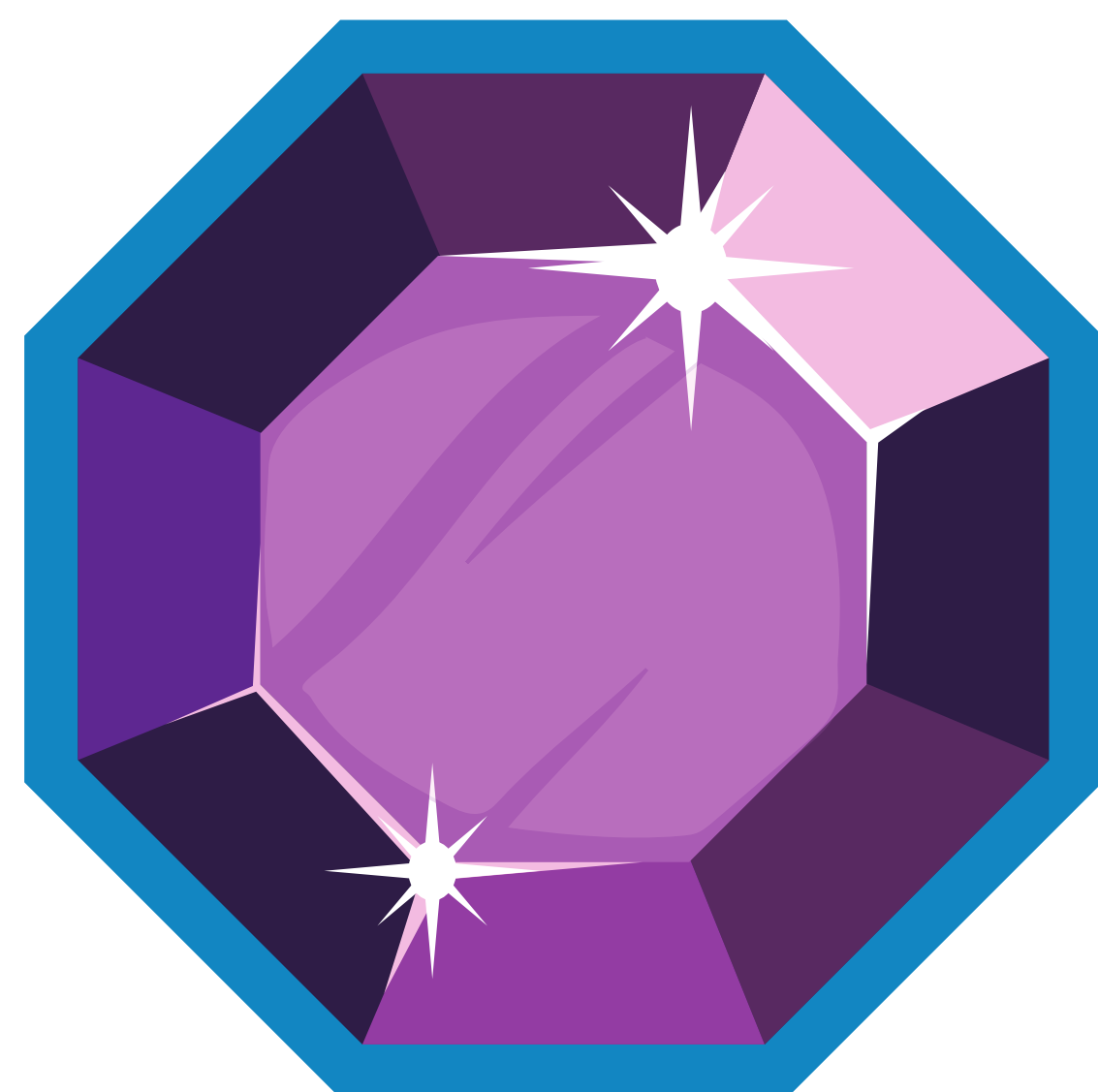
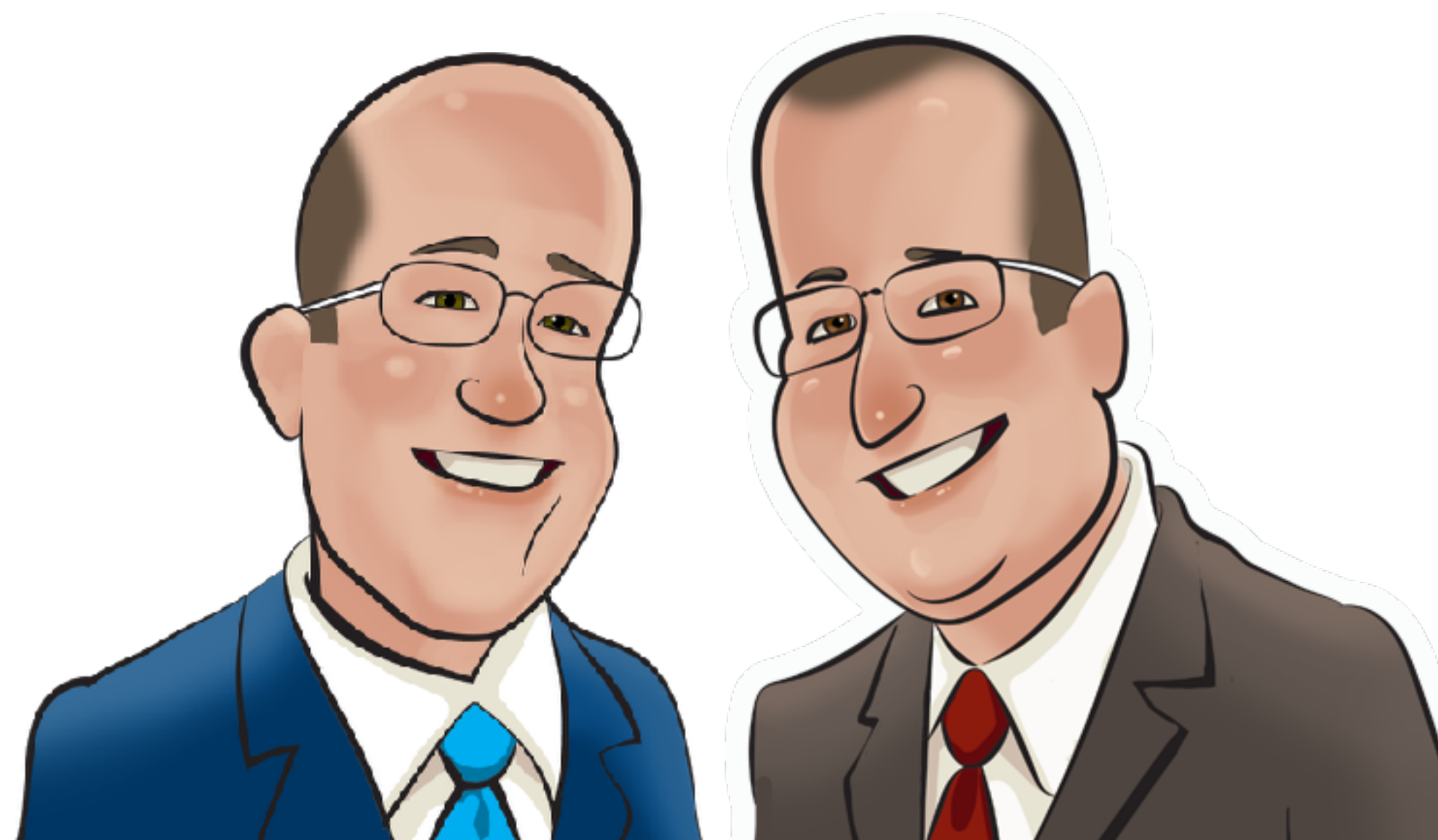




**Come Follow Me 2021**  
**D&C 37-40**



S02E15



# Scripture GEMS

1830

Mar Apr May June Jul Aug Sep

1831

Section 37-40

NEW YORK

Palmyra  
Manchester  
Fayette

Sec. 2, 19, 22, 23

Harmony

Sec. 14, 15, 16, 17,  
18, 20, 21, 28, 29, 30,  
31, 32, 33, 34, 35, 36,  
37, 38, 39, 40

Sec. 3, 4, 5, 6, 7, 8, 9, 10,  
11, 12, 13, 24, 25, 26, 27

PENNSYLVANIA

the father saith of the dead,  
in quickness whom he will, for  
I, but hath committed all judge-  
ment unto the son, even so they ho-  
nor not the son, honor not  
the father, verily, verily, I say unto you,  
and believe not in him who sent me,  
shall not come into condemnation,  
but into life. Verily, verily, I say unto  
you, when the dead shall hear the  
voice of the son of man, who hears shall live. For as the father  
gives life unto whom he will, even so  
gives he life unto whom he will, and  
to receive judgment also.  
Marvel not at this, for the hour  
is come, when the dead shall hear his  
voice, and they that hear shall live.  
I have some judgment, <sup>in</sup> the resurrection  
at that time, <sup>in</sup> the resurrection  
shall all be judged of the son  
and my judgment is just  
nothing, because I seek not mine  
will, but the will of the Father who  
has sent me.  
I of myself, yet my witness is  
true, in another who hears with  
the testimony which he gives of  
him, and he bears witness also unto  
his testimony of man, but of God  
is a Prophet, therefore ye ought to  
hear things I say, that ye might be  
in shining light, and ye will be  
in light, but I have a greater witness  
than John; for the work which the  
Father has sent me, that I do, bears  
witness of me, and the Father  
bears witness of me, and I never  
heard his voice at any time, nor  
did I see his face, and I do not  
believe not. Search the scriptures, for  
they are they which testify of  
me, that ye might have life, and  
ye will have it, if ye will.

While translating the Book of Mormon, Joseph Smith and Oliver Cowdery found they held different views on the meaning of a passage in the Bible. They “mutually agreed to settle” the question “by the Urim and [Thummim].” As a result, Joseph received a revelation giving the translation of an account by the ancient disciple John, written on parchment but lost to history (D&C 7). This early experience seeking revelation that expanded the text of a Bible passage was an important precedent. About a year later, during the summer of 1830, Joseph and Oliver received by revelation an account of a vision of Moses not found in the Old Testament. This revelation marked the beginning of Joseph Smith’s efforts to prepare an inspired revision or translation of the Bible. For the next three years, Joseph continued work on his “new translation of the Bible,” considering the project a “branch of [his] calling” as a prophet of God.



the father saith of the dead,  
in quickness whom he will, for  
but hath committed all judge-  
ment unto the son, even so they who  
are not the son, how can they  
know? Verily, verily, I say unto you,  
who believeth on him who sent me,  
shall not come into condemnation,  
but shall have everlasting life. Verily, verily, I say unto  
you, when the dead shall hear the  
voice of the son of man, who  
gives life, shall live. For as the father  
gives life unto whom he will, so  
the son gives life to whom he will.  
Marvel not at this, for the hour  
is come, when the dead shall hear  
his voice, and they that hear shall  
live. For as the father raises the  
dead, and lives, so the son  
also raises the dead, and lives.  
The father judges no man, but  
gives life unto whom he will.  
The son judges no man, but  
gives life to whom he will.  
The father loves the son, and  
shows him all things which he  
will, that the son also may  
show them unto the world.  
For the father loves the son,  
and shows him all things which  
he will, that the son also may  
show them unto the world.  
For the father loves the son,  
and shows him all things which  
he will, that the son also may  
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**Joseph proceeded from Genesis 1 through the Old Testament until a revelation in 1831 directed him to advance to the New Testament. Once finished with the New Testament, Joseph picked up where he left off in Genesis and completed his work on the Old Testament by July 1833.**

**After Joseph Smith's death, the Bible translation manuscripts remained with his wife Emma until she gave them to her son Joseph Smith III, who led the Reorganized Church of Jesus Christ of Latter Day Saints. The Reorganized Church (now Community of Christ) published Joseph's revisions in 1867 under the title The Holy Scriptures, Translated and Corrected by the Spirit of Revelation, but the volume quickly became known as the "Inspired Version of the Bible." Brigham Young, then President of the Church, expressed skepticism of the accuracy of the Inspired Version, having not had the chance to review the manuscript sources himself. Despite possessing a handwritten copy of some revision**

the father saith of the dead,  
in quickness whom he will, for  
I, but hath committed all judge-  
ment unto the son, wem so they ho-  
nor not the son, honor not  
the father, verily, verily, I say unto you,  
I believe in him who sent me,  
shall not come into condemnation,  
but to life. Verily, verily, I say unto  
you, when the dead shall hear the  
voice of the son of man, who has  
given to the son to have life in him-  
self, to execute judgement also  
in himself. Marvel not at this, for the hour  
is come, when the dead shall hear his  
voice, and shall live. For as the father  
raiseth the dead, and quickeneth  
them, even so the son quickeneth  
whom he will. For as the father  
hath life in himself, so he hath  
given life to whom he will. I  
am the Father, who have life in  
myself, and have quickened  
whom I will. Therefore, if any  
man will honor the son, he must  
honor the Father who hath sent  
him, that he may bring forth  
his own children into the world,  
that they may bring forth  
many more children into the  
world. For as the Father  
hath loved the world, and  
has given the only begotten  
son into the world, that whoso-  
ever believeth in the son, shall  
not come into condemnation,  
but shall have everlasting  
life. For as the Father  
hath life in himself, so he  
hath given life to whom he  
will. I am the Father, who  
have life in myself, and have  
quickened whom I will.

President of the Church, expressed skepticism of the accuracy of the Inspired Version, having not had the chance to review the manuscript sources himself. Despite possessing a handwritten copy of some revision manuscripts, the Church under President Young's direction, and thereafter, did not publish an edition.

During the 1960s, RLDS scholar Richard P. Howard and LDS scholar Robert J. Matthews each studied the manuscripts to authenticate the published editions using the original texts. The Reorganized Church made manuscripts available and granted the LDS Church permission to publish excerpts as footnotes and endnotes in the 1979 LDS edition of the Bible. Continued research from this collaboration led to the publication of the complete Bible revision manuscripts in 2004 and again as part of the Joseph Smith Papers.

*(Gospel Topics - Joseph Smith Translation of the Bible)*

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I believe with him who sent me,  
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Marvel not at this, for the hour  
graces shall hear his voice,  
I have some good, <sup>in</sup> the resurrection  
a time with, <sup>in</sup> the resurrection  
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nothing, because I seek not mine  
Father who hath sent me.  
of myself, yet my witness is  
there is another who beareth witness  
the testimony which he giveth of  
him, and he beareth witness also unto  
his testimony of man, but of God  
is a Prophet, therefore ye ought to  
things I say that ye might be  
and shining light, and ye were  
to light, but I have a greater wit  
John; for the works which the  
ch, the same works that I do, bear  
tho hath sent me, and the Father  
born witness of me, and verily I  
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not his word abiding in you, for I  
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and they are they which testify of  
that ye might have life, but ye

## JOSEPH SMITH TRANSLATION BONUS CONTENT

Ensign Aug. 1997 - "The Joseph Smith Translation: 'Plain and Precious Things' Restored" by David Rolph Seely

**Robert J. Matthews:**

Ensign Dec. 1972 - "Joseph Smith's Inspired Translation of the Bible"

New Era Apr. 1977 - "Why don't we use the Inspired Version of the Bible in the Church? Would it be helpful to me to read it?"

Ensign Jan. 1983 - "Joseph Smith's Efforts to Publish His Bible Translation"



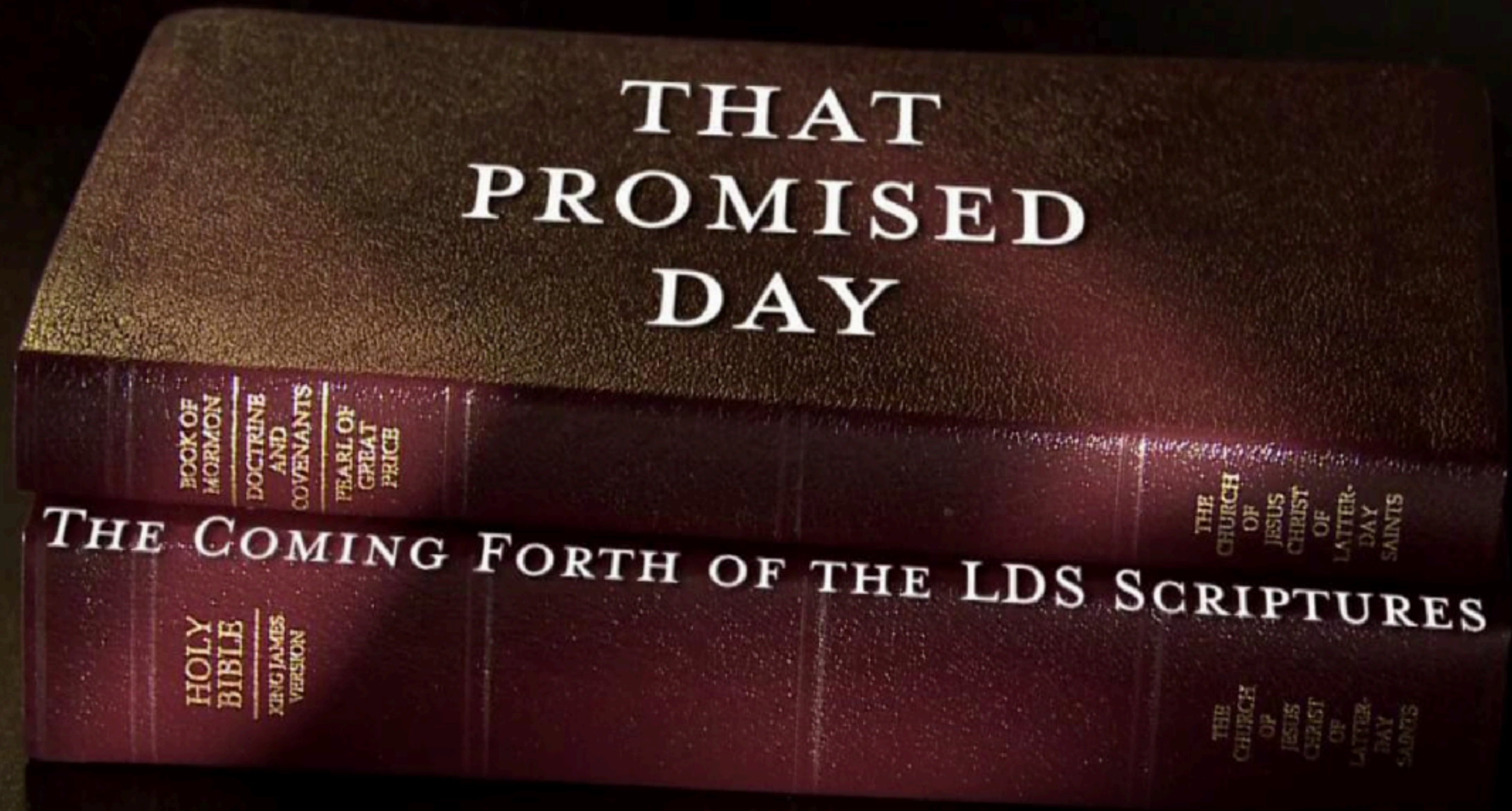


Shows

LiveTV

Schedule

Favorites



## That Promised Day

1 Season | 1 Episode

that ye may marvel, For as the Father saith of the dead,  
and quickeneth <sup>them</sup> even so the son quickeneth whom he will, for  
the Father judgeth no man, but hath committed all judg-  
ment <sup>unto</sup> the son, that all should honor the son, even so they ho-  
nor the Father. He who honoreth not the son, honoreth not  
the Father who hath sent him. Verily, verily, I say unto you,  
he who heareth my words, and believeth on him who sent me,  
hath everlasting life, and shall not come into condemnation;  
but is passed from death into life. Verily, verily, I say unto  
you, the hour is coming, and now is, when the dead shall hear the  
voice of the son of God, and they who hear shall live. For as the Father  
hath life in himself, so hath he given to the son to have life in  
himself; and hath given him authority to execute judgement also,  
because he is the son of man. Marvel not at this; for the hour  
is coming, <sup>in the which</sup> ~~when~~ <sup>their</sup> all who are in ~~the~~ graves shall hear his voice,  
and shall come forth; they who have done good, <sup>in</sup> ~~unto~~ the resurrec-  
tion of ~~the~~ <sup>the</sup> just; and they who have done evil, <sup>in</sup> ~~unto~~ the resurrec-  
tion of ~~the~~ <sup>the</sup> unjust; and shall all be judged of the son  
of man. For as I hear & judge, and my judgement is just;  
for I can of mine own self do nothing; because I seek not mine  
own will, but the will of the Father who hath sent me.

¶ Therefore if I bear witness of myself, yet my witness is  
true. For I am not alone, there is another who beareth witness  
of me, and I know that the testimony which he giveth of  
me is true. Ye sent unto John, and he bore witness also unto  
the truth. And he received not his testimony of man, but of God.  
And ye yourselves say that he is a Prophet; therefore ye ought to  
receive his testimony. These things I say that ye might be  
saved. It was a burning and shining light; and ye were believ-  
ing in a season to rejoice in his light. But I have a greater wit-  
ness than the testimony of John; for the work which the  
Father hath given me to finish, the same work that I do, bear  
witness of me, that the Father hath sent me, and the Father  
himself, who sent me, hath born witness of me. And verily I  
testify unto you, that ye have never heard his voice at any time pro-  
ceeding from his shekin. For you have not his word abiding in you; for  
him whom he hath sent, ye believe not. Search the scriptures, for  
them ye think ye have eternal life; and they are they which testify of me.  
And ye will not come to me that ye might have life; but ye

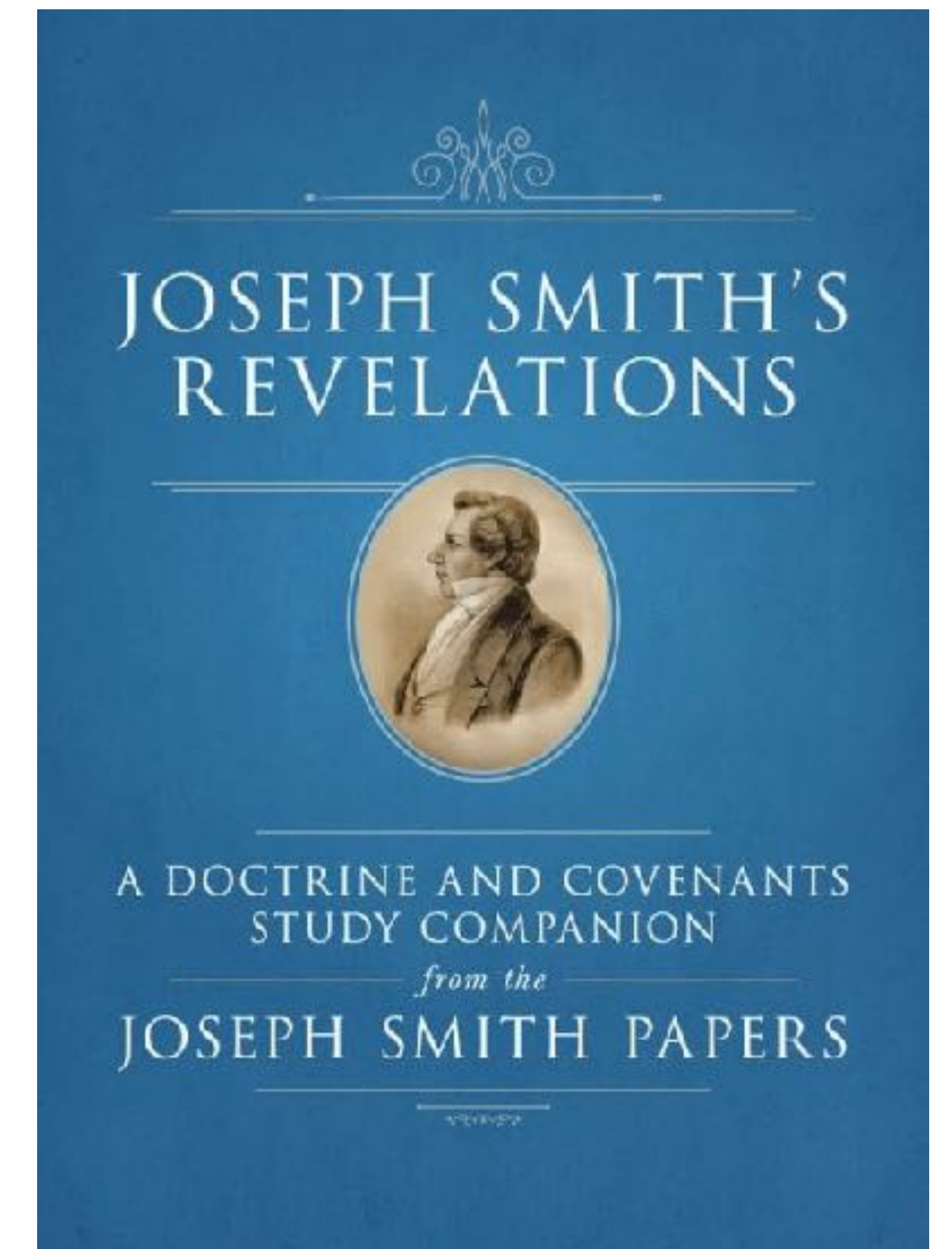
# JOSEPH SMITH TRANSLATION

## EXCERPTS TOO LENGTHY FOR INCLUSION IN FOOTNOTES

GENESIS 9: 4-6  
And Noah builded an altar unto the  
Lord, and took of every clean beast, and  
of every clean fowl, and offered burnt of-  
fings on the altar; and gave thanks unto  
the Lord, and rejoiced in his heart.  
And the Lord spake in his heart,  
saying, I will not curse the ground  
anymore, because the man's sake, for the  
imagination of his heart is evil from  
his youth; neither will I again  
bring a flood upon the earth, living

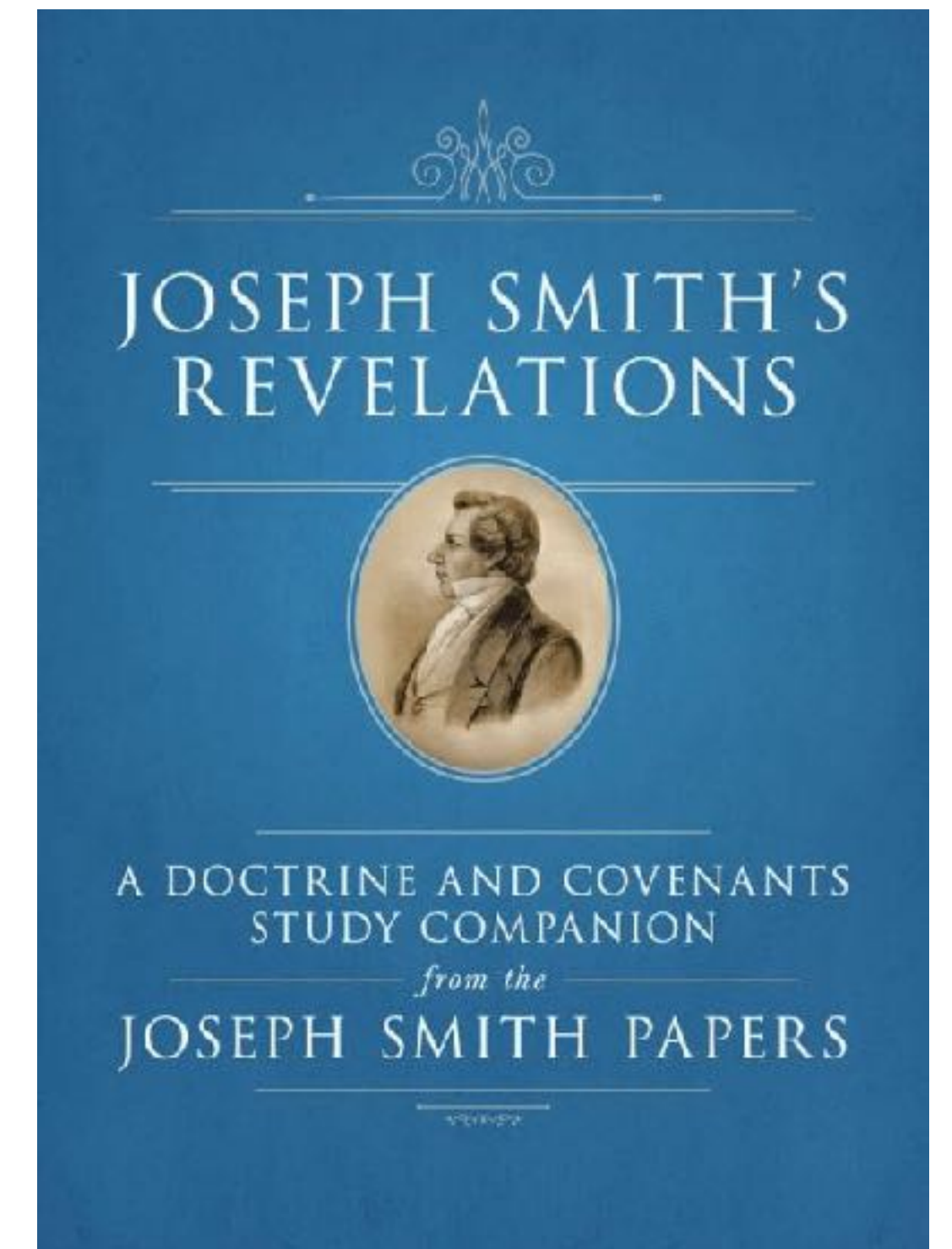
with gladness, and the earth shall  
bring forth with joy;  
23 And the general assembly  
of the first-born shall be  
of heaven, and possess  
mine everlasting kingdom;  
and they shall have place until  
the end of the world.  
24

**A September 1830 revelation declared that all members of the Church of Christ should gather together into one place. A second revelation decreed that a “City” (the New Jerusalem) would be located “among the Lamanites.” Within a month, JS sent missionaries to search out the location for the New Jerusalem—understood to be the future gathering place—and to preach to American Indians. Traveling first to northeastern Ohio, these missionaries preached in the areas around Kirtland and Mentor. They remained in Ohio a few weeks and baptized several dozen individuals, many of whom were members of Sidney Rigdon’s restorationist congregation, before continuing west. After passing through Independence, Missouri, the group attempted to preach to the Indians who had been relocated by the United States government to territory just beyond the western border of Missouri.**



**west. After passing through Independence, Missouri, the group attempted to preach to the Indians who had been relocated by the United States government to territory just beyond the western border of Missouri.**

**In late 1830, two of the Ohio converts, Sidney Rigdon and Edward Partridge, visited JS in New York, where opposition to the church was intensifying. Rigdon stayed for two months and became JS's close confidant, serving as scribe for his revision of the Bible. In late December, JS and Rigdon traveled from Fayette to Canandaigua, New York, and there continued work on JS's inspired translation of the Bible. Shortly after their arrival, JS dictated this revelation, which formally designated Ohio as a gathering place for the Church of Christ. Three days later, on 2 January 1831, the third conference of the church convened in Fayette, and there JS announced the plan to gather in Ohio.**



preach my gospel as with the voice of a trump;

2 And I will lay my <sup>a</sup>hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the <sup>b</sup>Comforter, which shall <sup>c</sup>teach you the peaceable things of the kingdom;

3 And you shall declare it with a loud voice, saying: Hosanna, <sup>a</sup>blessed be the name of the most high God.

4 And now this calling and commandment give I unto you concerning all men—

5 That as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling and commandment, shall be

<sup>a</sup>ordained and sent forth to <sup>b</sup>preach the everlasting gospel among the nations—

6 Crying repentance, saying: <sup>a</sup>Save yourselves from this untoward generation, and come forth out of the fire, hating even the <sup>b</sup>garments spotted with the flesh.

7 And this commandment shall be given unto the elders of my church, that every man which will <sup>a</sup>embrace it with <sup>b</sup>singleness of heart may be ordained and sent forth, even as I have spoken.

8 I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will <sup>a</sup>suddenly <sup>b</sup>come to my <sup>c</sup>temple. Even so. Amen.

## SECTION 37

*Revelation given to Joseph Smith the Prophet and Sidney Rigdon, near Fayette, New York, December 1830. Herein is given the first commandment concerning a gathering in this dispensation.*

*1–4, The Saints are called to gather at the Ohio.*

BEHOLD, I say unto you that it is not expedient in me that ye should <sup>a</sup>translate any more until ye shall go to the Ohio, and this because of the enemy and for your sakes.

2 And again, I say unto you that ye shall not go until ye have preached my gospel in those parts, and have <sup>a</sup>strengthened up the church whithersoever it is found,

and more especially in <sup>b</sup>Colesville; for, behold, they pray unto me in much faith.

3 And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at <sup>a</sup>the Ohio, against the time that my servant Oliver Cowdery shall return unto them.

4 Behold, here is wisdom, and let every man <sup>a</sup>choose for himself until I come. Even so. Amen.

## SECTION 38

*Revelation given through Joseph Smith the Prophet, at Fayette, New York, January 2, 1831. The occasion was a conference of the Church.*

*1–6, Christ created all things; 7–8, He is in the midst of His Saints, who will soon see Him; 9–12, All flesh is corrupted before Him; 13–22, He has reserved a land of promise for His Saints in time and in eternity; 23–27, The Saints are commanded to be one and esteem each other as brethren; 28–29, Wars are predicted; 30–33, The Saints are to be given power from on high and to go forth among all nations; 34–42, The Church is commanded to care for the poor and needy and to seek the riches of eternity.*

THUS saith the Lord your God, even Jesus Christ, the Great <sup>a</sup>I AM, Alpha and Omega, the <sup>b</sup>beginning and the end, the <sup>c</sup>same which looked upon the <sup>d</sup>wide expanse of eternity, and all the seraphic <sup>e</sup>hosts of heaven, <sup>f</sup>before the world was <sup>g</sup>made;

2 The same which <sup>a</sup>knoweth all things, for <sup>b</sup>all things are <sup>c</sup>present before mine eyes;

3 I am the same which <sup>a</sup>spake, and the world was made, and all things came by me.

4 I am the same which have taken the <sup>a</sup>Zion of <sup>b</sup>Enoch into mine own bosom; and verily, I say, even as

many as have <sup>c</sup>believed in my name, for I am Christ, and in mine own name, by the virtue of the <sup>a</sup>blood which I have spilt, have I pleaded before the Father for them.

5 But behold, the residue of the <sup>a</sup>wicked have I kept in <sup>b</sup>chains of darkness until the <sup>c</sup>judgment of the great day, which shall come at the end of the earth;

6 And even so will I cause the wicked to be kept, that will not hear my voice but <sup>a</sup>harden their hearts, and wo, wo, wo, is their doom.

7 But behold, verily, verily, I say unto you that mine <sup>a</sup>eyes are upon you. I am in your <sup>b</sup>midst and ye cannot <sup>c</sup>see me;

8 But the day soon cometh that ye shall <sup>a</sup>see me, and know that I am; for the <sup>b</sup>veil of darkness shall soon be rent, and he that is not <sup>c</sup>purified shall not <sup>d</sup>abide the day.

9 Wherefore, gird up your loins and be prepared. Behold, the <sup>a</sup>kingdom is yours, and the enemy shall not overcome.

10 Verily I say unto you, ye are <sup>a</sup>clean, but not all; and there is none else with whom I am well <sup>b</sup>pleased;

38 1a TG Jesus Christ, Jehovah.

b Rev. 1:8.

c Heb. 13:8; D&C 20:12; 35:1; 39:1 (1–3); 76:4.

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JST Gen. 14:30–34 (Bible Appendix); D&C 45:11 (11–12); 76:67; 84:100 (99–100); 133:54;

Moses 7:18 (18, 21).

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8a John 16:16.



The  
OHIO

preach my gospel as with the voice of a trump;

2 And I will lay my <sup>a</sup>hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the <sup>b</sup>Comforter, which shall <sup>c</sup>teach you the peaceable things of the kingdom;

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7 And this commandment shall be given unto the elders of my church, that every man which will <sup>a</sup>embrace it with <sup>b</sup>singleness of heart may be ordained and sent forth, even as I have spoken.

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*1–4, The Saints are called to gather at the Ohio.*

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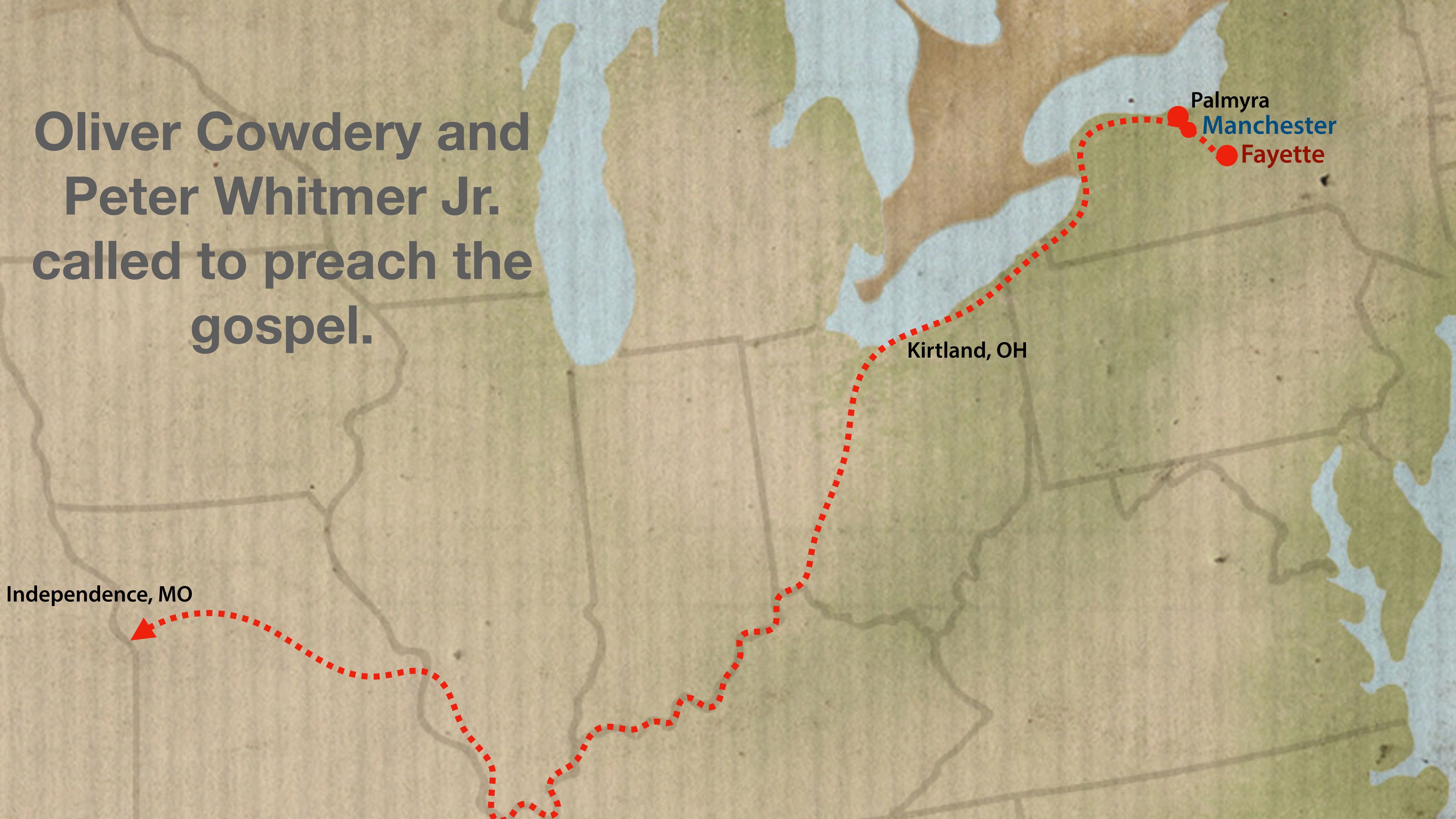


**Oliver Cowdery and  
Peter Whitmer Jr.  
called to preach the  
gospel.**

Palmyra  
Manchester  
Fayette

Kirtland, OH

Independence, MO



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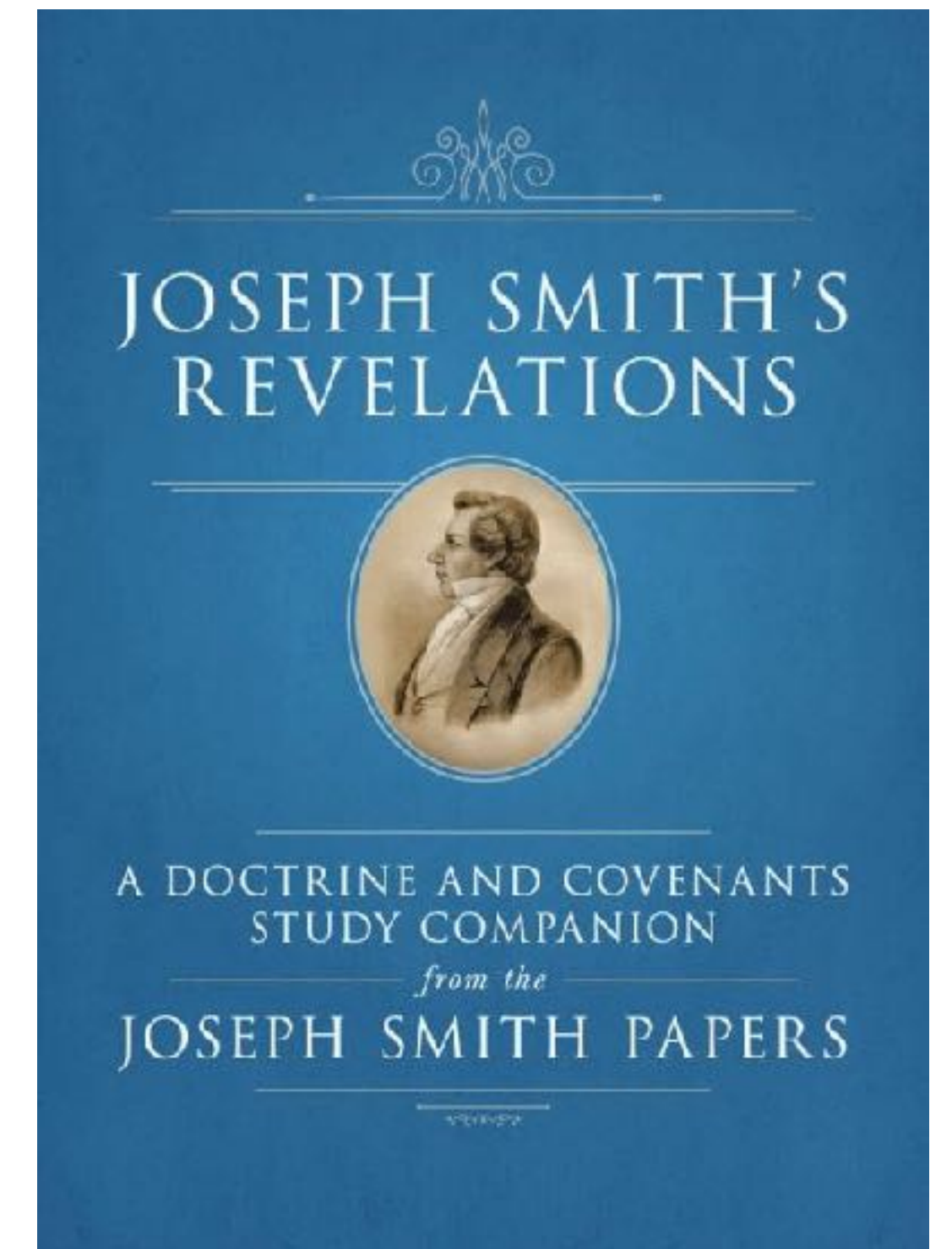
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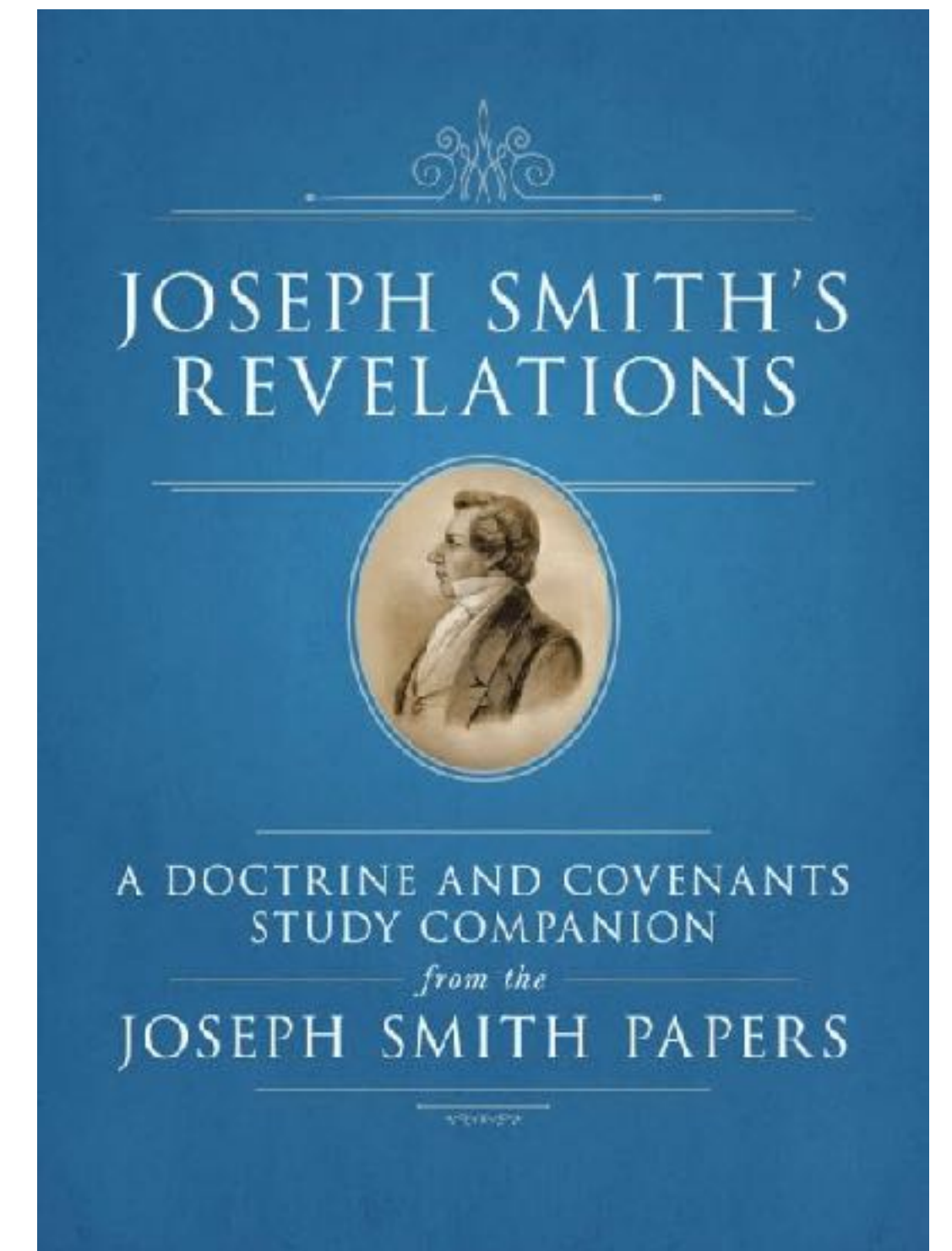
**This revelation, dictated at a church conference in Fayette, New York, came three days after a 30 December 1830 revelation commanded the church to “assemble together at the Ohio.” The 2 January 1831 revelation elaborated on the earlier commandment by reiterating the call to gather and promising the members they would be thereafter endowed with “power from on high.”**

**In his later history, John Whitmer wrote that as JS addressed the conference on 2 January and discussed the commandment to move to Ohio as a group, those present “desired to know somewhat more concerning this matter.” In response, “the Seer enquired of the Lord in the presence of the whole congregation, and thus came the word of the Lord.” Recalling the conference later, Newel Knight noted that “we were instructed as a people, to begin the gathering of Israel, and a revelation was given to the Prophet on this subject.”**



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**Some church members were reticent to leave their homes and relocate to Ohio, and a few, according to Whitmer, even wondered if “Joseph had invented it [the revelation] himself to deceive the people that in the end he might get gain.” Several weeks later, a resident of Waterloo, New York, wrote that “this command was at first resisted by such as had property, (the brethren from the neighboring counties being all assembled by special summons,) but after a night of fasting, prayer and trial, they all consented to obey the holy messenger.” JS’s mother saw the revelation in a positive light. She wrote to her brother Solomon Mack to explain that after they gathered together, God would “come and reign on ea[r]th with them a thousand years.” She also indicated, “We expect to go away to the Ohio early in the spring.”**



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2 And I will lay my <sup>a</sup>hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the <sup>b</sup>Comforter, which shall <sup>c</sup>teach you the peaceable things of the kingdom;

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**The Lectures on Faith, a collection of lessons that were published with the sanction and approval of the Prophet Joseph Smith, contains an explanation of the relationship between God’s perfect knowledge and our ability to exercise complete faith in Him: “Without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him” (Lectures on Faith [1985], 51–52).**

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2 The same which <sup>a</sup>knoweth all things, for <sup>b</sup>all things are <sup>c</sup>present before mine eyes;

3 I am the same which <sup>a</sup>spake, and the world was made, and all things came by me.

4 I am the same which have taken the <sup>a</sup>Zion of <sup>b</sup>Enoch into mine own bosom; and verily, I say, even as

many as have <sup>c</sup>believed in my name, for I am Christ, and in mine own name, by the virtue of the <sup>a</sup>blood which I have spilt, have I pleaded before the Father for them.

5 But behold, the residue of the <sup>a</sup>wicked have I kept in <sup>b</sup>chains of darkness until the <sup>c</sup>judgment of the great day, which shall come at the end of the earth;

6 And even so will I cause the wicked to be kept, that will not hear my voice but <sup>a</sup>harden their hearts, and wo, wo, wo, is their doom.

7 But behold, verily, verily, I say unto you that mine <sup>a</sup>eyes are upon you. I am in your <sup>b</sup>midst and ye cannot <sup>c</sup>see me;

8 But the day soon cometh that ye shall <sup>a</sup>see me, and know that I am; for the <sup>b</sup>veil of darkness shall soon be rent, and he that is not <sup>c</sup>purified shall not <sup>d</sup>abide the day.

9 Wherefore, gird up your loins and be prepared. Behold, the <sup>a</sup>kingdom is yours, and the enemy shall not overcome.

10 Verily I say unto you, ye are <sup>a</sup>clean, but not all; and there is none else with whom I am well <sup>b</sup>pleased;

38 1a TG Jesus Christ, Jehovah.

b Rev. 1:8.

c Heb. 13:8; D&C 20:12; 35:1; 39:1 (1–3); 76:4.

d Isa. 57:15.

TG Jesus Christ, Creator.

4a JST Gen. 14:30–34 (Bible Appendix); D&C 45:11 (11–12); 76:67; 84:100 (99–100); 133:54;

Moses 7:18 (18, 21).

Amos 9:8;

D&C 1:1.

b Josh. 1:9; D&C 6:32; 29:5; 32:3; 88:63 (62–63).

c Isa. 45:15.

8a John 16:16.



11 For all <sup>a</sup>flesh is corrupted before me; and the powers of <sup>b</sup>darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

12 Which causeth <sup>a</sup>silence to reign, and all eternity is <sup>b</sup>pained, and the <sup>c</sup>angels are waiting the great command to <sup>d</sup>reap down the earth, to <sup>e</sup>gather the <sup>f</sup>tares that they may be <sup>g</sup>burned; and, behold, the enemy is combined.

13 And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your <sup>a</sup>destruction in process of time, and ye knew it not;

14 But now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are <sup>a</sup>guilty before me, but I will be merciful unto your <sup>b</sup>weakness.

15 Therefore, be ye <sup>a</sup>strong from henceforth; <sup>b</sup>fear not, for the kingdom is yours.

16 And for your salvation I give unto you a commandment, for I have heard your <sup>a</sup>prayers, and the <sup>b</sup>poor have complained before me, and the <sup>c</sup>rich have I made, and all flesh is mine, and I am no <sup>d</sup>respector of persons.

17 And I have made the earth

rich, and behold it is my <sup>a</sup>footstool, wherefore, again I will stand upon it.

18 And I hold forth and deign to give unto you greater riches, even a land of <sup>a</sup>promise, a land <sup>b</sup>flowing with milk and honey, upon which there shall be no <sup>c</sup>curse when the Lord cometh;

19 And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

20 And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the <sup>a</sup>inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

21 But, verily I say unto you that in time ye shall have no <sup>a</sup>king nor ruler, for I will be your king and watch over you.

22 Wherefore, hear my voice and <sup>a</sup>follow me, and you shall be a <sup>b</sup>free people, and ye shall have no laws but my laws when I come, for I am your <sup>c</sup>lawgiver, and what can stay my hand?

23 But, verily I say unto you, <sup>a</sup>teach one another according to the office wherewith I have appointed you;

24 And let every man <sup>a</sup>esteem his brother as himself, and practice <sup>b</sup>virtue and holiness before me.

25 And again I say unto you, let every man esteem his <sup>a</sup>brother as himself.

26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am <sup>a</sup>just?

27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be <sup>a</sup>one; and if ye are not one ye are not mine.

28 And again, I say unto you that the enemy in the secret chambers seeketh your <sup>a</sup>lives.

29 Ye hear of <sup>a</sup>wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.

30 I tell you these things because of your prayers; wherefore, <sup>a</sup>treasure up <sup>b</sup>wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared ye shall not fear.

31 And that ye might escape the power of the <sup>a</sup>enemy, and be gathered unto me a righteous people, without <sup>b</sup>spot and blameless—

32 Wherefore, for this cause I gave unto you the <sup>a</sup>commandment that ye should go to the <sup>b</sup>Ohio; and there I will give unto you my <sup>c</sup>law; and

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33 And from thence, whosoever I will shall <sup>a</sup>go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be <sup>b</sup>saved, and I will <sup>c</sup>lead them whithersoever I will, and no power shall <sup>d</sup>stay my hand.

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36 And this shall be their work, to govern the affairs of the property of this <sup>a</sup>church.

37 And they that have farms that cannot be sold, let them be left or rented as seemeth them good.

38 See that all things are preserved; and when men are <sup>a</sup>endowed with power from on high and sent forth, all these things shall be gathered unto the bosom of the church.

39 And if ye seek the <sup>a</sup>riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the <sup>b</sup>riches of the earth are mine to give; but beware of <sup>c</sup>pride, lest ye become as the <sup>d</sup>Nephites of old.

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11<sup>a</sup> Gen. 6:12;  
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Isa. 1:4 (3–4);  
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TG Filthiness.  
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25<sup>a</sup> Acts 17:26 (26–34).

26<sup>a</sup> TG God, Justice of

32<sup>a</sup> D&C 42:3.

<sup>b</sup> D&C 37:3

Leaders.

35<sup>a</sup> TG Welfare



**“Years ago, I wondered over the scriptural imagery of angels waiting ‘day and night’ for ‘the great command’ to come down and reap the tares in a wicked and suffering world; it seemed rather eager to me. (See D&C 38:12; 86:5.) Given such massive, needless human suffering, I don’t wonder any more!**

**“Even so, the final reaping will occur only when the Father determines that the world is ‘fully ripe.’ (D&C 86:7.) Meanwhile, brothers and sisters, the challenge is surviving spiritually in a deteriorating ‘wheat and tares’ world. [D&C 86:7.]**

**“Granted, occasionally a few defectors or dissidents may try to vex us as they hyperventilate over their particular concerns, but it is the engulfing effects of that deteriorating world on Church members which is the ‘clear and present danger.’ ‘Evils and designs’ really do operate through ‘conspiring [individuals] in the last days’ (D&C 89:4.) The**

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**“Yet we must not be intimidated or lose our composure even though the once morally unacceptable is becoming acceptable, as if frequency somehow conferred respectability!”**

*(Elder Neal A. Maxwell, “Behold, the Enemy Is Combined’ (D&C 38:12),” Apr 1993 GC, Ensign, May 1993, 76).*



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TG Kingdom of God on

25a Acts 17:26 (26–34).  
26a TG God, Justice of

32a D&C 42:3.  
b D&C 37:3

Leaders.  
35a TG Welfare



**I remember the terribly painful letter written by one very bright –but, in her childhood, somewhat less popular–young woman who wrote something like this:**

**“‘Congratulations to all of us for having survived long enough to have a 20-year class reunion. I hope everyone has a wonderful time. But don’t reserve a place for me. I have, in fact, spent most of those 20 years trying to forget the painful moments of our school days together. Now that I am nearly over those feelings of loneliness and shattered self-esteem, I cannot bring myself to see all of the class and run the risk of remembering all of that again. Have a good time and forgive me. It is my problem, not yours. Maybe I can come at the 30-year mark.’**

**“Which, I am very happy to report, she did. But she was terribly wrong about one thing—it was our problem, and we knew it.**

**“I have wept for her—my friend—and other friends like her in my youth for whom I and a lot of others obviously were not masters**



**“Which, I am very happy to report, she did. But she was terribly wrong about one thing—it was our problem, and we knew it.**

**“I have wept for her—my friend—and other friends like her in my youth for whom I and a lot of others obviously were not masters of ‘the healer’s art’ (Hymns, no. 220). We simply were not the Savior’s agents or disciples that he intends people to be. I cannot help but wonder what I might have done to watch out a little more for the ones not included, to make sure the gesture of a friendly word or a listening ear or a little low-cost casual talk and shared time might have reached far enough to include those hanging on the outer edge of the social circle, and in some cases barely hanging on at all.**

**“Jesus said in his most remarkable sermon ever: ‘For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?’ (Matt. 5:46–47).**



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**“I make an appeal for us to reach beyond our own contentment, to move out of our own comfort and companion zone, to reach those who may not always be so easy to reach”**

*(Elder Jeffrey R. Holland, “Come unto Me,” Ensign, Apr. 1998, 21–22).*

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Leaders.

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**“On a daily basis we witness widely fluctuating inflation; wars; interpersonal conflicts; national disasters; variances in weather conditions; innumerable forces of immorality, crime, and violence; attacks and pressures on the family and individuals; technological advances that make occupations obsolete; and so on. The need for preparation is abundantly clear. The great blessing of being prepared gives us freedom from fear, as guaranteed to us by the Lord in the Doctrine and Covenants: ‘If ye are prepared ye shall not fear’ [D&C 38:30].**

**“Just as it is important to prepare ourselves spiritually, we must also prepare ourselves for our temporal needs. Each of us needs to take the time to ask ourselves, What preparation should I make to care for my needs and the needs of my family?”**

*(Elder L. Tom Perry, “If Ye Are Prepared Ye Shall Not Fear,” Oct 1995 GC, Ensign, Nov. 1995, 35–36).*



**How are we to deal with both the somber prophecies and the glorious pronouncements about our day? The Lord told us how with simple, but stunning, reassurance: “If ye are prepared ye shall not fear.”**

**What a promise! It is one that can literally change the way we see our future. I recently heard a woman of deep testimony admit that the pandemic, combined with an earthquake in the Salt Lake Valley, had helped her realize she was not as prepared as she thought she was. When I asked whether she was referring to her food storage or her testimony, she smiled and said, “Yes!”**

*(Pres. Russell M. Nelson, October 2020 GC - “Embrace the Future with Faith”)*

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13 And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your <sup>a</sup>destruction in process of time, and ye knew it not;

14 But now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are <sup>a</sup>guilty before me, but I will be merciful unto your <sup>b</sup>weakness.

15 Therefore, be ye <sup>a</sup>strong from henceforth; <sup>b</sup>fear not, for the kingdom is yours.

16 And for your salvation I give unto you a commandment, for I have heard your <sup>a</sup>prayers, and the <sup>b</sup>poor have complained before me, and the <sup>c</sup>rich have I made, and all flesh is mine, and I am no <sup>d</sup>respector of persons.

17 And I have made the earth

rich, and behold it is my <sup>a</sup>footstool, wherefore, again I will stand upon it.

18 And I hold forth and deign to give unto you greater riches, even a land of <sup>a</sup>promise, a land <sup>b</sup>flowing with milk and honey, upon which there shall be no <sup>c</sup>curse when the Lord cometh;

19 And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

20 And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the <sup>a</sup>inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

21 But, verily I say unto you that in time ye shall have no <sup>a</sup>king nor ruler, for I will be your king and watch over you.

22 Wherefore, hear my voice and <sup>a</sup>follow me, and you shall be a <sup>b</sup>free people, and ye shall have no laws but my laws when I come, for I am your <sup>c</sup>lawgiver, and what can stay my hand?

23 But, verily I say unto you, <sup>a</sup>teach one another according to the office wherewith I have appointed you;

24 And let every man <sup>a</sup>esteem his brother as himself, and practice <sup>b</sup>virtue and holiness before me.

25 And again I say unto you, let every man esteem his <sup>a</sup>brother as himself.

26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am <sup>a</sup>just?

27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be <sup>a</sup>one; and if ye are not one ye are not mine.

28 And again, I say unto you that the enemy in the secret chambers seeketh your <sup>a</sup>lives.

29 Ye hear of <sup>a</sup>wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.

30 I tell you these things because of your prayers; wherefore, <sup>a</sup>treasure up <sup>b</sup>wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared ye shall not fear.

31 And that ye might escape the power of the <sup>a</sup>enemy, and be gathered unto me a righteous people, without <sup>b</sup>spot and blameless—

32 Wherefore, for this cause I gave unto you the <sup>a</sup>commandment that ye should go to the <sup>b</sup>Ohio; and there I will give unto you my <sup>c</sup>law; and

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33 And from thence, whosoever I will shall <sup>a</sup>go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be <sup>b</sup>saved, and I will <sup>c</sup>lead them whithersoever I will, and no power shall <sup>d</sup>stay my hand.

34 And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be <sup>a</sup>appointed by the <sup>b</sup>voice of the church;

35 And they shall look to the poor and the needy, and administer to their <sup>a</sup>relief that they shall not suffer; and send them forth to the place which I have commanded them;

36 And this shall be their work, to govern the affairs of the property of this <sup>a</sup>church.

37 And they that have farms that cannot be sold, let them be left or rented as seemeth them good.

38 See that all things are preserved; and when men are <sup>a</sup>endowed with power from on high and sent forth, all these things shall be gathered unto the bosom of the church.

39 And if ye seek the <sup>a</sup>riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the <sup>b</sup>riches of the earth are mine to give; but beware of <sup>c</sup>pride, lest ye become as the <sup>d</sup>Nephites of old.

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41 And let your <sup>a</sup>preaching be

the <sup>b</sup>warning voice, every man to his neighbor, in mildness and in <sup>c</sup>meekness.

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*Revelation given through Joseph Smith the Prophet to James Covell, at Fayette, New York, January 5, 1831. James Covell, who had been a Methodist minister for about forty years, covenanted with the Lord that he would obey any command that the Lord would give to him through Joseph the Prophet.*

*1–4, The Saints have power to become the sons of God; 5–6, To receive the gospel is to receive Christ; 7–14, James Covell is commanded to be baptized and labor in the Lord’s vineyard; 15–21, The Lord’s servants are to preach the gospel before the Second Coming; 22–24, Those who receive the gospel will be gathered in time and in eternity.*

HEARKEN and listen to the voice of him who is from all <sup>a</sup>eternity to all eternity, the Great <sup>b</sup>I AM, even Jesus Christ—

2 The <sup>a</sup>light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not;

3 The same which came in the <sup>a</sup>meridian of time unto mine own, and mine own <sup>b</sup>received me not;

4 But to as many as received me, gave I power to become my <sup>a</sup>sons;

and even so will I give unto as many as will receive me, power to become my sons.

5 And verily, verily, I say unto you, he that receiveth my gospel <sup>a</sup>receiveth me; and he that <sup>b</sup>receiveth not my gospel receiveth not me.

6 And this is my <sup>a</sup>gospel—repentance and baptism by water, and then cometh the <sup>b</sup>baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and <sup>c</sup>teacheth the peaceable things of the kingdom.

7 And now, behold, I say unto you, my servant <sup>a</sup>James, I have looked upon thy works and I <sup>b</sup>know thee.

8 And verily I say unto thee, thine heart is now right before me at this time; and, behold, I have bestowed great <sup>a</sup>blessings upon thy head;

9 Nevertheless, thou hast seen great <sup>a</sup>sorrow, for thou hast <sup>b</sup>rejected

me many times because of pride and the cares of the <sup>c</sup>world.

10 But, behold, the days of thy <sup>a</sup>deliverance are come, if thou wilt <sup>b</sup>hearken to my voice, which saith unto thee: Arise and be baptized, and <sup>c</sup>wash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known.

11 And if thou do this, I have prepared thee for a greater work. Thou shalt preach the <sup>a</sup>fulness of my gospel, which I have sent forth in these last days, the <sup>b</sup>covenant which I have sent forth to <sup>c</sup>recover my people, which are of the house of Israel.

12 And it shall come to pass that power shall <sup>a</sup>rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face.

13 Thou art called to <sup>a</sup>labor in my vineyard, and to <sup>b</sup>build up my <sup>c</sup>church, and to bring forth <sup>a</sup>Zion, that it may rejoice upon the hills and <sup>e</sup>flourish.

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15 And inasmuch as my people shall assemble themselves at the Ohio, I have kept in store a <sup>a</sup>blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into <sup>b</sup>all <sup>c</sup>nations.

16 Behold, verily, verily, I say unto you, that the people in Ohio call upon me in much faith, thinking I will <sup>a</sup>stay my hand in judgment upon the nations, but I cannot <sup>b</sup>deny my word.

17 Wherefore lay to with your might and call faithful laborers into my vineyard, that it may be <sup>a</sup>pruned for the last time.

18 And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in <sup>a</sup>judgment.

19 Wherefore, go forth, crying with a loud voice, saying: The kingdom of heaven is at <sup>a</sup>hand; crying: Hosanna! blessed be the name of the Most High God.

20 Go forth <sup>a</sup>baptizing with water, preparing the way before my face for the time of my <sup>b</sup>coming;

21 For the time is at hand; the <sup>a</sup>day or the hour no man <sup>b</sup>knoweth; but it surely shall <sup>c</sup>come.

22 And he that receiveth these things receiveth me; and they shall be <sup>a</sup>gathered unto me in time and in eternity.

23 And again, it shall come to pass that on as many as ye shall baptize with water, ye shall lay your <sup>a</sup>hands, and they shall receive the <sup>b</sup>gift of the Holy Ghost, and shall be <sup>c</sup>looking forth for the signs of my <sup>a</sup>coming, and shall know me.

24 Behold, I come quickly. Even so. Amen.

<sup>9c</sup> Matt. 13:22; Hel. 7:5.

<sup>10a</sup> TG Deliver.  
<sup>b</sup> D&C 40:3 (1–3)

the Church.  
<sup>d</sup> Isa. 52:8.

<sup>e</sup> D&C 35:24; 49:25; 117:7 (7–8)

<sup>b</sup> TG Jesus Christ, Prophecies about; Jesus Christ, Second Coming



**“Let me tell you what that phrase ‘bear the vessels of the Lord’ means. Anciently it had at least two meanings, both related to the work of the priesthood.**

**“The first refers to the recovery and return to Jerusalem of various temple implements that had been carried into Babylon by King Nebuchadnezzar. In physically handling the return of these items, the Lord reminded those early brethren of the sanctity of anything related to the temple. Therefore as they carried back to their homeland these various bowls, basins, cups, and other vessels, they themselves were to be as clean as the ceremonial instruments they bore [see 2 Kings 25:14–15; Ezra 1:5–11].**

**“The second meaning is related to the first. Similar bowls and implements were used for ritual purification in the home. The Apostle Paul, writing to his young friend Timothy, said of these, ‘In a great house there are ... vessels of gold and ... silver, ... of wood, and of earth’—these means of washing and cleansing**



**in a great house there are in vessels of gold and in silver, in of wood and of earth’—these means of washing and cleansing common in the time of the Savior. But Paul goes on to say, ‘If a man ... purge himself [of unworthiness], he shall be a vessel ... sanctified, and meet for the master’s use, and prepared unto every good work.’ Therefore, Paul says, ‘Flee ... youthful lusts: ... follow righteousness, ... call on the Lord out of a pure heart [2 Timothy 2:20–22; emphasis added].**

**“In both of these biblical accounts the message is that as priesthood bearers not only are we to handle sacred vessels and emblems of God’s power—think of preparing, blessing, and passing the sacrament, for example—but we are also to be a sanctified instrument as well. Partly because of what we are to do but more importantly because of what we are to be, the prophets and apostles tell us to ‘flee ... youthful lusts’ and ‘call on the Lord out of a pure heart.’ They tell us to be clean”**

*(Elder Jeffrey R. Holland, “Sanctify Yourselves,” Oct 2000 GC, Ensign, Nov. 2000, 39).*

**[Steven C Harper, Book of Mormon Central Commentary]**

**“Given the individualistic attitude of the society in which these Saints lived, the remarkable fact is not that “one or two” chafed at the “monumental sacrifice” of the command to gather in Ohio but the stunning degree of obedience and sacrifice in response to section 38.[4] “The Lord had manifested his will to his people,” John noted. “Therefore they made preparations to Journey to the Ohio, with their wives, and children and all that they possessed, to obey the commandment of the Lord.”**

**“Newel Knight wrote, “As might be expected, we were obliged to make great sacrifices of our property.” By keeping the command to pull up telestial roots and forsake telestial concerns, the New York Saints were yielding up their selves to God. They were making a bold, counter-cultural declaration. By so doing they prepared themselves to receive the law of consecration the Lord promised to give them when they gathered to Ohio. They were self-selecting to be “endowed with power from on high” (D&C 38:32).”**



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**Some of the Saints did have difficulty selling their farms after this commandment was given. Some sold their farms at a loss; others could not sell their property at all. Some faithful members simply left their unsold homes and property and went to Ohio anyway.**

**When the Saints gathered in Fayette, New York, in the early part of January 1831, for the third conference of the Church, they discussed the Lord’s command for them to move to Ohio (see D&C 37:3; 38:32). A Methodist minister named James Covell may have attended that conference and afterward spoke with Church leaders. It appeared as though he was prepared to convert to the restored gospel. According to John Whitmer, James Covell “covenanted with the Lord that he would obey any commandment that the Lord would give through his servant Joseph” (in *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, 233–34). The Prophet Joseph Smith received a revelation for James Covell on January 5, 1831.**

**The earliest copy of the revelation recorded in Doctrine and Covenants 39 indicated only that it was a revelation given for someone named James. The published copy of the revelation expanded the name of the recipient to “James (C.).” In the 1835 edition of the Doctrine and Covenants, his name was identified as “James Covill.” In the 1981 edition of the Doctrine and Covenants, he was identified as a Baptist minister. However, recent research indicates that this revelation was given to James Covell, who was a Methodist minister.**

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20 Go forth <sup>a</sup>baptizing with water, preparing the way before my face for the time of my <sup>b</sup>coming;

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<sup>d</sup> Isa. 52:8.

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<sup>b</sup> TG Jesus Christ, Prophecies about; Jesus Christ, Second Coming



**“When is our heart right with God? Our heart is right with God when we truly desire what is righteous, when we desire what God desires.**

**“Our divinely granted willpower gives us control over our desires, but it may take many years for us to be sure that we have willed and educated them to the point that all are entirely righteous.**

*(Elder Dallin H. Oaks, “The Desires of Our Hearts,” Ensign, June 1986, 65).*

I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the <sup>a</sup>labor of his <sup>b</sup>hands, to prepare and accomplish the things which I have commanded.

41 And let your <sup>a</sup>preaching be

the <sup>b</sup>warning voice, every man to his neighbor, in mildness and in <sup>c</sup>meekness.

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2 The <sup>a</sup>light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not;

3 The same which came in the <sup>a</sup>meridian of time unto mine own, and mine own <sup>b</sup>received me not;

4 But to as many as received me, gave I power to become my <sup>a</sup>sons;

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5 And verily, verily, I say unto you, he that receiveth my gospel <sup>a</sup>receiveth me; and he that <sup>b</sup>receiveth not my gospel receiveth not me.

6 And this is my <sup>a</sup>gospel—repentance and baptism by water, and then cometh the <sup>b</sup>baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and <sup>c</sup>teacheth the peaceable things of the kingdom.

7 And now, behold, I say unto you, my servant <sup>a</sup>James, I have looked upon thy works and I <sup>b</sup>know thee.

8 And verily I say unto thee, thine heart is now right before me at this time; and, behold, I have bestowed great <sup>a</sup>blessings upon thy head:

9 Nevertheless, thou hast seen great <sup>a</sup>sorrow, for thou hast <sup>b</sup>rejected

me many times because of pride and the cares of the <sup>c</sup>world.

10 But, behold, the days of thy <sup>a</sup>deliverance are come, if thou wilt <sup>b</sup>hearken to my voice, which saith unto thee: Arise and be baptized, and <sup>c</sup>wash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known.

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13 Thou art called to <sup>a</sup>labor in my vineyard, and to <sup>b</sup>build up my <sup>c</sup>church, and to bring forth <sup>a</sup>Zion, that it may rejoice upon the hills and <sup>e</sup>flourish.

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<sup>b</sup> TG Jesus Christ, Prophecies about; Jesus Christ, Second Coming

**“The proud cannot accept the authority of God giving direction to their lives. (See Hel. 12:6.) They pit their perceptions of truth against God’s great knowledge, their abilities versus God’s priesthood power, their accomplishments against His mighty works.**

**“... The proud wish God would agree with them. They aren’t interested in changing their opinions to agree with God’s. ...**

**“The proud do not receive counsel or correction easily. (See Prov. 15:10; Amos 5:10.) Defensiveness is used by them to justify and rationalize their frailties and failures. (See Matt. 3:9; John 6:30–59.) ...**

**“... The proud are not easily taught. (See 1 Ne. 15:3, 7–11.) They won’t change their minds to accept truths, because to do so implies they have been wrong”**

*(Teachings of Presidents of the Church: Ezra Taft Benson [2014], 232, 236; also April 1989 GC “Beware of Pride”).*

I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the <sup>a</sup>labor of his <sup>b</sup>hands, to prepare and accomplish the things which I have commanded.

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**“IF”**

**“I sat in a class in Sunday School in my own ward one day, and the teacher was the son of a patriarch. He said he used to take down the blessings of his father, and he noticed that his father gave what he called ‘iffy’ blessings. He would give a blessing, but it was predicated on ... ‘if you will cease doing that.’ And he said, ‘I watched these men to whom my father gave the “iffy” blessings, and I saw that many of them did not heed the warning that my father as a patriarch had given, and the blessings were never received because they did not comply.’**

**“You know, this started me thinking. I went back into the Doctrine and Covenants and began to read the ‘iffy’ revelations that have been given to the various brethren in the Church. If you want to have an exercise in something that will startle you, read some of the warnings that were given through the**



**because they did not comply.’**

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*(President Harold B. Lee in Conference Report, Oct. 1972, p. 130; or Ensign, Jan. 1973, pp. 107–8.)*

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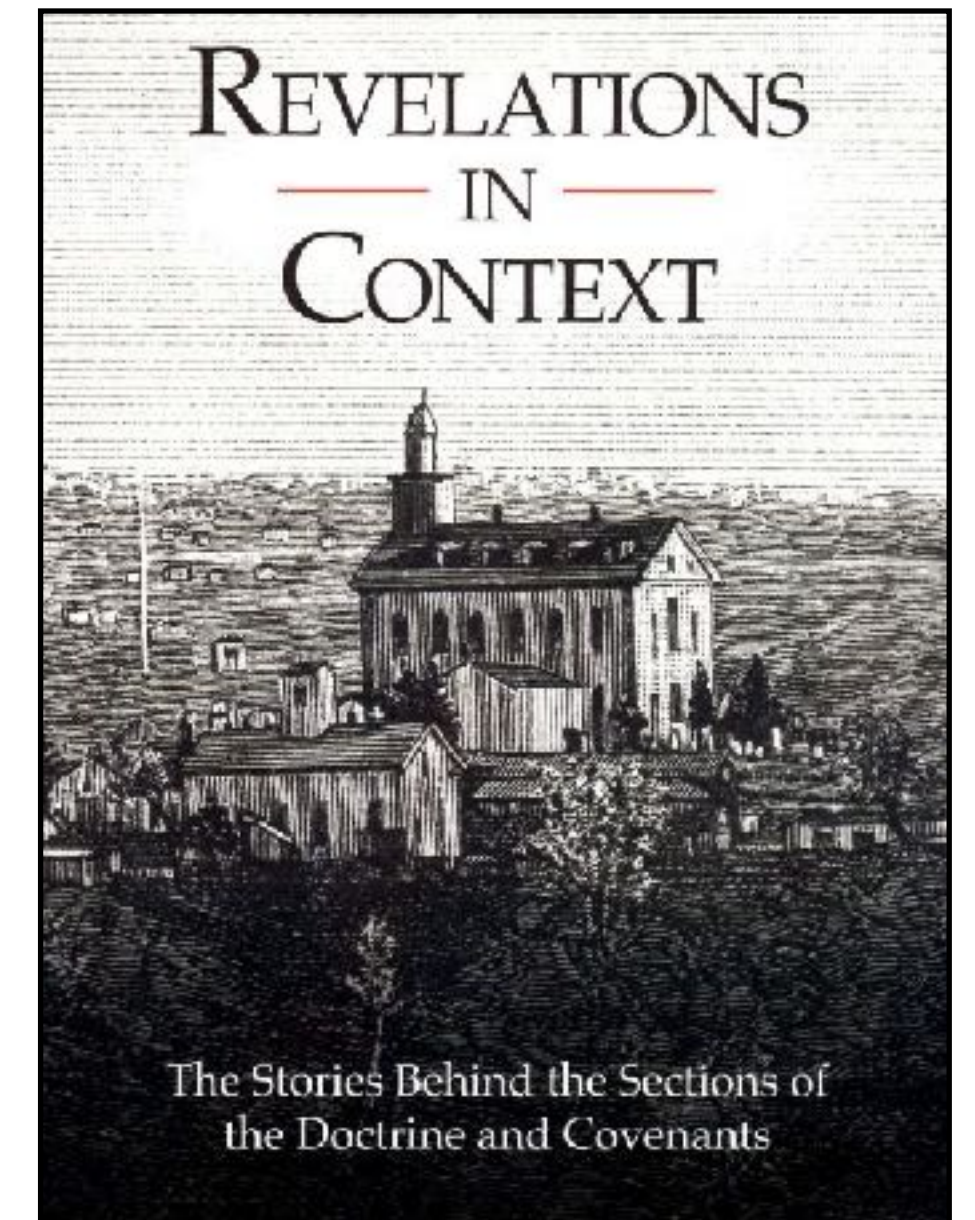
<sup>b</sup> TG Jesus Christ, Prophecies about; Jesus Christ, Second Coming



**On January 6, 1831, the day after the revelation recorded in Doctrine and Covenants 39 was received, James Covell abruptly left Fayette, New York. On that same day the Lord gave the Prophet Joseph Smith and Sidney Rigdon the revelation recorded in Doctrine and Covenants 40.**

*- Student Institute Manual*

**Covel must have known that moving west would mean cutting ties with the deep and extensive associations he had built up over his career. Two of his sons were Methodist preachers, and his years spent working in New York City had put him in contact with the movement's most powerful voices. All the prestige he had accumulated over the course of a lifetime would have to be abandoned. It took Covel less than 48 hours to decide that he would not move to Ohio.**



**James Covel and  
the “Cares of the  
World”**

## SECTION 40

*Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Fayette, New York, January 6, 1831. Preceding the record of this revelation, the Prophet's history states, "As James [Covel] rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation" (see section 39).*

*1–3, Fear of persecution and cares of the world cause rejection of the gospel.*

BEHOLD, verily I say unto you, that the heart of my servant <sup>a</sup>James Covel was right before me, for he covenanted with me that he would obey my word.

2 And he <sup>a</sup>received the word with

gladness, but straightway Satan <sup>b</sup>tempted him; and the fear of <sup>c</sup>persecution and the cares of the world caused him to <sup>d</sup>reject the word.

3 Wherefore he <sup>a</sup>broke my covenant, and it remaineth with me to do with him as seemeth me good. Amen.

## SECTION 41

*Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, February 4, 1831. This revelation instructs the Prophet and Church elders to pray to receive God's "law" (see section 42). Joseph Smith had just arrived in Kirtland from New York, and Leman Copley, a Church member in nearby Thompson, Ohio, "requested Brother Joseph and Sidney [Rigdon] . . . live with him and he would furnish them houses and provisions." The following revelation clarifies where*

April 2012

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# Mountains to Climb

By President Henry B. Eyring  
*First Counselor in the First Presidency*



If we have faith in Jesus Christ, the hardest as well as the  
most precious times in life can be a blessing.

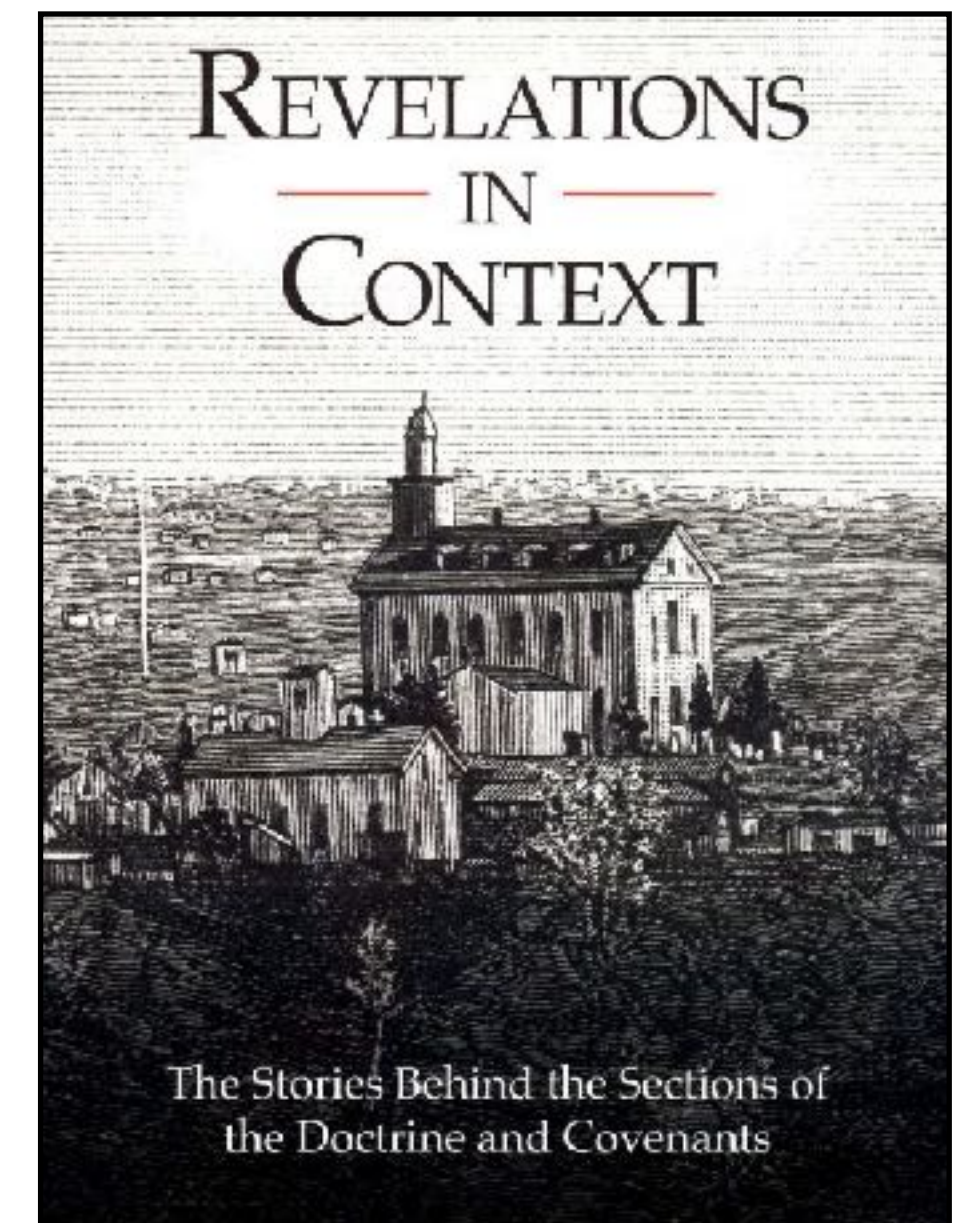


**[Steven C Harper, Book of Mormon Central commentary]**

**The order of events in section 40 is important. First, James Covel made a covenant with an honest heart. He sincerely received the gospel. Then Satan tempted him to fear the persecution that would result, to worry about giving up his paid ministry for a lay one. James chose to follow those fears and cares, resulting in a broken covenant.**

**This sequence highlights how revelation facilitates agency. A person has agency, or power to act independently, only when they know what God wants, Satan poses an alternative, and they are free to choose between the two (see section 29). Given section 39, James knew just what the Lord wanted him to do. Then Satan countered the commandments. James was free to choose between the two. He chose to break his covenant, making it null and void.**

**After his fleeting interest in the Church, Covel returned to his former position. He preached and gained converts for Methodism in upstate New York until 1836, when he moved back to New York City. He remained there until his death in February 1850. By then the Saints had moved still farther west, beyond the Rocky Mountains to the arid Great Basin.**



**James Covel and  
the “Cares of the  
World”**





**“We will face fear, experience ridicule, and meet opposition. Let us have the courage to defy the consensus, the courage to stand for principle. Courage, not compromise, brings the smile of God’s approval. Courage becomes a living and an attractive virtue when it is regarded not only as a willingness to die manfully, but also as a determination to live decently. A moral coward is one who is afraid to do what he thinks is right because others will disapprove or laugh. Remember that all men have their fears, but those who face their fears with dignity have courage as well”**

*(President Thomas S. Monson, “The Call for Courage,” Apr 2004 GC, Ensign, May 2004, 55–56).*