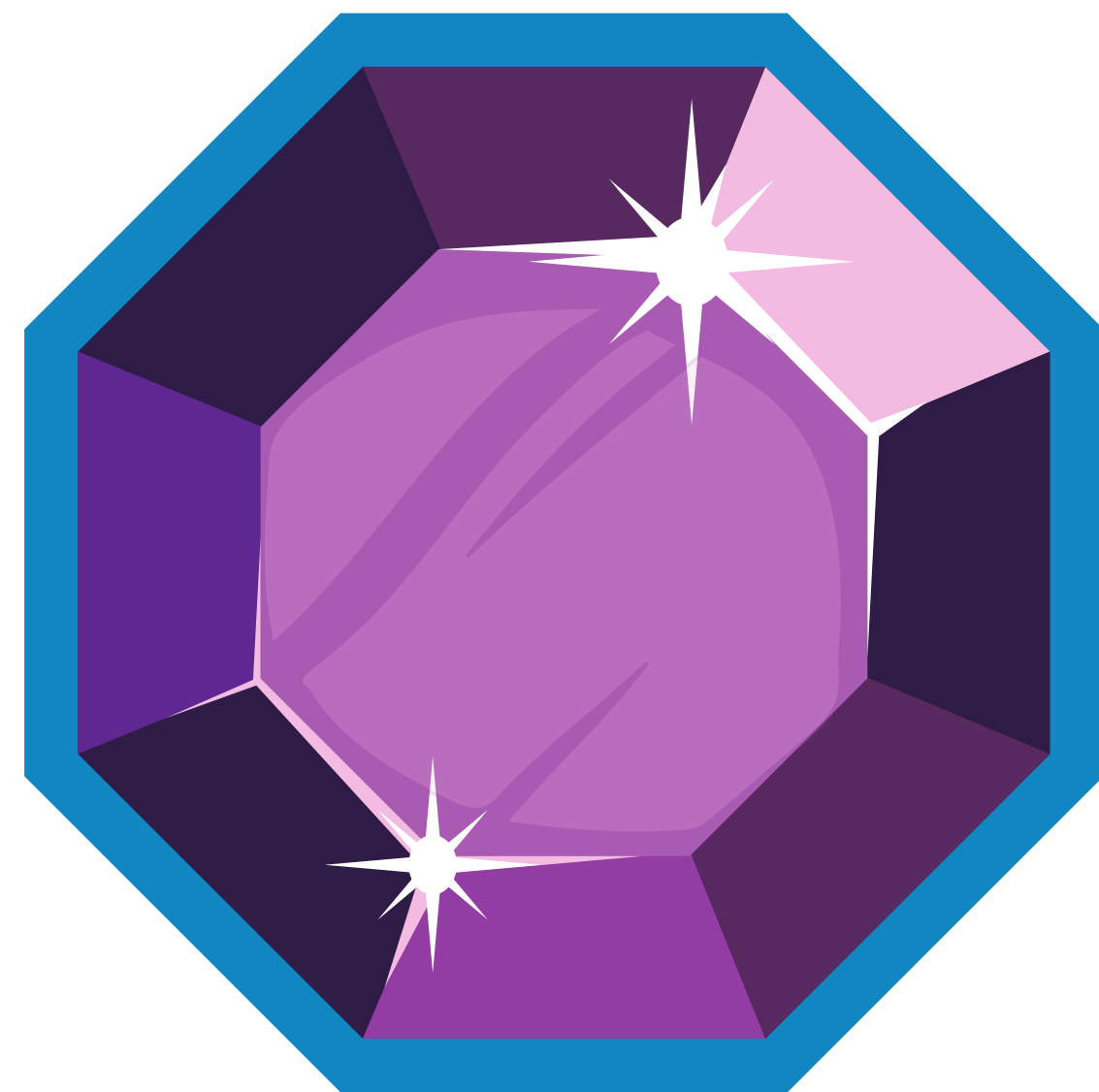
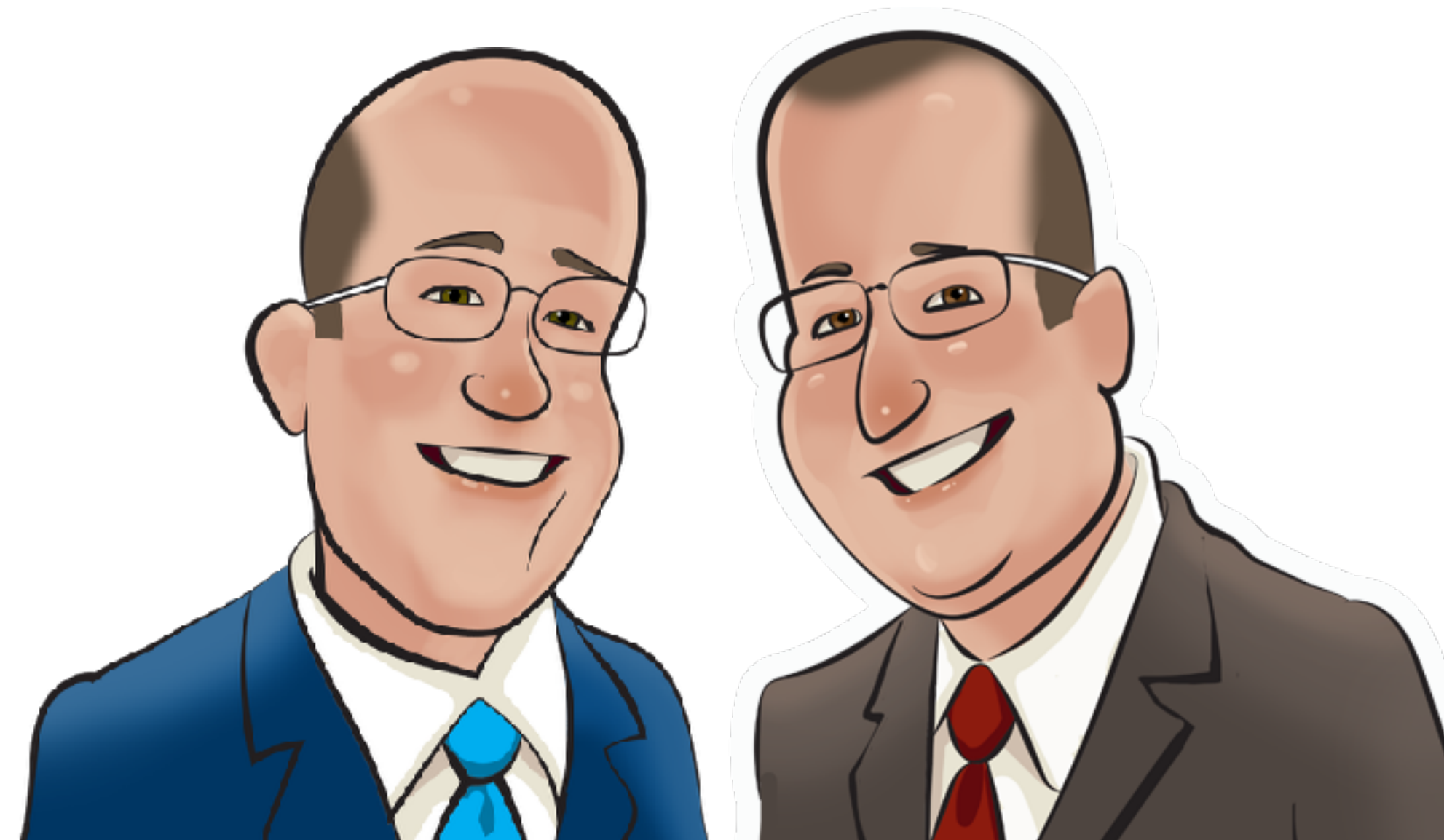


S02E09



Scripture GEMS



Come Follow Me 2021
D&C 18-19



1829

June

1830

Joseph & Oliver are finishing the translation of The Book of Mormon

The Three Witnesses experience their angelic vision

Sec. 2, 19

Sec. 14, 15, 16, 17, 18

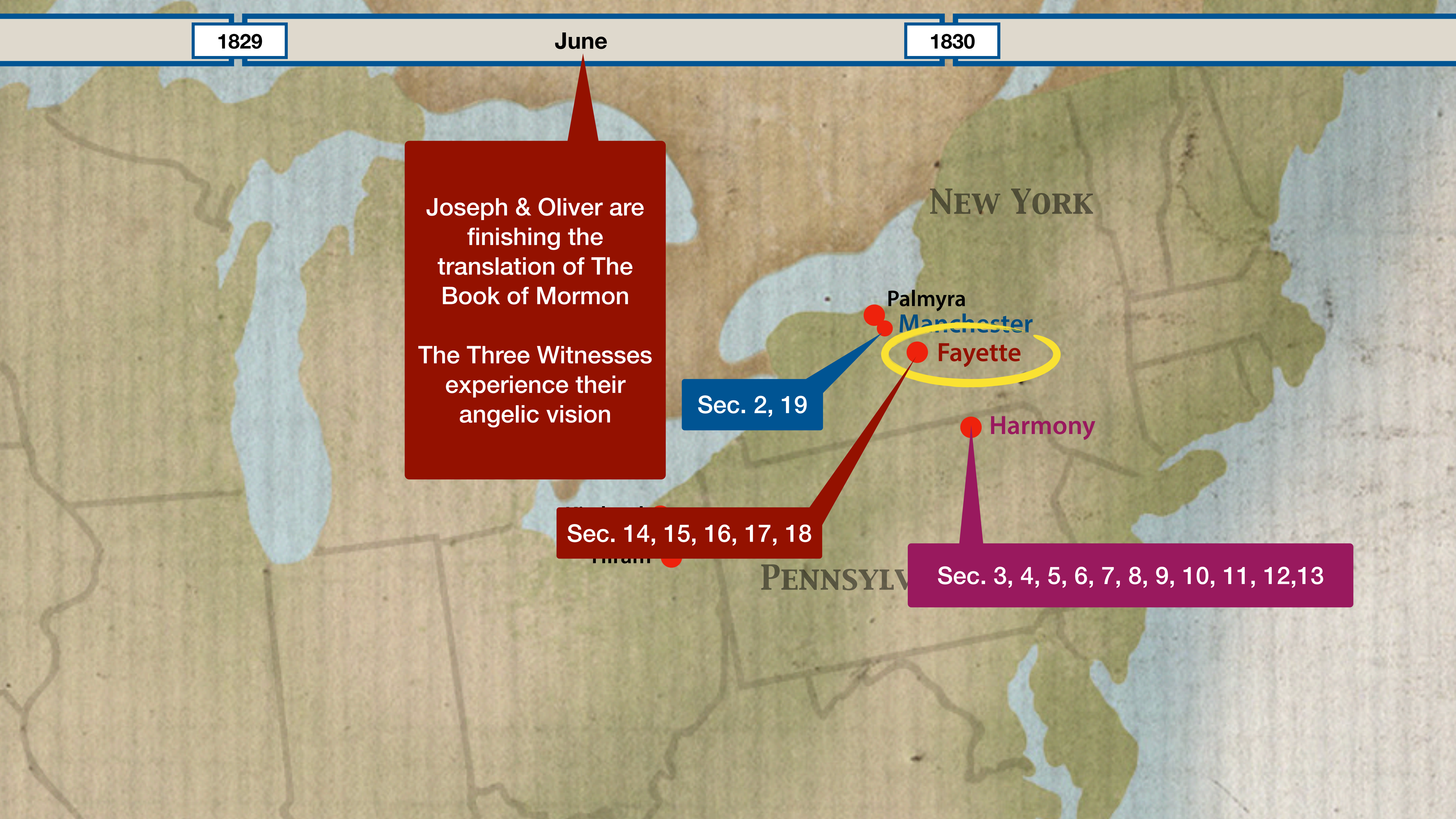
Sec. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13

NEW YORK

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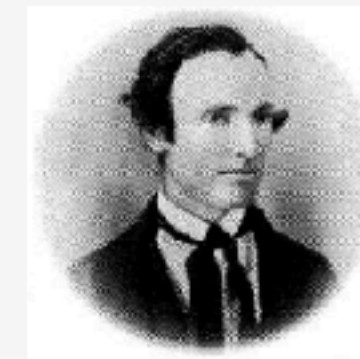
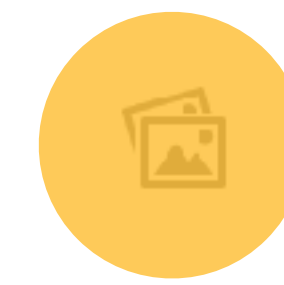
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Harmony

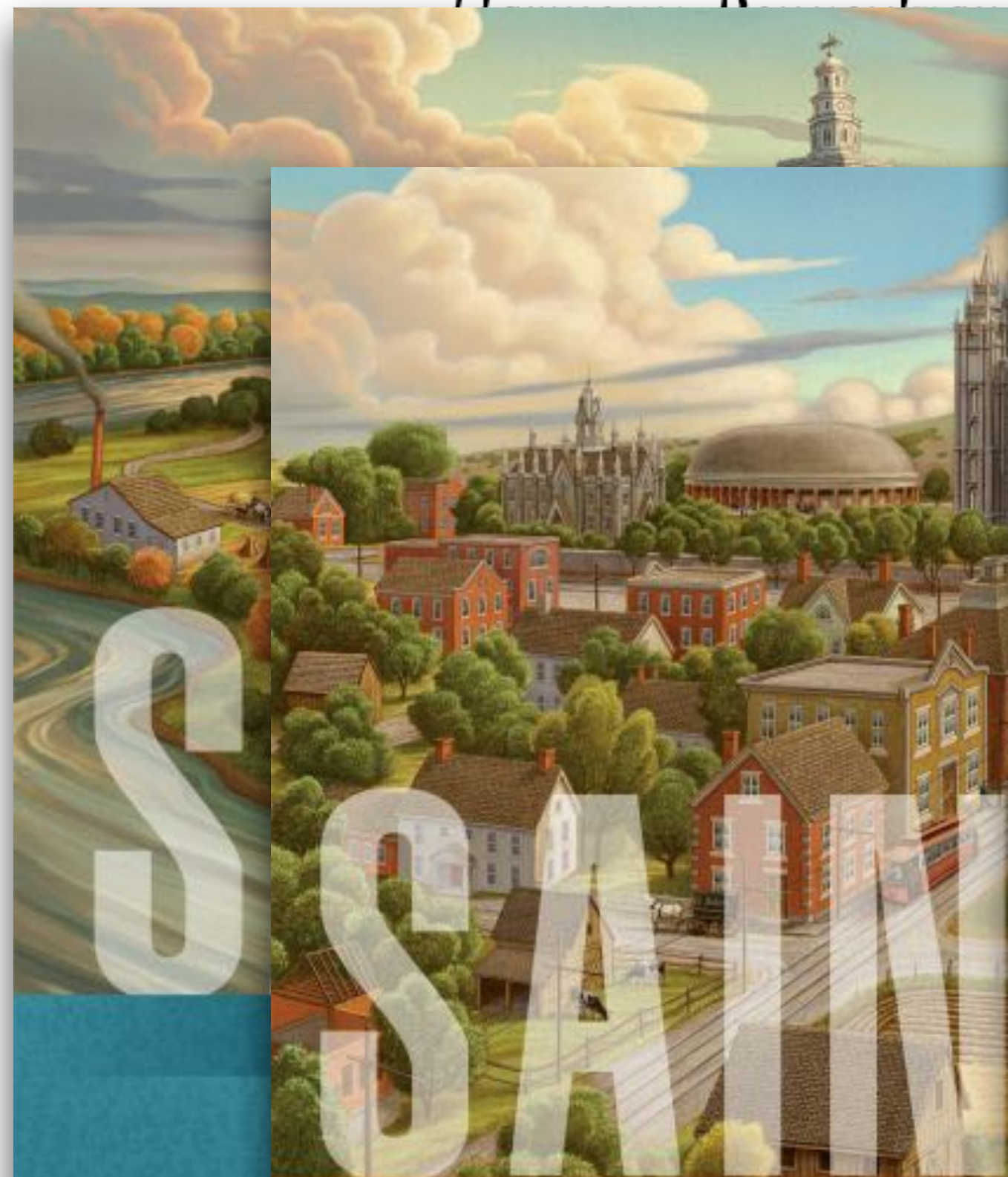


SECTION 13

An extract from Joseph Smith's history recounting the ordination of the Prophet and Oliver Cowdery to the Aaronic Priesthood near Hiram, Pennsylvania, May 15, 1829.



Revelations in Context
Oliver Cowdery's Gift



1846–1893

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DOCTRINE AND COVENANTS 2021

**Come, Follow Me —
For Individuals and Families**

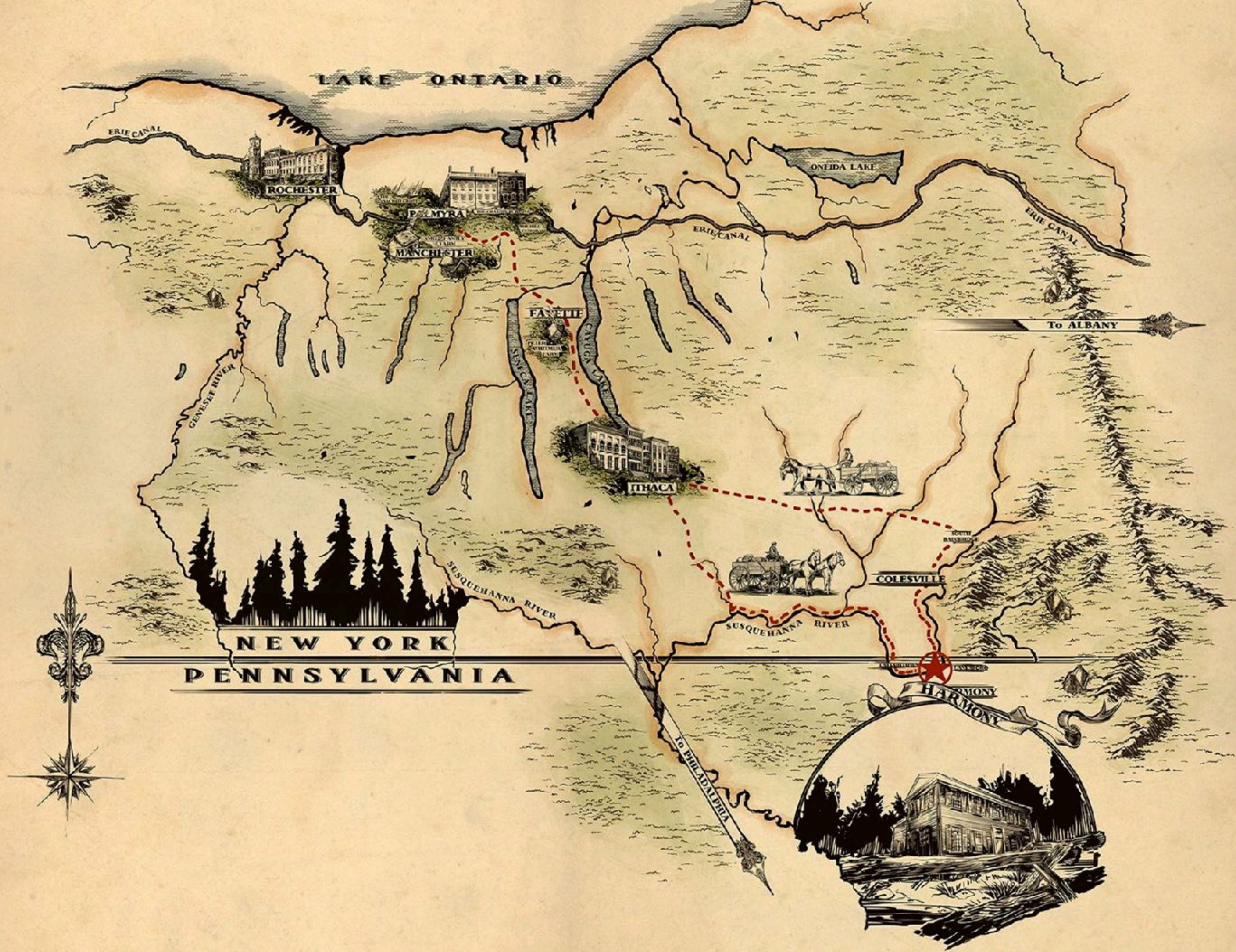
Living, Learning, and Teaching the Gospel of Jesus Christ



Doctrine and Covenants
Student Manual

Religion 324–325

SEPTEMBER 2017





Joseph and Oliver



commanded him, and as your Lord and your God liveth it is true.

7 Wherefore, you have received the same power, and the same faith, and the same gift like unto him;

8 And if you do these last ^acommandments of mine, which I have given you, the ^bgates of hell shall not

prevail against you; for my ^cgrace is sufficient for you, and you shall be ^dlifted up at the last day.

9 And I, Jesus Christ, your ^aLord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

SECTION 18

Revelation to Joseph Smith the Prophet, Oliver Cowdery, and David Whitmer, given at Fayette, New York, June 1829. According to the Prophet, this revelation made known “the calling of twelve apostles in these last days, and also instructions relative to building up the Church.”

1–5, Scriptures show how to build up the Church; 6–8, The world is ripening in iniquity; 9–16, The worth of souls is great; 17–25, To gain salvation, men must take upon themselves the name of Christ; 26–36, The calling and mission of the Twelve are revealed; 37–39, Oliver Cowdery and David Whitmer are to search out the Twelve; 40–47, To gain salvation, men must repent, be baptized, and keep the commandments.

Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words:

2 Behold, I have ^amanifested unto you, by my Spirit in many instances, that the ^bthings which you have written are ^ctrue; wherefore you know that they are true.

3 And if you know that they are

true, behold, I give unto you a commandment, that you ^arely upon the things which are ^bwritten;

4 For in them are all things ^awritten concerning the foundation of my church, my gospel, and my ^brock.

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7 Wherefore, as thou hast been ^abaptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him.

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which purpose is known in me; wherefore, if he shall be ^bdiligent in keeping my commandments he shall be ^cblessed unto eternal life; and his name is ^dJoseph.

9 And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I ^acommand all men everywhere to repent, and I speak unto you, even as unto Paul mine ^bapostle, for you are called even with that same calling with which he was called.

10 Remember the ^aworth of ^csouls is great in the sight of God;

11 For, behold, the Lord your ^aRedeemer suffered ^bdeath in the flesh; wherefore he ^csuffered the ^dpain of all men, that all men might repent and ^ecome unto him.

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15 And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one ^asoul unto me, how great shall be your joy with him in the kingdom of my Father!

8b TG Diligence.

c TG Blessing.

d 2 Ne. 3:15 (14–15).

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9a Acts 17:30.

b Rom. 1:1.

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b 2 Cor. 4:13;

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17 Behold, you have my gospel before you, and my rock, and my ^asalvation.

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20 ^aContend against no church, save it be the ^bchurch of the devil.

21 Take upon you the ^aname of Christ, and ^bspeak the truth in ^csoberness.

22 And as many as repent and are ^abaptized in my name, which is Jesus Christ, and ^bendure to the end, the same shall be saved.

23 Behold, Jesus Christ is the ^aname which is given of the Father, and there is none other name given whereby man can be ^bsaved;

24 Wherefore, all men must take upon them the ^aname which is given of the Father, for in that name shall they be called at the last day;

commanded him, and as your Lord, I prevail against you; for my grace

“God sees you not only as a mortal being on a small planet who lives for a brief season—He sees you as His child. He sees you as the being you are capable and designed to become. He wants you to know that you matter to Him”

(President Dieter F. Uchtdorf, “You Matter to Him,” Oct. 2001 GC, Ensign or Liahona, Nov. 2011, 22).

1–5. Scriptures show how to build up. I, true, behold, I give unto you a com-

“Every person we meet is a VIP [very important person] to our Heavenly Father. Once we understand that, we can begin to understand how we should treat our fellowmen.

“One woman who had been through years of trial and sorrow said through her tears, ‘I have come to realize that I am like an old 20-dollar bill—crumpled, torn, dirty, abused, and scarred. But I am still a 20-dollar bill. I am worth something. Even though I may not look like much and even though I have been battered and used, I am still worth the full 20 dollars”

(President Dieter F. Uchtdorf, “You Are My Hands,” GC, Apr 2010, Ensign or Liahona, May 2010, 69).

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...”He turned to section 18 and began to read [verses 10 and 15]. ...

“President Child then raised his eyes from the scriptures and asked the brethren: ‘What is the worth of a human soul?’ He avoided calling on a bishop, a stake president, or a high councilor for a response. Instead, he selected the president of an elders quorum

“... I prayed fervently for that quorum president. He remained silent for what seemed like an eternity and then declared, ‘Brother Child, the worth of a human soul is its capacity to become as God.’

“All present pondered that reply. Brother Child returned to the stand, leaned over to me, and said, ‘A profound reply; a profound reply!’ He proceeded with his message, but I continued to reflect on that inspired response”

(Thomas S. Monson, “My Brother’s Keeper,” Oct 1994 GC, Ensign, Nov. 1994, 43).



“We have the responsibility to see individuals not as they are but rather as they can become. I would plead with you to think of them in this way”

(President Monson, “See Others as They May Become,” Oct 2012 GC, Ensign or Liahona, Nov. 2012, 70).

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25 Wherefore, if they ^aknow not the ^bname by which they are called, they cannot have place in the ^ckingdom of my Father.

26 And now, behold, there are others who are ^acalled to declare my gospel, both unto ^bGentile and unto Jew;

27 Yea, even twelve; and the ^aTwelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my ^bname with full purpose of heart.

28 And if they desire to take upon them my name with full purpose of heart, they are called to go into all the ^aworld to preach my ^bgospel unto ^cevery creature.

29 And they are they who are ordained of me to ^abaptize in my name, according to that which is written;

30 And you have that which is written before you; wherefore, you must perform it ^aaccording to the words which are ^bwritten.

31 And now I speak unto you, the ^aTwelve—Behold, my grace is sufficient for you; you must walk uprightly before me and sin not.

32 And, behold, you are they who are ordained of me to ^aordain priests and teachers; to declare my gospel, ^baccording to the power of the Holy Ghost which is in you, and according to the ^ccallings and gifts of God unto men;

33 And I, Jesus Christ, your Lord and your God, have spoken it.

34 These ^awords are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;

35 For it is my ^avoice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them;

36 Wherefore, you can ^atestify that you have ^bheard my voice, and know my words.

37 And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the desires of which I have spoken;

38 And by their ^adesires and their ^bworks you shall know them.

39 And when you have found them you shall show these things unto them.

40 And you shall fall down and ^aworship the Father in my ^bname.

41 And you must preach unto the world, saying: You must ^arepent and be baptized, in the name of Jesus Christ;

42 For all men must repent and be baptized, and not only men, but women, and ^achildren who have arrived at the years of ^baccountability.

43 And now, after that you have received this, you must keep my ^acommandments in all things;

44 And by your hands I will work a ^amarvelous work among the

8b TG Diligence.
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D&C 100:7 (5–8).

25a TG Ignorance.
b Mosiah 5:12 (9–14).
c TG Kingdom of God,

D&C 20:38.
30a 3 Ne. 11:22 (22–28);
D&C 20:72 (72–74).

b Ex. 19:9 (7–13).
38a TG Motivations.
b TG Good Works.



“This means that we must be willing to let others know whom we follow and to whose Church we belong: the Church of Jesus Christ. We certainly want to do this in the spirit of love and testimony. We want to follow the Savior by simply and clearly, yet humbly, declaring that we are members of His Church”

(Elder M. Russell Ballard, “The Importance of a Name,” Ensign or Liahona, Nov. 2011, 79–80).

which purpose is known in me; wherefore, if he shall be ^bdiligent in keeping my commandments he shall be ^cblessed unto eternal life; and his name is ^dJoseph.

9 And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I ^acommand all men everywhere to repent, and I speak unto you, even as unto Paul mine ^bapostle, for you are called even with that same calling with which he was called.

10 Remember the ^aworth of ^bsouls is great in the sight of God;

11 For, behold, the Lord your ^aRedeemer suffered ^bdeath in the flesh; wherefore he ^csuffered the ^dpain of all men, that all men might repent and ^ecome unto him.

12 And he hath ^arisen again from the dead, that he might bring all men unto him, on conditions of ^brepentance.

13 And how great is his ^ajoy in the ^bsoul that ^crepenteth!

14 Wherefore, you are called to ^acry repentance unto this people.

15 And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one ^asoul unto me, how great shall be your joy with him in the kingdom of my Father!

16 And now, if your joy will be great with one soul that you have brought unto me into the ^akingdom of my Father, how great will be your ^bjoy if you should bring many ^csouls unto me!

17 Behold, you have my gospel before you, and my rock, and my ^asalvation.

18 ^aAsk the Father in my ^bname in faith, believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are ^cexpedient unto the children of men.

19 And if you have not ^afaith, ^bhope, and ^ccharity, you can do nothing.

20 ^aContend against no church, save it be the ^bchurch of the devil.

21 Take upon you the ^aname of Christ, and ^bspeak the truth in ^csoberness.

22 And as many as repent and are ^abaptized in my name, which is Jesus Christ, and ^bendure to the end, the same shall be saved.

23 Behold, Jesus Christ is the ^aname which is given of the Father, and there is none other name given whereby man can be ^bsaved;

24 Wherefore, all men must take upon them the ^aname which is given of the Father, for in that name shall they be called at the last day;

25 Wherefore, if they ^aknow not the ^bname by which they are called, they cannot have place in the ^ckingdom of my Father.

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27 Yea, even twelve; and the ^aTwelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my ^bname with full purpose of heart.

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8b TG Diligence.
c TG Blessing.
d 2 Ne. 3:15 (14–15).
TG Joseph Smith.
9a Acts 17:30.
b Rom. 1:1.
10a Isa. 43:4.
TG Life, Sanctity of;

Resurrection.
b D&C 19:4 (4–18).
13a Luke 15:7.
b TG Worth of Souls.
c TG Repent.
14a D&C 6:9; 34:6; 63:57.
15a TG Missionary Work;
Worth of Souls.

c TG Charity.
20a 2 Tim. 2:24 (23–24);
3 Ne. 11:29 (29–30).
b TG Devil, Church of.
21a TG Jesus Christ, Taking
the Name of.
b 2 Cor. 4:13;
D&C 100:7 (5–8).

25a TG Ignorance.
b Mosiah 5:12 (9–14).
c TG Kingdom of God,

D&C 20:38.
30a 3 Ne. 11:22 (22–28);
D&C 20:72 (72–74).

b Ex. 19:9 (7–13).
38a TG Motivations.
b TG Good Works.



President Joseph Fielding Smith taught,

“When we are commanded to ‘contend against no church save it be the church of the devil,’ we must understand that this is instruction to us to contend against all evil, that which is opposed to righteousness and truth” (Church History and Modern Revelation, 1:83).

It is not a call to oppose other churches or their members.

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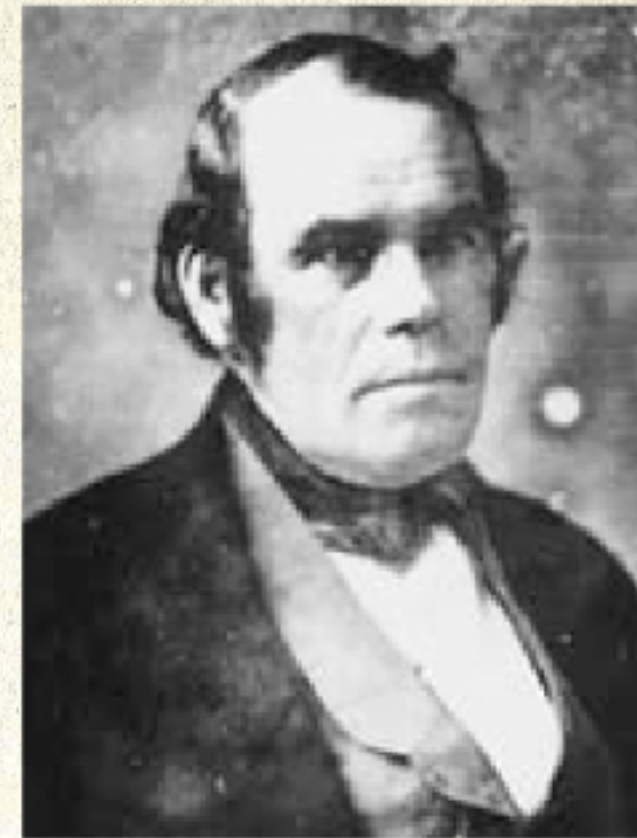
Quorum of the Twelve Apostles in 1835

Thomas Baldwin Marsh

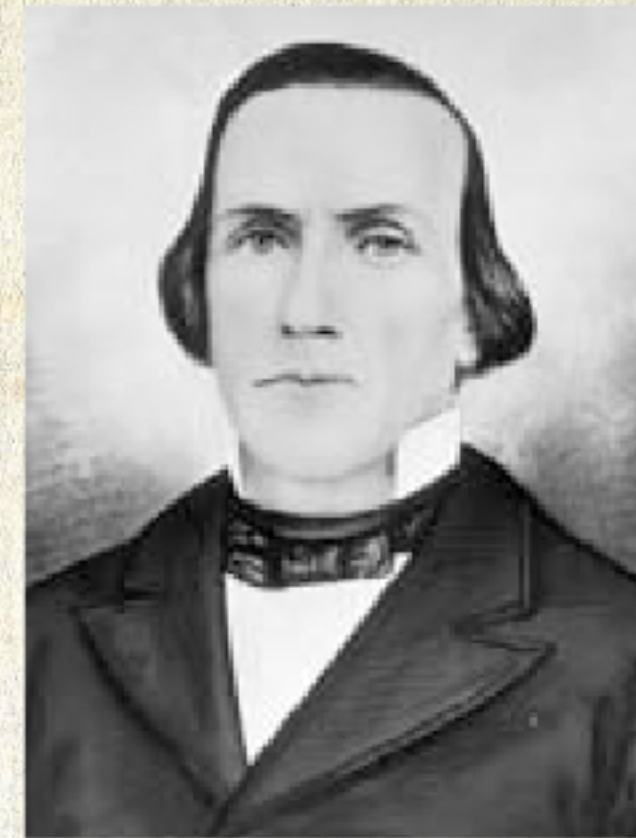
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Brigham Young



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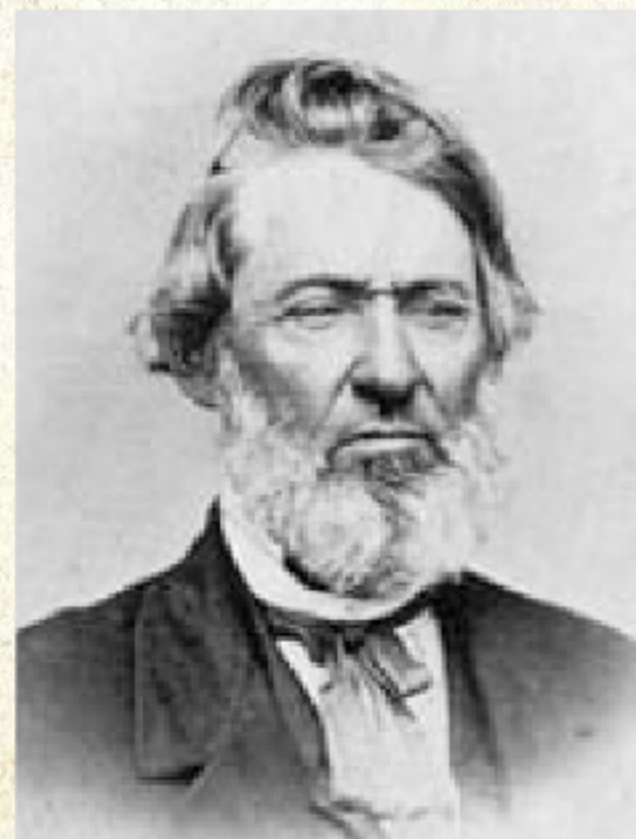
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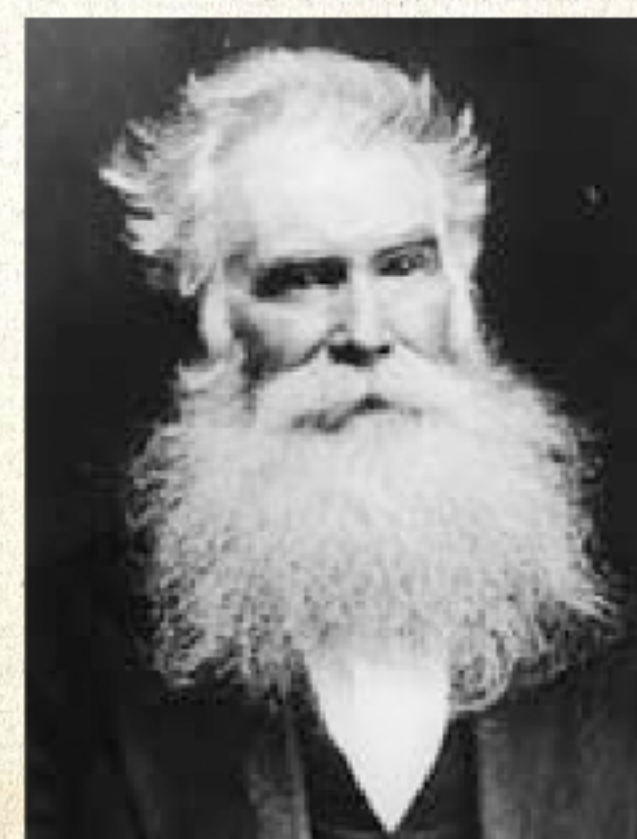
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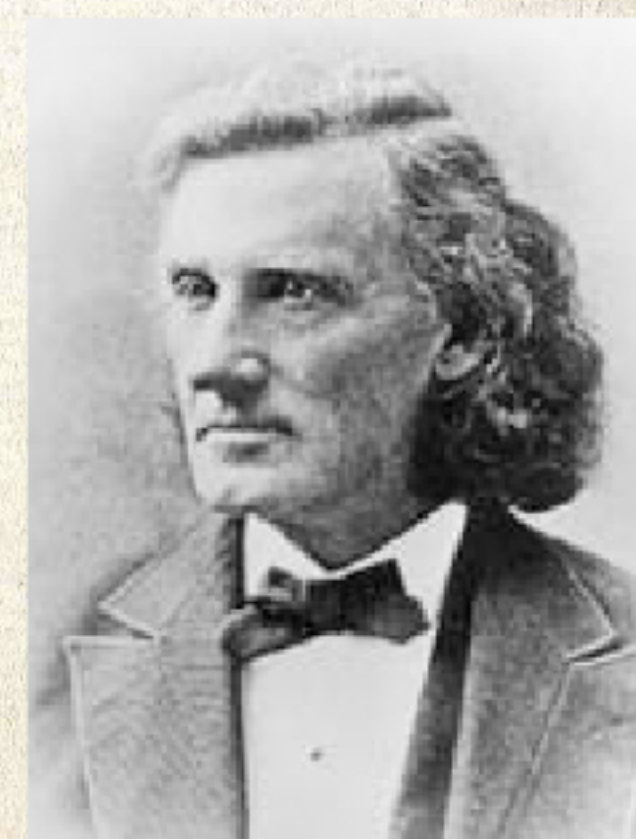
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William E. McLellin



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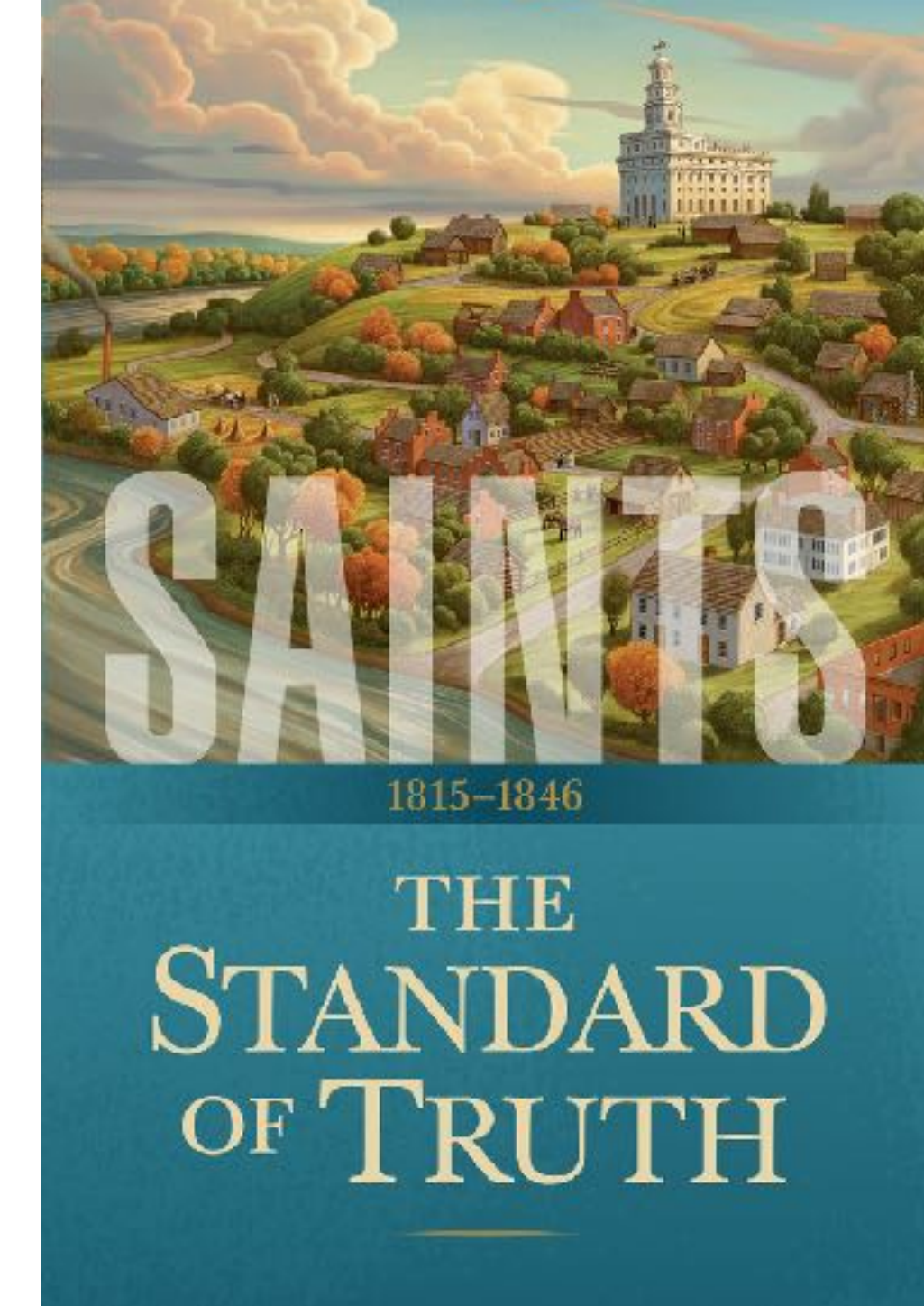
Lyman Eugene Johnson

Courtesy of Davis Papers, Keokuk Savings Bank & Trust Company, Keokuk, Iowa

In early July 1829, with manuscript in hand, Joseph knew the Lord wanted him to publish the Book of Mormon and spread its message far and wide. But the publishing business was unfamiliar to him and his family. He had to keep the manuscript safe, find a printer, and somehow get the book in the hands of people willing to consider the possibility of new scripture.

Publishing a book as long as the Book of Mormon would also not be cheap. Joseph's finances had not improved since he started the translation, and all the money he made went toward providing for his family. The same was true for his parents, who were still poor farmers working land they did not own. Joseph's only friend who could finance the project was Martin Harris.

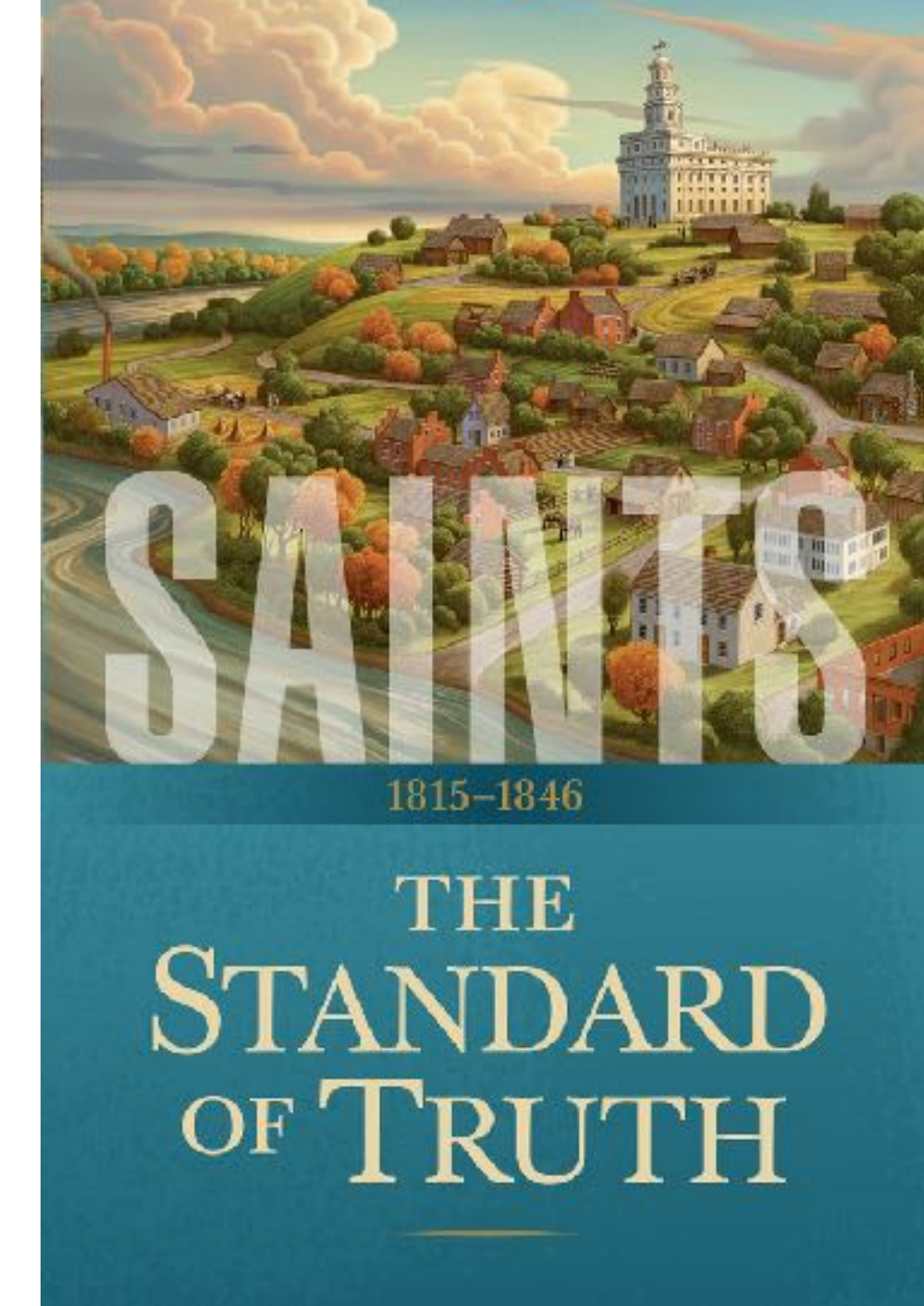
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Joseph set to work quickly. Before he completed the translation, he had filed for the book's copyright to protect the text from anyone who might steal or plagiarize it. With Martin's assistance, Joseph also started looking for a printer who would agree to publish the book.

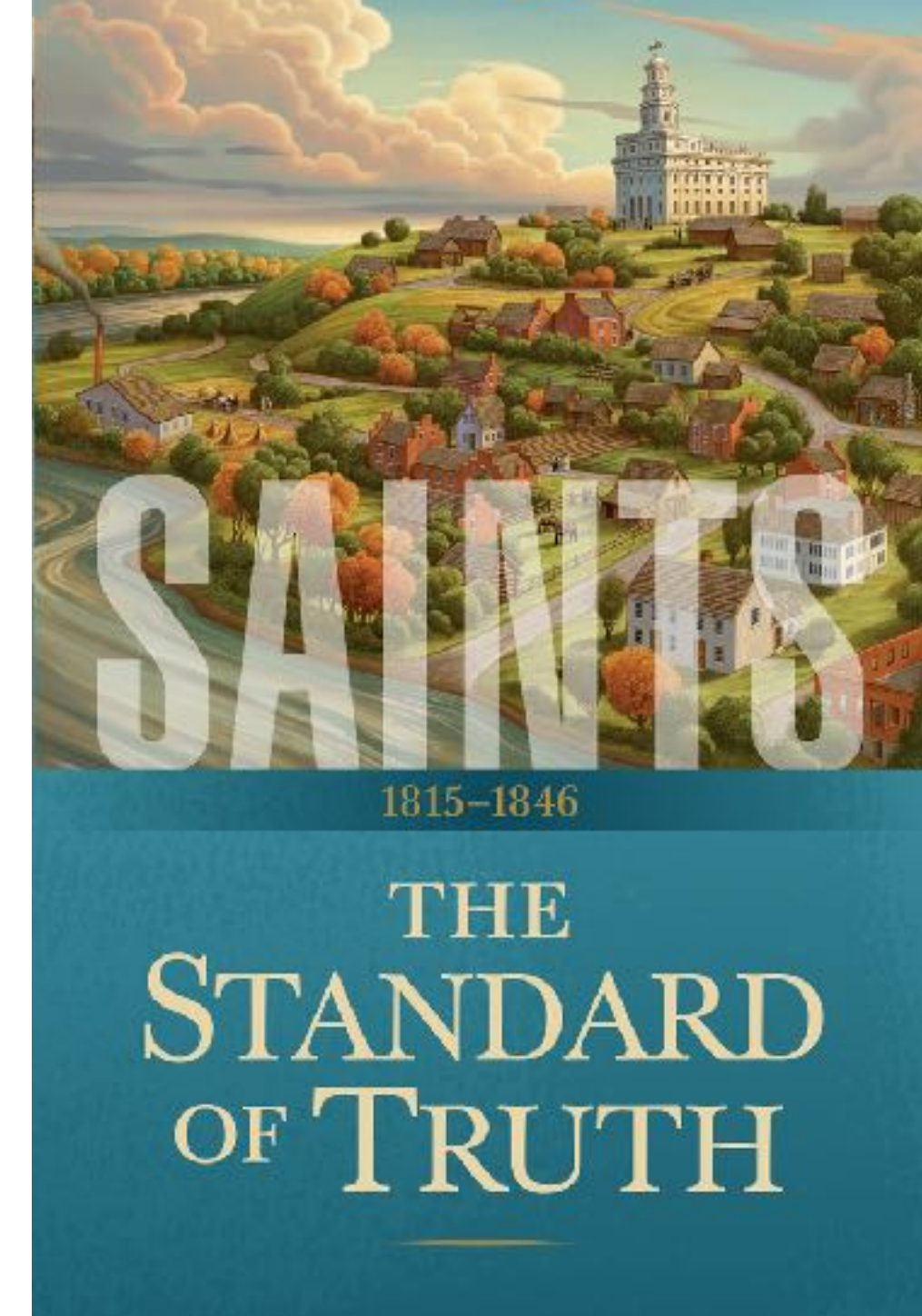
They went first to Egbert Grandin, a printer in Palmyra who was the same age as Joseph. Grandin declined the proposal at once, believing the book was a fraud. Undeterred, Joseph and Martin kept searching and found a willing printer in a nearby city. But before accepting his offer, they returned to Palmyra and asked Grandin once more if he wanted to publish the book.



This time, Grandin seemed more willing to take the project, but he wanted to be paid \$3,000 to print and bind five thousand copies before he even started work. Martin had already promised to help pay for the printing, but to come up with that kind of money, he realized he might need to mortgage his farm. It was an enormous burden for Martin, but he knew none of Joseph's other friends could help him with the money.

Troubled, Martin began to question the wisdom of financing the Book of Mormon. He had one of the best farms in the area. If he mortgaged his land, he risked losing it. Wealth he had spent a lifetime accruing could be gone in an instant if the Book of Mormon did not sell well.

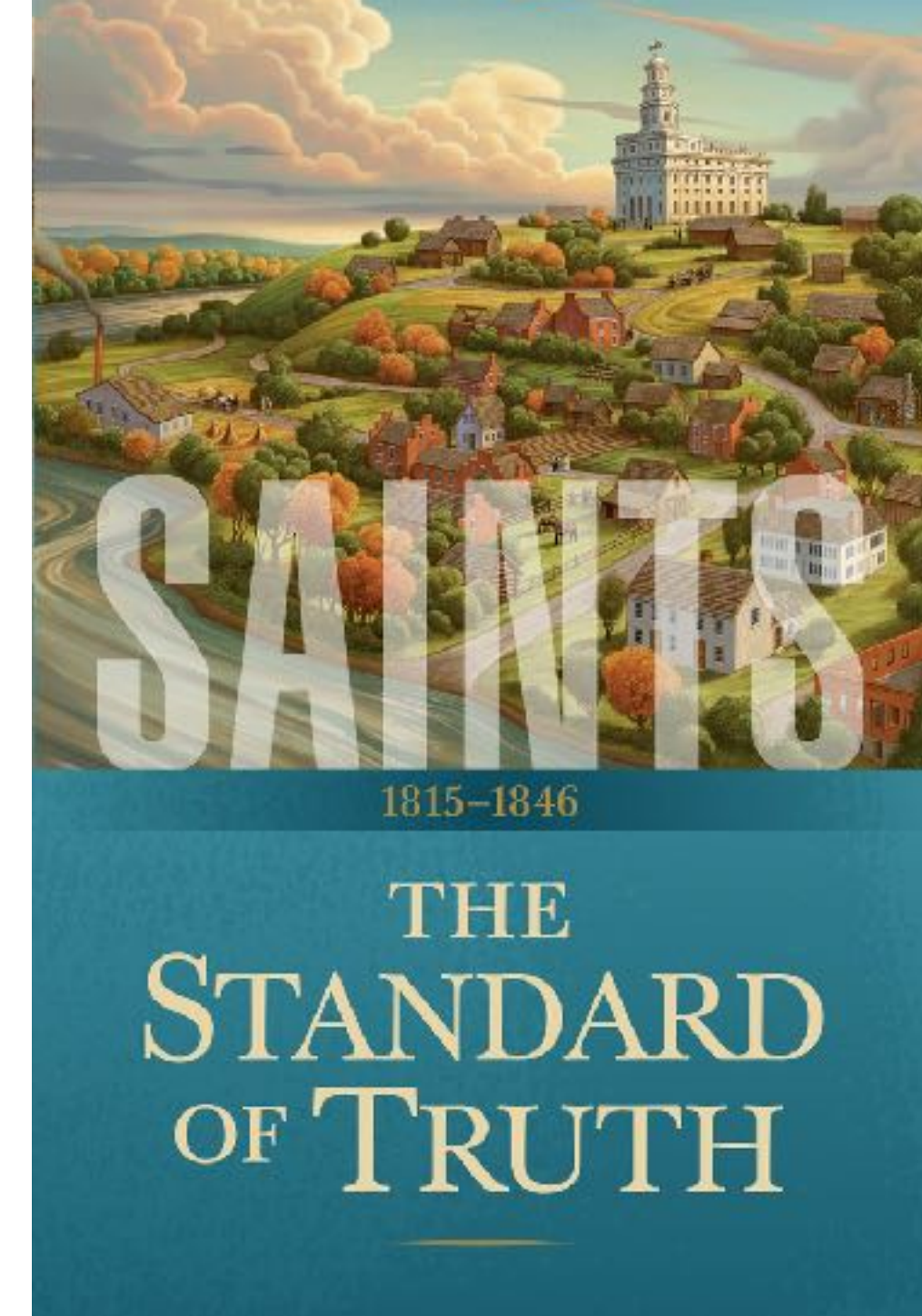
Martin told Joseph his concerns and asked him to seek



Martin told Joseph his concerns and asked him to seek a revelation for him. In response, the Savior spoke of His sacrifice to do His Father's will, regardless of the cost. He described His ultimate suffering while paying the price for sin so that all might repent and be forgiven. He then commanded Martin to sacrifice his own interests to bring about God's plan.

“Thou shalt not covet thine own property,” the Lord said, “but impart it freely to the printing of the Book of Mormon.” The book contained the true word of God, the Lord assured Martin, and it would help others believe the gospel.

Although his neighbors would not understand his decision, Martin obeyed the Lord and mortgaged his farm to guarantee payment.



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Revelation given through Joseph Smith, at Manchester, New York, likely in the summer of 1829. In his history, the Prophet introduces it as “a commandment of God and not of man, to Martin Harris, given by him who is Eternal.”

1–3, Christ has all power; 4–5, All men must repent or suffer; 6–12, Eternal punishment is God’s punishment; 13–20, Christ suffered for all, that they might not suffer if they would repent; 21–28, Preach the gospel of repentance; 29–41, Declare glad tidings.

I AM ^aAlpha and Omega, ^bChrist the Lord; yea, even I am he, the beginning and the end, the Redeemer of the ^cworld.

2 I, having accomplished and ^afinished the will of him whose I am, even the Father, concerning me—having done this that I might ^bsubdue all things unto myself—

3 Retaining all ^apower, even to the ^bdestroying of Satan and his works at the ^cend of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof,

^ajudging every man according to his ^eworks and the deeds which he hath done.

4 And surely every man must ^arepent or ^bsuffer, for I, God, am ^cendless.

5 Wherefore, I ^arevoke not the judgments which I shall pass, but woes shall go forth, weeping, ^bwailing and gnashing of teeth, yea, to those who are found on my ^cleft hand.

6 Nevertheless, it is ^anot written that there shall be no end to this torment, but it is written ^bendless ^ctorment.

7 Again, it is written ^aeternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name’s glory.

8 Wherefore, I will explain unto

25a TG Ignorance.
b Mosiah 5:12 (9–14).

D&C 20:38.
30a 3 Ne. 11:22 (22–28);

b Ex. 19:9 (7–13).
38a TG Motivations.

44b Job 13:23 (23–28);

Messiah.

d TG Jesus Christ, Judge;



“... The Final Judgment is not just an evaluation of a sum total of good and evil acts—what we have **done. It is an acknowledgment of the final effect of our acts and thoughts—what we have **become**. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become”**

(Dallin H. Oaks, “The Challenge to Become,” Oct 2000 GC, Ensign, Nov. 2000, 32).

children of men, unto the ^bconvincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father.

45 Wherefore, the blessings which I give unto you are ^aabove all things.

46 And after that you have received

this, if you ^akeep not my commandments you cannot be saved in the kingdom of my Father.

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10 For, behold, the ^amystery of godliness, how great is it! For, behold, I am ^bendless, and the punishment which is given from my hand is endless ^cpunishment, for ^dEndless is my name. Wherefore—

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14 And it is by my almighty power that you have received them;

15 Therefore I command you to repent—repent, lest I ^asmite you by the rod of my mouth, and by my wrath, and by my anger, and your ^bsufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

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8a Matt. 13:11.

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TG Jesus Christ, Atonement through; Jesus Christ, Redeemer; Redemption

21a D&C 11:9.

b Moses 1:42; 4:32;

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22a D&C 78:18 (17, 18)

44b Job 13:23 (23–28);

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Elder James E. Talmage (1862–1933) of the Quorum of the Twelve Apostles stated: “To hell there is an exit as well as an entrance. Hell is no place to which a vindictive judge sends prisoners to suffer and to be punished principally for his glory; but it is a place prepared for the teaching, the disciplining of those who failed to learn here upon the earth what they should have learned. True, we read of everlasting punishment, unending suffering, eternal damnation. That is a direful expression; but in his mercy the Lord has made plain what those words mean. ‘Eternal punishment,’ he says, is God’s punishment, for he is eternal; and that condition or state or possibility will ever exist for the sinner who deserves and really needs such condemnation; but this does not mean that the individual sufferer or sinner is to be eternally and everlastingly made to endure and suffer. No man will be kept in hell longer than is necessary to bring him to a fitness for something better. When he reaches that stage the prison doors will open and there will be rejoicing among the hosts who welcome him into a better state. The Lord has not abated in the least what he has said in earlier dispensations concerning the operation of his law and his gospel, but he has made clear unto us his goodness and mercy through it all, for it is his glory and his work to bring about the immortality and eternal life of man”

(in Conference Report, Apr. 1930, 97).

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25 And again, I command thee that thou shalt not ^acovet thy

^bneighbor's ^cwife: nor seek thy neighbor's ^alife: neither shalt thou walk, even unto the end of thy life.

“This is the best autobiographical description of the Savior’s atoning suffering in the scriptures. It is wrenching, beautiful, and powerful. Compare section 18, for example, where the Savior speaks briefly and modestly in the third person voice to describe how he suffered the pain of all so that all might repent (D&C 18:10–13). It’s the same doctrine declared by the same Christ but in an entirely different voice and tone. Section 19 is adapted to Martin’s present predicament, which Christ knows how to address.”

(Steven C. Harper, “Doctrine and Covenants Contexts,” 2021, posted in Doctrine and Covenants Central)

give unto you concerning this matter; for this shall suffice for thy daily

Savior. Amen.

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TG Bondage, Physical.

36a Matt. 19:29.



“Christ’s agony in the garden is unfathomable by the finite mind, both as to intensity and cause... He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible...In that hour of anguish Christ met and overcame all the horrors that Satan, ‘the prince of this world’ [John 14:30] could inflict. ...

“In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world”

(Elder James E. Talmage, “Jesus the Christ,” 3rd ed. [1916], 613).

“There is a relationship between sin and suffering that is not understood by people who knowingly sin in the expectation that all the burden of suffering will be borne by Another, that the sin is all theirs but that the suffering is all His. That is not the way. Repentance, which is an assured passage to an eternal destination, is nevertheless not a free ride.

“Let us recall two scriptures: (1) ‘Repentance could not come unto men except there were a punishment’ (Alma 42:16); and (2) the Savior said that he had suffered these things for all, ‘that they might not suffer if they would repent; but if they would not repent they must suffer even as I’ (D&C 19:16–17).

“This obviously means that the unrepentant transgressor must suffer for his own sins. Does it also mean that a person who repents does not need to suffer at all because the entire

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“This obviously means that the unrepentant transgressor must suffer for his own sins. Does it also mean that a person who repents does not need to suffer at all because the entire punishment is borne by the Savior? That cannot be the meaning because it would be inconsistent with the Savior’s other teachings. What is meant is that the person who repents does not need to suffer ‘even as’ the Savior suffered for that sin. Sinners who are repenting will experience some suffering, but because of their repentance and the Atonement, they will not experience the full, ‘exquisite’ extent of eternal torment the Savior suffered”

(Elder Dallin H. Oaks , “Sin and Suffering,” Ensign, July 1992, 71–72).



“Let not Jesus’ redemption for us stop at the immortalizing dimension of the Atonement. ... Let us grasp the proffered gift of eternal life! We will end up either choosing Christ’s manner of living or His manner of suffering! It is either ‘suffer even as I’ (D&C 19:16–17), or overcome ‘even as [He] ... overcame (Revelation 3:21)”

(Elder Neal A. Maxwell, “Overcome ... Even As I Also Overcame,” Apr 1987 GC, Ensign, May 1987, 72).



“Throughout section 19 there is subtle allusion in which Christ compares himself to Martin implicitly. As Martin wrestles with whether he should keep his promises, and whether the sacrifice asked of him is too great, the Savior declares his character: he keeps promises. He made the infinite sacrifice. Where Martin is concerned with carnal security, the Savior shows contempt for covetousness. Where Martin is coveting his own property, the Lord compares it to the priceless testament of Jesus Christ, the “Book of Mormon, which contains the truth and word of God” (D&C 19:26).”

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29 And thou shalt ^adeclare glad tidings, yea, ^bpublish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

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34 ^aImpart a portion of thy property, yea, even part of thy lands, and all save the support of thy ^bfamily.

35 Pay the ^adebt thou hast ^bcontracted with the printer. Release thyself from ^cbondage.

36 ^aLeave thy house and home, except when thou shalt desire to see thy family;

37 And ^aspeak freely to all; yea, preach, exhort, declare the ^btruth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, hosanna, blessed be the name of the Lord God!

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“Fill your mind with truth. We do not find truth groveling through error. Truth is found by searching, studying, and living the revealed word of God. We adopt error when we mingle with error. We learn truth when we associate with truth.

“The Savior of the world instructed, ‘Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith’ [D&C 88:118]. He added, ‘Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me’ [John 5:39].

“He invites each of us, ‘Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me’ [D&C 19:23]”

(President Thomas S. Monson, “Be Thou an Example,” Oct 2001 GC, Ensign, Nov. 2001, 98).

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“Since the beginnings of the Church, the Lord has spoken on [the] matter of debt. To Martin Harris through revelation He said: ‘Pay the debt thou hast contracted with the printer. Release thyself from bondage’ (D&C 19:35).

“President Heber J. Grant spoke repeatedly on this matter. ... He said: ‘If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means. And if there is any one thing that is grinding and discouraging and disheartening, it is to have debts and obligations that one cannot meet’ (Gospel Standards, comp. G. Homer Durham [1941], 111).

“I urge you ... to look to the condition of your finances. I urge you to be modest in your expenditures; discipline yourselves in your purchases to avoid debt



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“I urge you ... to look to the condition of your finances. I urge you to be modest in your expenditures; discipline yourselves in your purchases to avoid debt to the extent possible. Pay off debt as quickly as you can, and free yourselves from bondage.

“This is a part of the temporal gospel in which we believe. May the Lord bless you ... to set your houses in order. If you have paid your debts, if you have a reserve, even though it be small, then should storms howl about your head, you will have shelter for your [families] and peace in your hearts. That’s all I have to say about it, but I wish to say it with all the emphasis of which I am capable”

(President Gordon B. Hinckley, “To the Boys and to the Men,” Oct 1998 GC, Ensign, Nov. 1998, 53–54).

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9 I speak unto you that are chosen in this thing, even as one, that you may enter into my ^arest.

10 For, behold, the ^amystery of godliness, how great is it! For, behold, I am ^bendless, and the punishment which is given from my hand is endless ^cpunishment, for ^aEndless is my name. Wherefore—

11 ^aEternal punishment is God's punishment.

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13 Wherefore, I command you to repent, and keep the ^acommandments which you have received by the hand of my servant Joseph Smith, Jun., in my name;

14 And it is by my almighty power that you have received them;

15 Therefore I command you to repent—repent, lest I ^asmite you by the rod of my mouth, and by my wrath, and by my anger, and your ^bsufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

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