only draft, their work stands as a testimony—not only that Joseph actually did translate the Book of Mormon but also that he did so in an incredibly short time.

At first Emma tried to write for her husband,⁸³ but household duties prevented her from being a consistent help. Joseph needed someone who could work with him full time.

The most likely person was Martin Harris. He had been Joseph’s friend for many years and was the first, outside the Prophet’s family, to know about Moroni. Martin had

frequently offered to assist his young friend, and now Joseph was ready to accept his help.⁸⁴

But Martin Harris had a domineering wife who had no confidence in her husband. She believed him to be ripe for swindling—too credulous to be able to sort a hoax from the truth. But she was also determined that if there were anything to this gold-plate business, it would be she, rather than her husband, who would profit from it. She would not let the opportunity to acquire some of Joseph’s treasure pass her by.

TROUBLE WITH LUCY HARRIS

Mrs. Harris is an important part of the story of the relationship between Joseph and the angel Moroni for three reasons. First, she was the cause of much of the friction between the Prophet and the angel. Second, her being an obstacle to Joseph’s work contributed to a number of important events relating to the translation of the Book of Mormon. And third, because she created such trauma for Joseph and for his family and friends (and perhaps for Moroni too, if angels can experience trauma), it is instructive to see how Joseph and the angel dealt with her.

At the time when Joseph and Emma were getting ready to move to Pennsylvania, Joseph owed debts totaling about \$50. He did not have the money but did not want the people he owed to think he was leaving town to avoid paying them. He decided he would try to borrow that amount from a

friend and then use it to pay everyone else. With this in mind, Joseph asked his mother to ask Martin if he would lend him the money.

When Mother Smith arrived at the Harris farm, she asked Mrs. Harris if she could talk with Mr. Harris. Mrs. Harris wanted to know all the reasons for the visit, so Lucy Smith told Lucy Harris why she had come. To Mother Smith's surprise, Lucy Harris declared that she would give Joseph the money. When Joseph's mother declined the offer, Mrs. Harris announced, "I am coming to your place to see him, too, and I will be there on Tuesday afternoon, and will stop over night."

When Tuesday came, so did Mrs. Harris. Joseph's mother told the story of her visit in some detail, and in doing so, made no attempt to disguise her disdain for the visitor. Mother Smith recounted that after Mrs. Harris was "well seated," she began to quiz Joseph about the plates. She said if he was telling the truth about having them, he must show them to her; then, she said, "she was determined to help him publish them."

He explained he could not show them to anyone. Relative to her offer of assistance, he told her he would prefer to deal with her husband.

That was not the response Mrs. Harris wanted, for, as Mother Smith observed, "she considered herself altogether superior to her husband," and she continued to tease Joseph about seeing the plates.

“Now, Joseph, are you not telling me a lie? Can you look full in my eye and say before God that you have in reality found a record, as you pretend?”

To this Joseph replied, rather indifferently, “Why, yes, Mrs. Harris, I would as soon look you in the face and say so as not, if that will be any gratification to you.”

Then said she, “Joseph, I will tell you what I will do, if I can get a witness that you speak the truth, I will believe all you say about the matter and I shall want to do something about the translation—I mean to help you any way.”⁸⁵

With this statement about her wanting a “witness” the conversation ended for the evening.

The next morning, Mrs. Harris reported she had received her witness. She said she had a dream in which “a personage appeared to her” and told her that her attitude toward Joseph and her insistence upon seeing the plates were “not right in the sight of God.” The personage then showed her the plates of the Book of Mormon and said to her, “Behold, here are the plates, look upon them and believe.” The dream was so vivid to her that she was able to describe the plates “very minutely” to the Smiths.⁸⁶

The dream had satisfied Mrs. Harris’s curiosity but not her determination to control this young man and his gold. She did not trouble Joseph about seeing the plates any more that day, but in all other respects she acted just as she had the night before. She would invest in Joseph’s treasure whether Joseph wanted a partner or not. He finally gave in, but recognizing that she was not as willing to be useful as

she was determined to dominate, he refused to accept her money as a gift. He would not be indebted to her in any way that could not be readily defined and entirely repaid. He agreed to accept \$28 from her—but only as a loan.

Joseph realized that if he was to remain free to obey God he could not accept constraining help from anyone. He understood, though Mrs. Harris did not, that one may assist a prophet only if one does not use that assistance as a lever with which to try to control the prophet.

A short time later, Martin Harris insisted on giving \$50 to Joseph. In contrast to Joseph's determination to not accept help from Mrs. Harris, he accepted the gift from Martin. He understood it to be an expression of love from Martin, and Joseph's willingness to receive it is evidence that he trusted his friend. Joseph promptly used Martin's money to pay his debts, and he returned the \$28 to Mrs. Harris.⁸⁷

MARTIN HARRIS AND PROFESSOR CHARLES ANTHON

After Joseph and Emma moved to Pennsylvania, Martin would join them and act as Joseph's scribe, but in the meantime, there was still the question of Martin's wife. He felt he needed concrete evidence to convince her, as well as some of his relatives and neighbors, that Joseph was telling the truth. He believed the best way to do this was to get some "expert," whose word they would accept, to testify to

the ancientness of the writing on the plates and the correctness of Joseph's translation of it.

Joseph understood his friend's need and wanted to help. After he had unpacked and settled into his new home in Pennsylvania, he copied some of the engravings, translated them and gave both the copy of the words and the translation to Martin Harris to take to whatever experts he wished.⁸⁸

When Mrs. Harris learned that her husband was going to New York City, she was determined to go with him. But he was equally determined to avoid taking her. He set off early one morning without telling her, stopping at the Smiths' home and took Joseph's older brother Hyrum instead. Lucy Harris was livid.

When Martin and Hyrum arrived in New York City, they went to Columbia College and saw a Professor Charles Anthon. Anthon taught classical languages, but he did not know Egyptian. Indeed, at that time, ancient Egyptian was an unknown language, and no scholar in the world could read it.⁸⁹ When Martin showed him the words Joseph had copied and Joseph's translation of them, the professor, who could not have had the foggiest notion whether they were translated correctly or not, apparently decided to try to impress this country farmer who had come to see him. Martin reported: "Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian." The professor also said that the words which Joseph had copied from the plates were authentic ancient writing and that they included Egyptian, Chaldaic, Assyric, and Arabic characters. Martin asked him

for a written certificate saying that they were authentic so he could show it to his wife and neighbors. The professor wrote the certificate, gave it to him, and then asked how Joseph had found the plates. When Martin told him about Moroni, Anthon decided to have nothing to do with such a thing.

“Let me see that certificate,” he insisted.

Martin took it out of his pocket and handed it to him. Professor Anthon ripped it into pieces while he told the farmer that “there was no such thing now as ministering of angels.” He said if Martin would bring the golden plates to him, he would translate them. Martin explained he could not and that part of the plates were sealed, to which the professor replied, just as Isaiah had said he would, “I cannot read a sealed book.” When Martin left to return home, he did not have the written proof he wanted to show his wife and friends. But he had heard what this and another professor had said, and he had held the certificate in his hands. He now believed more strongly than ever that Joseph Smith’s story was the truth.⁹⁰

After Martin returned home, his wife secretly obtained a copy of the papers he had shown to Professor Anthon. Then, as her husband began to make preparations to rejoin Joseph in Pennsylvania, she announced she was going with him. He could bring her home again after a short visit. He was delighted with her apparent change of heart and agreed that she could go. Little did he suspect what else she had planned.

MORE TROUBLE FROM MRS. HARRIS

The first night along their journey, they stopped at a public house for supper and bed. Martin, who was unable to contain his enthusiasm for Joseph's work, showed his manuscripts to everyone at the table and began to tell his story. Then, to his utter amazement, his wife upstaged him by producing similar documents of her own. Announcing that Joseph was not the only one who had such a treasure, she put her copy of Joseph's work on display also. She said she could translate as well as he could. She continued to do this at every stop they made, until they arrived at Joseph's home.⁹¹

As soon as the horses stopped in front of Joseph's house, Mrs. Harris informed her host that she had come to see the plates and would not leave until she had examined them. Accordingly, without delay or permission, she went straight into the house and ransacked every drawer and searched every nook and corner—she went through everything. Joseph got to the plates before she did, took them outside, and buried them in a snowbank behind the house.

But Mrs. Harris was not one to give up easily. After she had searched the house, she went to the backyard. There she found Joseph's footprints leading to the place where the snow had recently been disturbed. She stooped down and began to excavate. Suddenly, as her hand moved through the snow and leaves, a big black snake stuck its face into hers. Its coiling, hissing maneuvers frightened her so that she abandoned her search and ran back into the house.

As she warmed herself by the stove, she asked Emma if there were any snakes in that country in the wintertime. Emma told her there were not, of course, because snakes hibernate in the winter. Well, Mrs. Harris had seen a snake and it had given her a terrible fright. She would not go poking about that snow again.

After that, Mrs. Harris declared that she did not believe Joseph had the plates after all and that she would not stay and look for them any longer. She left the Prophet's house, luggage in hand, and went to one of his neighbors. There she told an invented story of Joseph's duplicity and invited herself to stay with the neighbor for a week or so. Using that house as a base of operation, she devoted her energies to becoming a living expose of Joseph Smith and his angel. She called on all the other neighbors, telling everyone that Joseph was a fraud, that he was only pretending to have the plates so he could swindle her husband out of his property. The neighbors saw her frustration and believed something dreadful must have happened to her. She identified the dreadful thing as her husband's credulous acceptance of Joseph and his revelations. After that, Joseph had the same kinds of problems with his new neighbors as he had with his neighbors in Palmyra.⁹²

When Mrs. Harris had spent two weeks stirring Joseph's neighborhood, Martin took her home. He left her in Palmyra and returned to Pennsylvania to write while Joseph translated.

As soon as her husband was gone, Mrs. Harris began to agitate her own neighbors again. She went from house to

house, fretting that Joseph was trying to swindle her husband out of all their property. To demonstrate and make her fears seem more real, she stripped her house of almost everything in it (furniture, linen, bedding, and whatever else she could move) and took these things to the homes of her neighbors. She said they had to be safely out of the way when Joseph convinced Martin to give them to him. The people who kept Mrs. Harris's things for her were also the Smiths' neighbors. Soon almost everyone in town began to talk about the Smiths as though they were dangerous, cunning criminals.⁹³

THE LOSS OF THE 116 PAGES

When Martin returned to Joseph's home in Pennsylvania, he and the Prophet focused all their attention on translating the Book of Mormon. Joseph took very seriously Moroni's instruction that no one was to see the plates. Therefore, Martin did not actually watch Joseph as he translated. Joseph sat on one side of a curtain, Martin on the other. Joseph would read each sentence slowly and clearly. When he came to a name that he did not think Martin would know, the Prophet spelled it for him. They proceeded in this way until Martin had written 116 pages in longhand.⁹⁴

By then, Martin could no longer contain his enthusiasm for what he was learning from the translated part of the Book of Mormon. He was sure if his wife could read those things, she would believe him and stop causing so much

trouble. Martin asked Joseph for permission to take the manuscript home to show her.

Martin had been Joseph's good friend. He had believed Joseph and trusted him when many other people had only tried to be hurtful: he had defended Joseph against bitter attacks on his integrity; he had made a special trip to New York City to prove to his wife and neighbors that Joseph was telling the truth; and he had spent many hours writing for Joseph while the Prophet translated. Now all he wanted in return was one more chance to prove to Joseph's enemies that the young prophet was not a fraud. Surely, he pleaded, Joseph could do that much for his friend.

Joseph would not agree to the request until he had checked with the Lord. So, using the Urim and Thummim, Joseph asked, and the Lord replied emphatically that he must not.⁹⁵

But Martin's enthusiasm was not that easily tamed. He begged Joseph to ask again, and Joseph did so. The answer did not change. Still Martin was not satisfied.

After more teasing, Joseph agreed to ask the Lord again. This time the Lord consented, but only on two conditions: first, that Martin would make some very restrictive promises about what he would do with the manuscript, and second, that Joseph would take full, personal responsibility for whatever happened. Martin agreed that he would "show them only to his brother, Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife." Somehow that promise did not satisfy Joseph. He felt ill at ease about the whole business and required Martin to "bind

himself in a covenant to me [Joseph] in a most solemn manner that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings, and went his way.”⁹⁶

Joseph hoped the precious pages would be safe in Martin’s hands, but he also understood that the ultimate responsibility for their safety was his own. He had been in a dreadful dilemma. He liked Martin and appreciated his help. He did not want to be the cause of his friend’s unhappiness. He sympathized with Martin, understood about Martin’s wife, and believed he could trust his friend. But in helping that friend, Joseph had imposed his own wisdom upon the Lord and had not followed the Lord’s counsel. Now, after Martin had gone, the echo of his own disobedience and a foreboding of danger gnawed at the young prophet’s consciousness. Martin had taken the only copy of the translation. If it were lost, they did not have a replacement.

Joseph’s life had other complications that soon diverted his attention. When Emma gave birth to their first child, the baby died and Emma was so ill and depressed that Joseph feared she might die also. Day and night he sat beside her bed, hardly sleeping. By the time Emma had begun to regain her strength, Joseph was very ill.⁹⁷

As soon as she was well enough, Emma asked Joseph if Martin had returned with the 116 pages. He had not. Joseph had been thinking about that too, but he had said nothing to Emma for fear it might upset her. But now that Emma was feeling better, he did not dare ignore that matter any longer. So, at her urging, leaving her in the care of her mother, he

boarded a stagecoach and rode to his parents' home. When he arrived, he was so ill that his family put him to bed before they sent for Martin Harris.

Martin usually came as soon as he heard Joseph was in town, but this time he did not. The Smiths had expected him for breakfast, but they did not see him until almost noon. His eyes fixed upon the ground, he walked slowly along the wagon road that led to their home. When he got to their gate, he stopped, climbed upon the rail fence, and perched there. He drew his hat down over his eyes and just sat. After a long, long time, he slunk down from the fence and moved toward the house.

Joseph's mother recalls in her *History* that breakfast was still waiting and everyone was ready to eat when Martin came in and sat down at the table. He picked up his knife and fork as though he were going to begin eating and then dropped them again.

Hyrum was the first to respond, "Martin," he asked, "why do you not eat; are you sick?"

Martin buried his face in his hands and began to moan, "Oh, I have lost my soul! I have lost my soul!"

Joseph understood. "Martin, have you lost that manuscript? Have you broken your oath, and brought down condemnation upon my head as well as your own?"

"Yes, it is gone, and I know not where."

"Oh, my God!" Joseph clinched his hands together. "All is lost!" He wept. "All is lost! What shall I do? I have sinned—it is I who tempted the wrath of God. I should have been satisfied with the first answer which I received from

the Lord; for he told me that it was not safe to let the writing go out of my possession.”

He paced the floor and then stopped to ask Martin to go home and look again.

“No,” Martin replied, “it is all in vain.... I know it is not there.”

Then Joseph remembered Moroni and wept again. “Then must I return with such a tale as this? I dare not do it. And how shall I appear before the Lord? Of what rebuke am I not worthy from the angel of the Most High?”

His mother, more worried about her son than about the angel, tried to comfort him. I besought him not to mourn so,” she later recounted, “for perhaps the Lord would forgive him after a short season of humiliation and repentance,” she suggested. But Joseph could not be comforted, for he “understood the consequences of disobedience.” All the rest of that day, he paced back and forth, weeping and grieving, until he was exhausted and finally accepted something to eat.⁹⁸

The manuscript was gone, and no member of the Smith family would ever see it again. The next morning, Joseph left to return to Pennsylvania. It seemed that all his hopes had been shattered by his friend’s duplicity and his own unwillingness to obey. As Joseph left the house, a dense fog spread over the dreary countryside. “I well remember that day of darkness, both within and without,” wrote his mother many years later. “To us, at least, the heavens seemed clothed with darkness, and the earth shrouded with gloom.”⁹⁹

WHAT HAPPENED TO THE 116 PAGES?

Martin Harris really did not know what had become of the manuscript. Here is his story essentially the way Mother Smith was able to piece it together:

Soon after Martin had arrived home with the 116-page handwritten manuscript, he showed it to his wife and the other persons named in his agreement. Then, since he had promised he would show it to no one else, he needed a place to keep it secure until he could return it to Joseph. His wife seemed so pleased with what she read that she permitted him to put it in her own bureau drawer, the only drawer in the house with a lock. This was a special favor, for until that time, Mrs. Harris had never allowed her husband to even look into that drawer.

Days later, when his wife was not home, Martin was entertaining a visitor by telling him stories about Joseph's adventures and the manuscript now in his own keeping. When the friend asked to see it, Martin could not resist. He went to his wife's room to get the papers. As he expected, the drawer was locked, but to his surprise, the key was not in its usual place, and he could not find it. His need to prove that he really had the paper was more compelling than his fear of his wife. He forced the lock, damaging the bureau drawer in the process.

After showing the manuscript to his friend, Martin put the 116 pages into the chest of drawers in his own room. It did not have a lock, but at least he could get at it easily whenever he wanted to show the manuscript again; for, once

he had broken his promise to Joseph, he seemed to lose all compunction about showing the papers to just about anyone.¹⁰⁰

Joseph's mother later accused him of showing them to almost everyone around, "except our family." She complained, "We were not allowed to set our eyes upon them."¹⁰¹

When Martin received the message that Joseph had come to Palmyra and would like to see him, he went to his bureau drawer to get the manuscript and take it to Joseph. It was gone. His wife claimed to know nothing whatever of its whereabouts. Martin frantically searched the house, even ripping open their feather beds and pillows in his desperate attempts to find it. After that, there was nothing left to do but go to the Smith home and tell Joseph the manuscript was lost.

Martin never did find the 116 pages. Mother Smith registers her belief that Lucy Harris took them, intending to use them to embarrass Martin and Joseph.¹⁰² Whoever took them, to Joseph they were irretrievably lost.

JOSEPH'S FINAL LESSON ABOUT OBEDIENCE

As Joseph returned to Pennsylvania, he experienced a depth of dejection he had never known before. The responsibility for losing the manuscript was his. He had acted as if a prophet's first responsibility were to his friends. He had weighed what he thought was right against what the

Lord had told him, and he had chosen the former. Now he was alone—utterly, terribly alone. The Lord, knowing Martin’s weaknesses and understanding Martin’s wife, had warned Joseph it was not safe, but Joseph thought he knew better. Now that the precious pages were gone, he had no purpose—only questions without answers. What would happen? Would the Savior ever trust him again? How could he face Moroni and tell him the pages were gone?

In his desperate aloneness, Joseph prayed. Moroni came, but in this visit the young prophet found more accusation than comfort. Joseph had delivered the manuscript “into the hands of a wicked man” and had assumed unto himself the responsibility for that man’s unfaithfulness. Now it would be necessary for Joseph “to suffer the consequences of his indiscretion.” He must return the Urim and Thummim to the angel; he could no longer use them to translate the plates or to communicate with the heavens. As Moroni took them from Joseph, he offered some hope: “If you are very humble and penitent, it may be you will receive them again; if so, it will be on the twenty-second of next September.”¹⁰³

Not long after that, on a day when Joseph “was walking out a little distance,” Moroni joined him and let him use the Urim and Thummim to receive a revelation from the Lord. Now, from the Savior himself, the subdued young Prophet received a reprimand. In the revelation, the Savior faulted Joseph for being so eager to please his friend that he did not pay attention to the instructions from his God. The message was unbending and to the point: Even though one might receive “many revelations” and exercise “power to do many

mighty works,” if he reduces himself to boast “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 Lord encouraged Joseph by reminding him who he was—the “Joseph” he had ever been.

9 Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall.

10 But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work. (D&C 3:9-10).

After Joseph had received this message, Moroni took the Urim and Thummim from him. This time he also took the plates of the Book of Mormon and left Joseph alone. The Lord later described what happened next:

1. ...because you delivered up those writings...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; (D&C 10:1-2).

Even though Joseph wrote nothing about those next few days,¹⁰⁴ it is apparent that they were exceedingly important, even pivotal to his maturation. This young man was that “Joseph” who was destined to orchestrate the ultimate

destruction of Satan's kingdoms in this world, and the devil, knowing that, tried to destroy him.¹⁰⁵

“And your mind became darkened.” Those are the telling words.

There is no emptiness so complete as when the Spirit of the Lord withdraws and one is left utterly alone.

After awhile, the Savior spoke to Joseph again, as recorded in Section 10 of the Doctrine and Covenants. More than half of that revelation was about Satan and his servants, who “love darkness rather than light.” But the Lord assured Joseph that even as Satan had been unsuccessful in his recent attempt to destroy the young prophet, so he would remain incapable of success because the Lord's wisdom and Joseph's integrity were greater than the devil's power:¹⁰⁶

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. (D&C 10:41-43).

During those days of which there is no record, Joseph had passed one of the greatest tests of his life. The Savior instructed the Prophet:

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. (D&C 10:5).

The idea of Joseph meeting and conquering Satan evokes an image of some titanic duel of personalities, similar to when Satan demanded, “Worship me,” and Moses belligerently responded, “Where is thy glory, that I should worship thee?” (Moses 1:12-25).

In Joseph’s story, that may be just what happened, but, as in Moses’s story, there has to be much more to it than that. Joseph’s experience was probably much like these words from the Book of Mormon:

They had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things.... (Mosiah 4:2).

For the young prophet to win his struggle against Satan, Joseph had to divest himself of all his masks and baggage, including his desires for whatever pretended glories men or devils might bestow upon him. Having done so, he could see himself as nothing—as beggar, less than the dust, but willing to obey the Lord as dust obeys.¹⁰⁷ In this he discovered he could seek no greater blessing than the privilege to love the

Lord and to love His children. But before the Spirit could teach him how to do that, Joseph had to qualify himself by actually sacrificing all that he is—not as one boldly striding to the temple where he would place himself as the richest of prizes upon the altar, but as one with a broken heart and a contrite spirit.

To be broken hearted does not mean to be forlorn. Anciently, the heart was considered to be the seat not only of one's emotions but also of one's intellect. When the heart is broken, one becomes “nothing” in all the ways by which he might seek to follow “after the dictates of his own will.”¹⁰⁸

One law of the gospel is that “ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost.” (3 Nephi 9:19-20).

Thus, when Joseph placed his clean but otherwise imperfect self upon the altar, he offered the only sacrifice that could be acceptable to his Savior—himself. Then he was triumphant—clothed with neither masks nor pretenses—only himself, but not ashamed. He no longer needed to pretend to be anyone except who he was. His triumph was the discovery of his Self. Having made that discovery, he could also redefine his needs—to love the Lord and to serve His children. And the Lord provides sufficient for those needs.

Clothed now with the power of his own integrity, he could no longer be tempted by the artificial glitter of power, fame, self-aggrandizement, excess physical pleasure, or the

accumulation of wealth and useless things. Thus, in Satan's great bag of counterfeits, there was nothing at all with which to tempt this Prophet. Joseph had won. There had been no public fanfare—just the quiet, sure sense that one of the greatest struggles of his life was over and that he had found peace.

That bout with Satan was the critical test and ultimate victory of the Prophet Joseph Smith. He, like Moses, had met his enemy face to face and had defeated him.¹⁰⁹ After that, there was no longer any question about Joseph's place in the eternities—but he, like Moses, still had a great deal to do during the time he remained in this world.