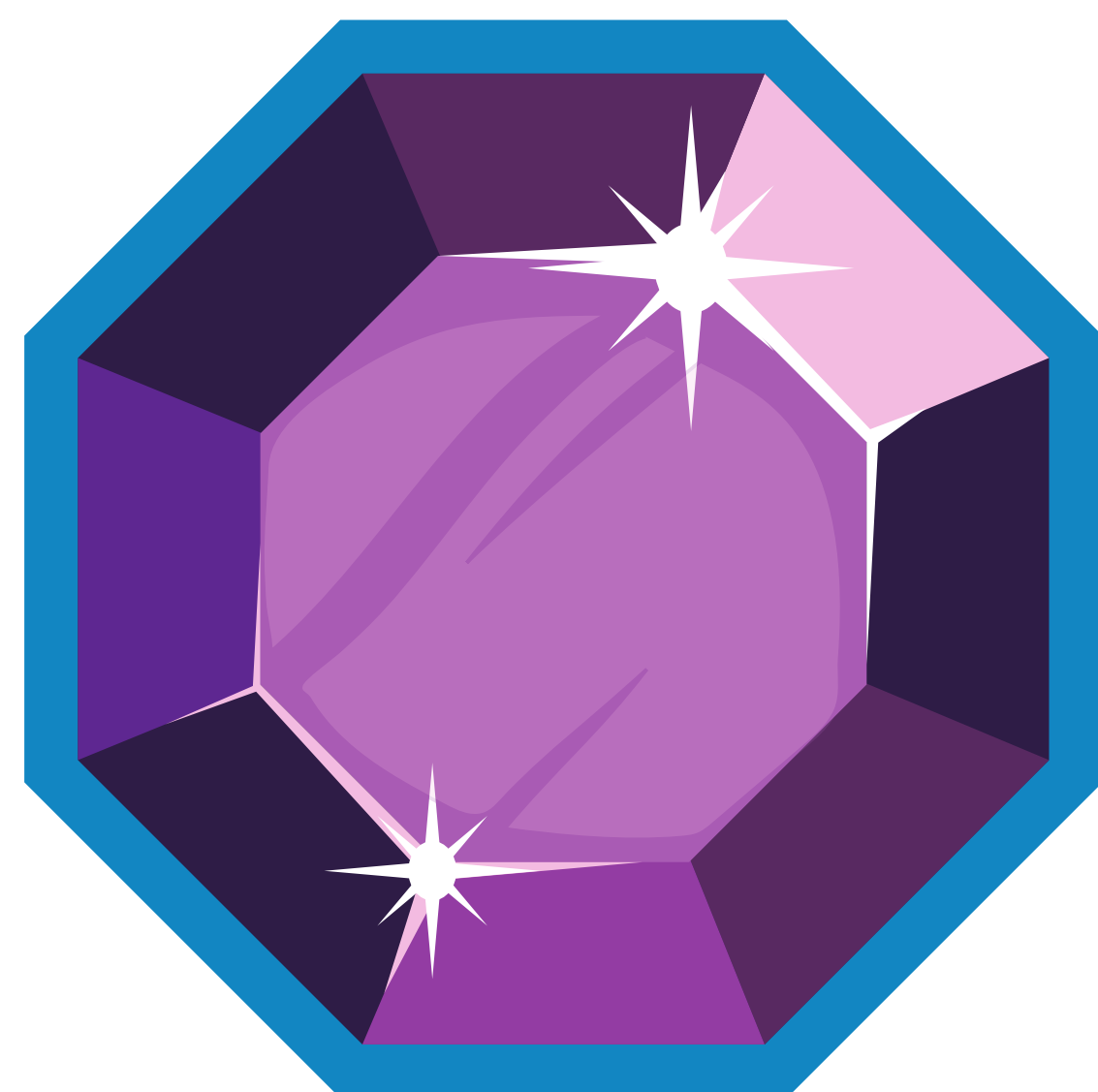
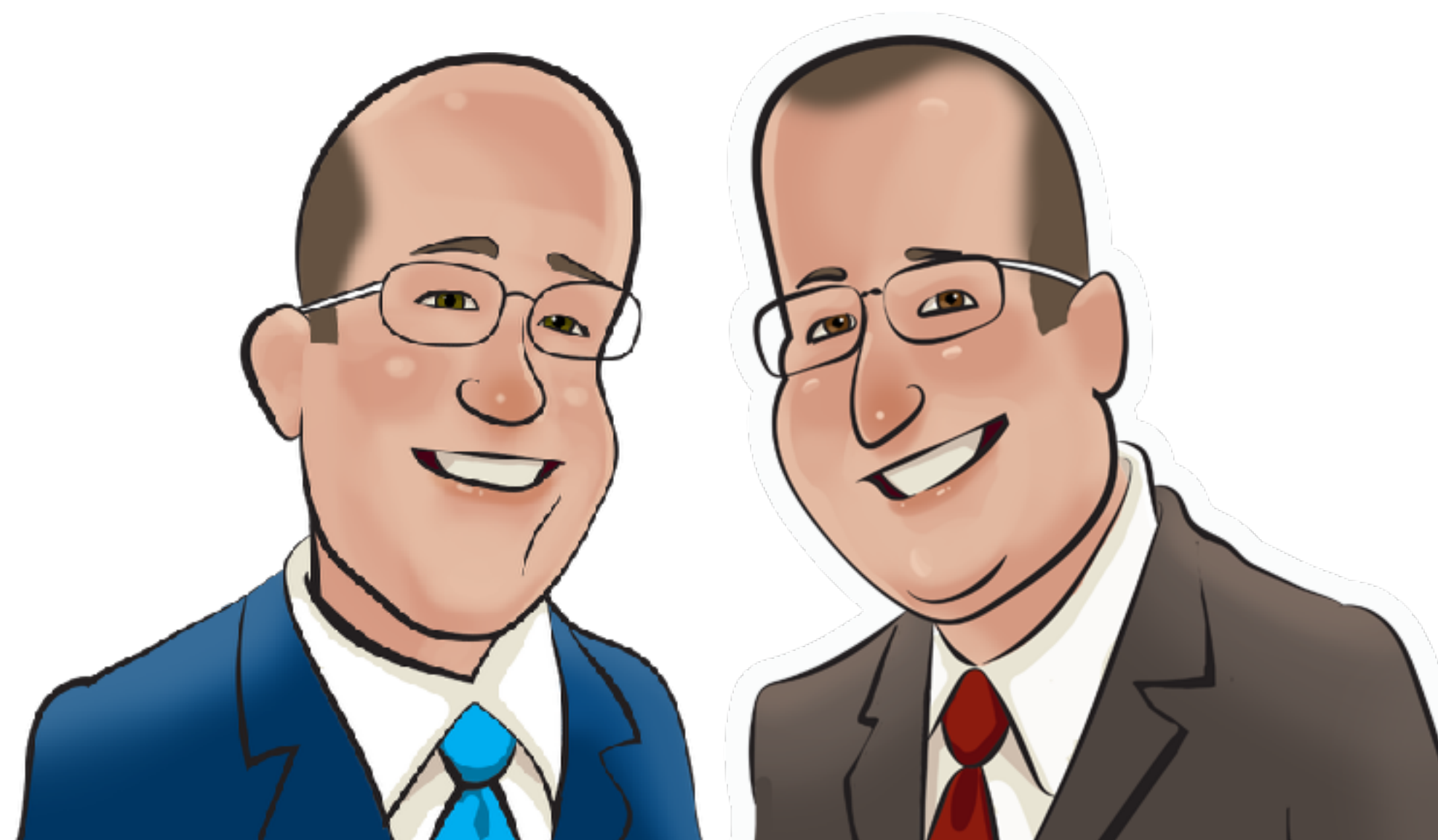




Come Follow Me 2021
D&C 41-44



S02E16



Scripture GEMS

1830

1831

3rd General Conference in Fayette, NY

NEW YORK

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

Sec. 2, 19, 22, 23

Palmyra
Manchester
Fayette

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

Sec. 41, 42, 43, 44

Kirtland

Harmony

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

PENNSYLVANIA

Places Where the Sections of the Doctrine and Covenants Were Revealed



Joseph and Emma Smith left New York with Sidney Rigdon and Edward Partridge to go to Kirtland, Ohio. When they arrived in Kirtland in early February 1831, Joseph stopped at the Newel K. Whitney store. Newel Whitney and his wife, Ann, were recent converts to the Church, but they had not yet met the Prophet. Joseph entered the store, reached his hand across the counter, and said, “Newel K. Whitney, thou art the man.” When Newel expressed that he was at a disadvantage because he did not know to whom he was speaking, the Prophet replied, “I am Joseph the Prophet; you have prayed me here, now what do you want of me?” (in Mark Staker, “Thou Art the Man,” Ensign, Apr. 2005, 37).

Emma Smith was expecting twins within a couple of months, and the Whitneys invited Joseph and Emma to stay with them in their home. They had left their home in PA. Still, Joseph and Emma needed a more permanent place to live, as did Sidney and Phebe Rigdon. With their conversion to

1830



1831

Feb



NEW YORK



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you have prayed me here, now what do you want of me?” (in Mark Staker, “Thou Art the Man,” Ensign, Apr. 2005, 37).

Emma Smith was expecting twins within a couple of months, and the Whitneys invited Joseph and Emma to stay with them in their home. They had left their home in PA. Still, Joseph and Emma needed a more permanent place to live, as did Sidney and Phebe Rigdon. With their conversion to the Church, the Rigdons had given up the opportunity to live in a home being built for them by Sidney’s former congregation when he was a minister in Mentor, Ohio. Leman Copley, who had a large farm in Thompson, Ohio, about 20 miles east of Kirtland, offered to provide houses and supplies to Joseph and Sidney. (See *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others, [2013], 241.) Joseph prayed and received the revelation recorded in Doctrine and Covenants 41 the very day they arrived in Kirtland

SECTION 41

*Joseph Smith the P
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*3 And b
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*4 And I
I ^bcome; a*

[Steven C Harper, Book of Mormon Central Commentary]

Section 41 is strikingly countercultural. It highlights the differences between the kingdom of God and the world in which Joseph Smith lived. The revelation is neither democratic nor republican. It assumes that the Lord, not the people, are sovereign. It does not separate legislative, judicial, and executive powers. The Lord exercises them all.

He assumes both the power and prerogative to bless and curse, to include and to cast out, to make and declare law, and to bring lawbreakers to judgment. He repeatedly refers to "my law" and calls for an assembly, not to debate and create law but "to agree upon" law dictated by revelation. Moreover, he commands specific action, most notably for Edward Partridge, to "leave his merchandise" and spend his whole effort executing the divine law. Section 41 is a revelation from a King with instructions about how to build His kingdom.

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 ^aJames Covel was right before me, for he covenanted with me that he would obey my word.

2 And he ^areceived the word with

gladness, but straightway Satan ^btempted him; and the fear of ^cpersecution and the cares of the world caused him to ^areject the word.

3 Wherefore he ^abroke 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 Joseph and Sidney should live and also calls Edward Partridge to be the Church's first bishop.

1–3, The elders will govern the Church by the spirit of revelation; 4–6, True disciples will receive and keep the Lord's law; 7–12, Edward Partridge is named as a bishop unto the Church.

HEARKEN and ^ahear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all ^bblessings, ye that hear me; and ye that hear me not will I ^ccurse, that have ^aprofessed

my ^ename, with the heaviest of all cursings.

2 Harken, O ye elders of my church whom I have called, behold I give unto you a commandment, that ye shall assemble yourselves together to ^aagree upon my word;

3 And by the prayer of your faith ye shall receive my ^alaw, that ye may know how to govern my ^bchurch and have all things right before me.

4 And I will be your ^aruler when I ^bcome; and behold, I come quickly,

and ye shall see that my law is kept.

5 He that ^areceiveth my ^blaw and ^cdoeth it, the same is my disciple; and he that saith he receiveth it and ^adoeth it not, the same is not my disciple, and shall be ^ccast out from among you;

6 For it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to ^adogs, or the ^bpearls to be cast before swine.

7 And again, it is meet that my servant Joseph Smith, Jun., should have a ^ahouse built, in which to live and ^btranslate.

8 And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments.

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wherefore, beware how you hold them, for they are to be answered upon your ^asouls in the day of judgment. Even so. Amen.

D&C 38:32 Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law.

SECTION 42

Revelation given in two parts through Joseph Smith the Prophet, at Kirtland, Ohio, February 9 and 23, 1831. The first part, consisting of verses 1 through 72, was received in the presence of twelve elders and in fulfillment of the Lord's promise previously made that the "law" would be given in Ohio (see section 38:32). The second portion consists of verses 73 through 93. The Prophet specifies this revelation as "embracing the law of the Church."

1–10, The elders are called to preach the gospel, baptize converts, and build up the Church; 11–12, They must be called and ordained and are to teach the principles of the gospel found in the scriptures; 13–17, They are to teach and prophesy by the power of the Spirit; 18–29, The Saints are commanded not to kill, steal, lie, lust, commit adultery, or speak evil against others; 30–39, Laws govern-

ing the consecration of properties are set forth; 40–42, Pride and idleness are condemned; 43–52, The sick are to be healed through administrations and by faith; 53–60, The scriptures govern the Church and are to be proclaimed to the world; 61–69, The site of the New Jerusalem and the mysteries of the kingdom will be revealed; 70–73, Consecrated properties are to be used to support Church officers;

5a Matt. 7:24.

b Josh. 1:8;
Jer. 26:4;

e D&C 42:37; 50:8 (8–9);

64:35.
TG Excommunication.

9a D&C 36:1; 42:10.

b D&C 58:24 (14–24);
68:14; 72:6 (6, 9–12);



“It is not enough merely to speak of Jesus Christ or proclaim that we are His disciples. It is not enough to surround ourselves with symbols of our religion. Discipleship is not a spectator sport. We cannot expect to experience the blessings of faith by standing inactive on the sidelines any more than we can experience the benefits of health by sitting on a sofa watching sporting events on television and giving advice to the athletes. And yet for some, ‘spectator discipleship’ is a preferred if not a primary way of worshipping.

“Ours is not a secondhand religion. We cannot receive the blessings of the gospel merely by observing the good that others do. We need to get off the sidelines and practice what we preach”

(President Dieter F. Uchtdorf, “The Way of the Disciple,” Ensign or Liahona, Apr 2009 GC, May 2009, 76–77).



and ye shall see that my law is kept.

5 He that ^areceiveth my ^blaw and ^cdoeth it, the same is my disciple; and he that saith he receiveth it and ^ddoeth it not, the same is not my disciple, and shall be ^ecast out from among you;

6 For it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to ^adogs, or the ^bpearls to be cast before swine.

7 And again, it is meet that my servant Joseph Smith, Jun., should have a ^ahouse built, in which to live and ^btranslate.

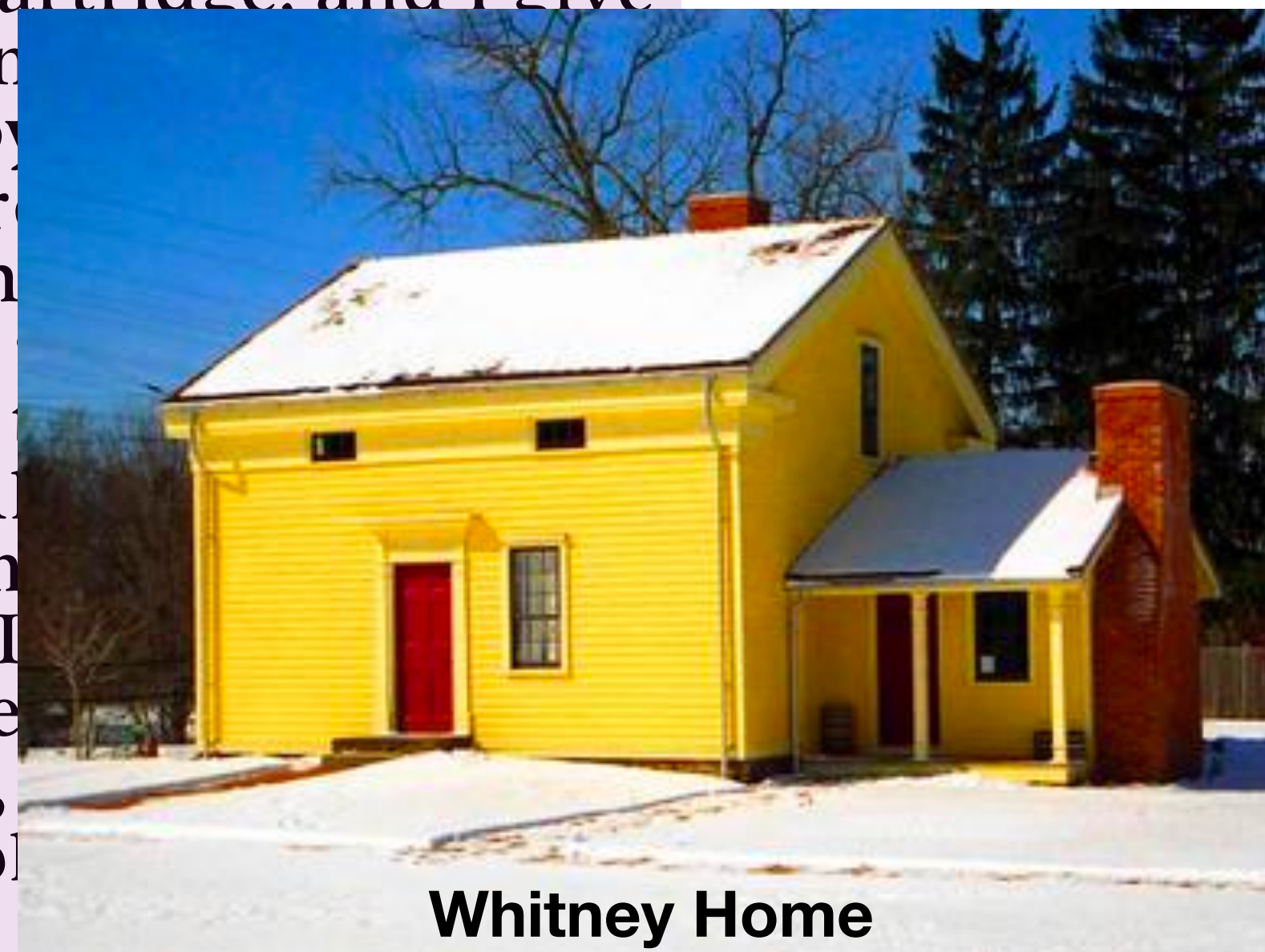
8 And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments.

9 And again, I have called my servant ^aEdward Partridge; and I give a commandment that he should be appointed by the church, and ordained unto the church, and to be a steward of the church, and to be in the labors of the church.

10 To see to all things that should be appointed unto the church in the day that I shall come.

11 And this beareth witness pure before me, ^aNathanael of old times; is no ^bguile.

12 These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your ^asouls in the day of judgment. Even so. Amen.



Whitney Home

SECTION 42

Revelation given in two parts through Joseph Smith the Prophet, at Kirtland, Ohio, February 9 and 23, 1831. The first part, consisting of verses 1 through 72, was received in the presence of twelve elders

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7 And again, it is meet that my servant Joseph Smith, Jun., should have a ^ahouse built, in which to live and ^btranslate.

8 And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments.

9 And again, I have called my servant ^aEdward Partridge; and I give a commandment, that he should be appointed by the voice of the church, and ordained a ^bbishop unto the church, to leave his merchandise and to ^cspend all his time in the labors of the church;

10 To see to all things as it shall be appointed unto him in my laws in the day that I shall give them.

11 And this because his heart is pure before me, for he is like unto ^aNathanael of old, in whom there is no ^bguile.

12 These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your ^asouls in the day of judgment. Even so. Amen.

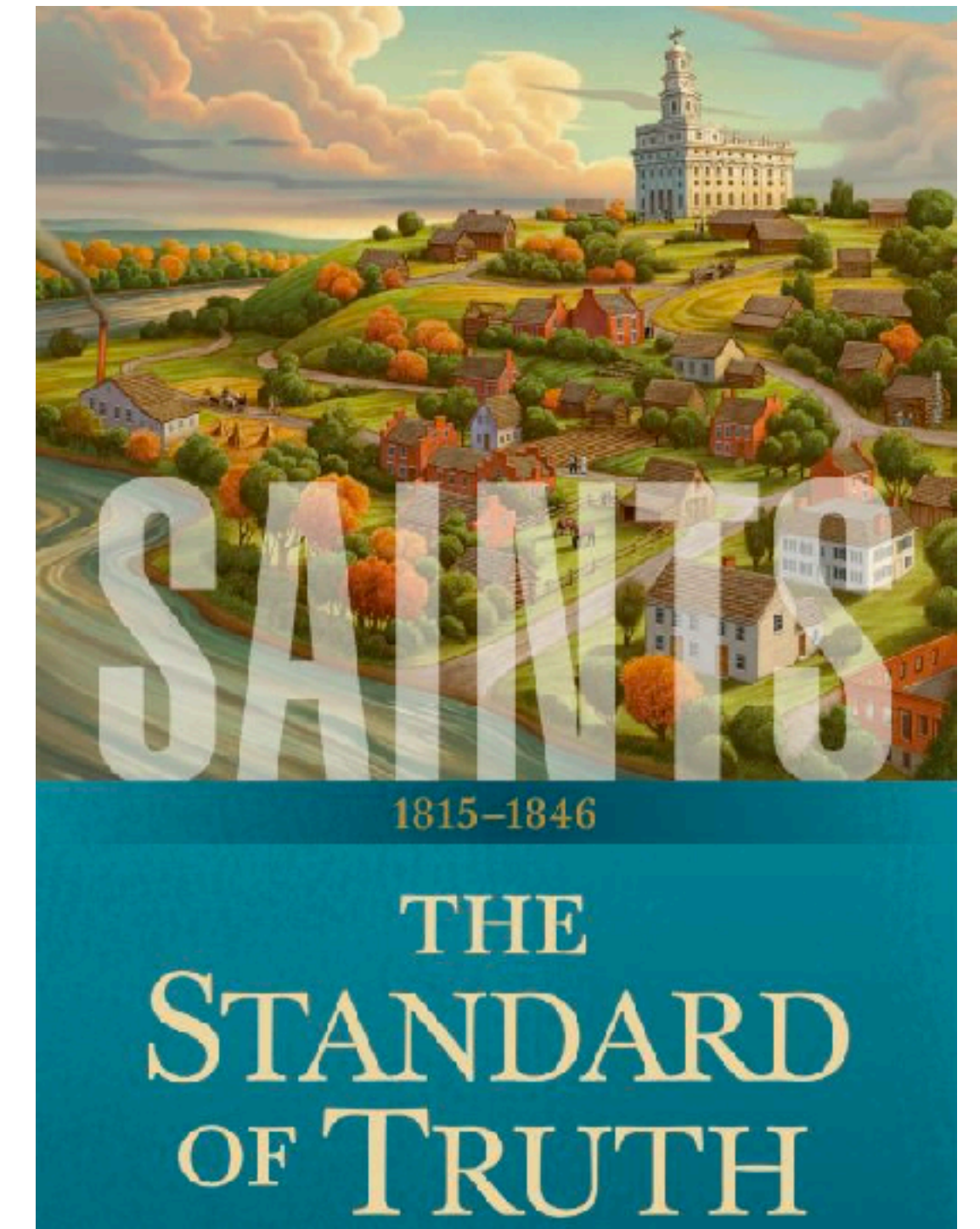
SECTION 42

Revelation given in two parts through Joseph Smith the Prophet, at Kirtland, Ohio, February 9 and 23, 1831. The first part, consisting of verses 1 through 72, was received in the presence of twelve elders



Edward Partridge’s willingness “to leave his merchandise and to spend all his time in the labors of the church” (D&C 41:9) is confirmed in the following account: “[Edward] Partridge’s daughter later recalled that after this revelation was dictated, her father sold his property and ‘realized but little’ from the transactions. She added, ‘My fathers course in joining the mormon religion and sacrificing his property caused his friends of the world to think him insane. They could not see what there was in religion to make a man give up all worldly considerations for it’” (in The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831, 244).

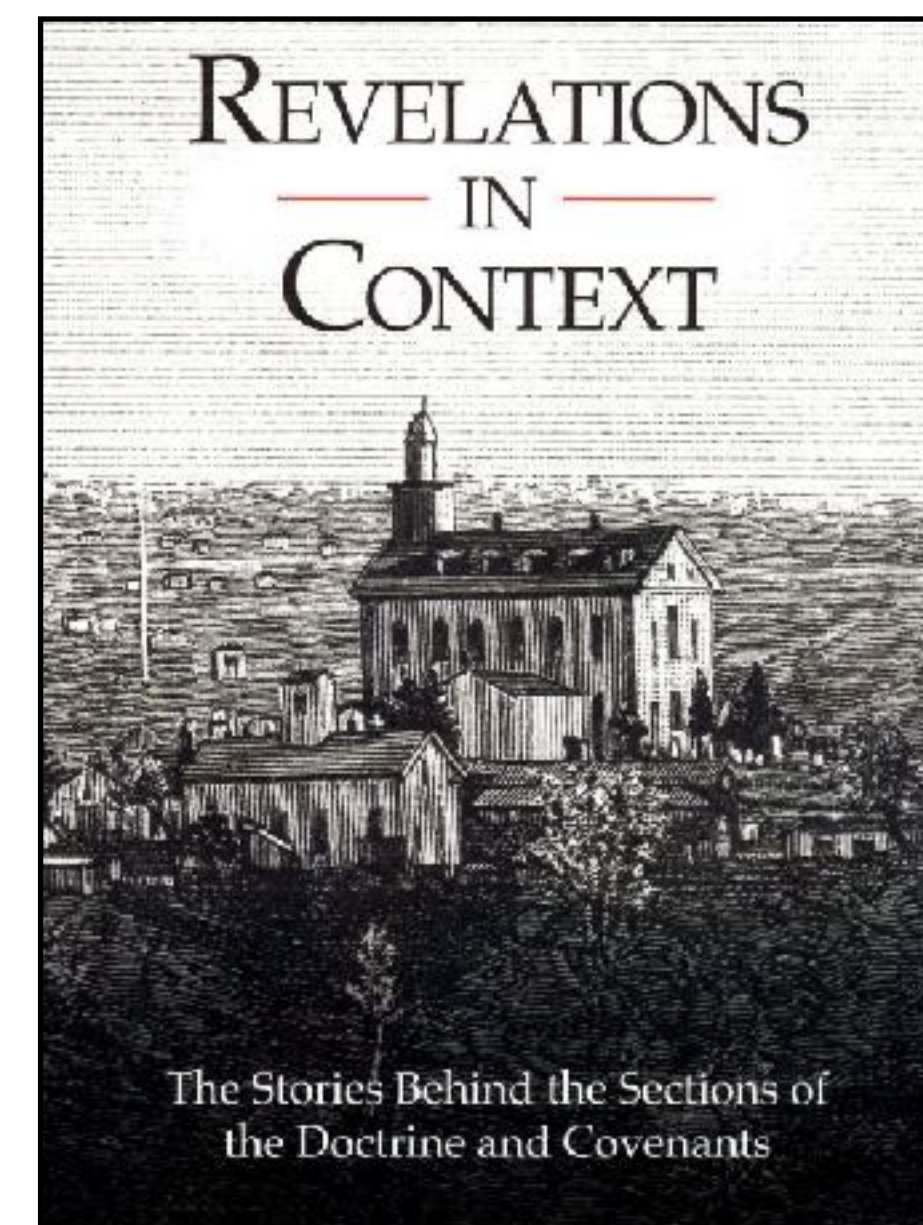
A week later, on February 9, Edward met with Joseph and other elders of the church to pray to receive the law. The elders asked Joseph a series of questions about the law, and the Lord revealed answers through him. Some of these answers repeated familiar truths, affirming the principles of the Ten Commandments and the teachings of Jesus. Others gave the Saints new insights into how to keep the commandments and help those who transgressed them.



Chapter 11

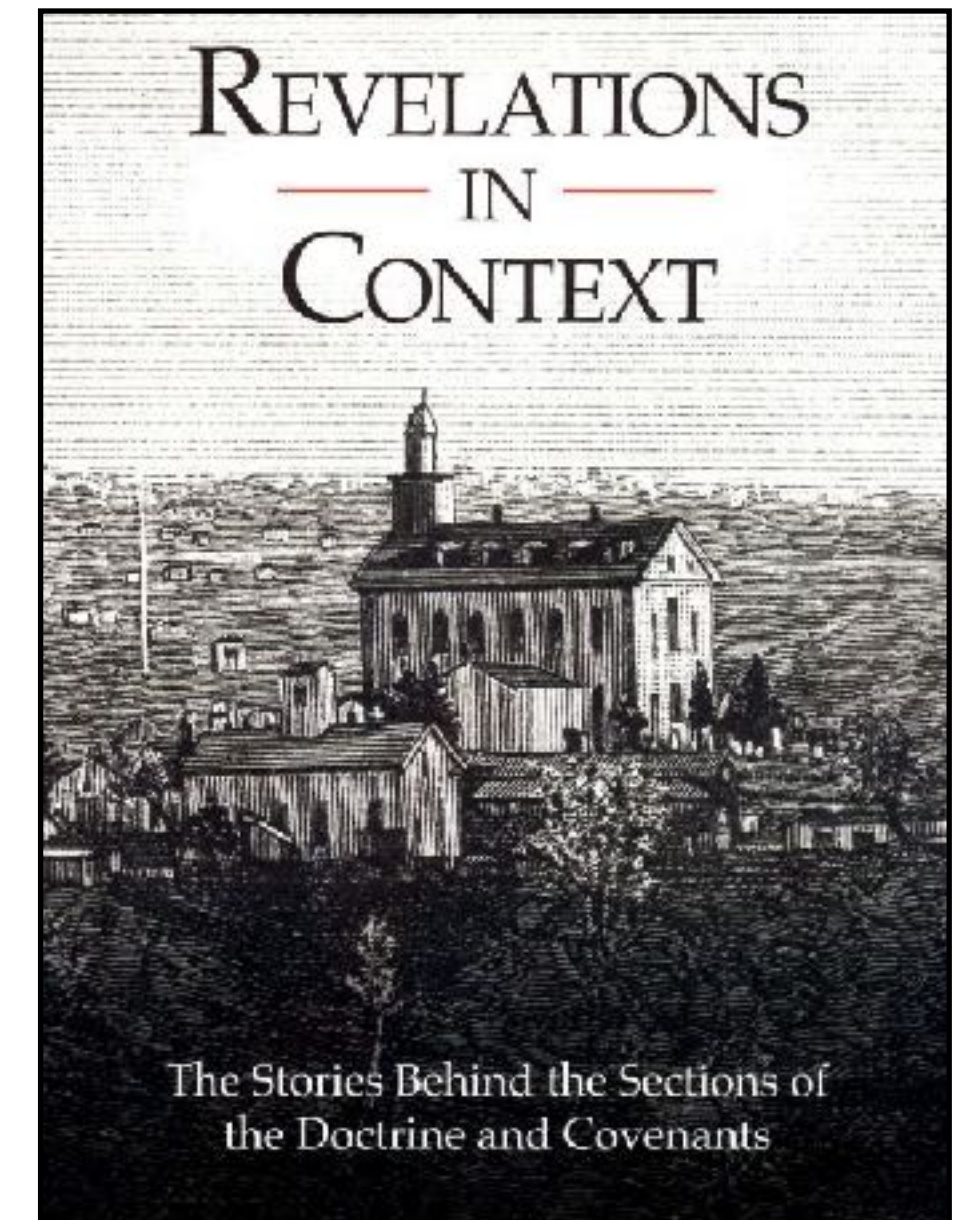
The Church's need for the revelation at this time was acute. When he arrived in Ohio, Joseph found the Saints there to be sincere but confused about the biblical teaching that early Christians "were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32).

Many of the Church's converts in Ohio were members of "the Family," a communal group that shared the home and farm of Lucy and Isaac Morley in an effort to be true Christians. While their intentions were in keeping with the account Joseph himself had recently received of Enoch's Zion, where the people had achieved the ideal "of one heart and one mind" and completely



The Law

Many of the Church's converts in Ohio were members of "the Family," a communal group that shared the home and farm of Lucy and Isaac Morley in an effort to be true Christians. While their intentions were in keeping with the account Joseph himself had recently received of Enoch's Zion, where the people had achieved the ideal "of one heart and one mind" and completely eliminated poverty (Moses 7:18), the Prophet found the Ohio converts following practices that undermined personal agency, stewardship, and accountability—though they were "striving to do the will of God, so far as they knew it." As a result, the converts were, in the words of Joseph Smith's history, "going to destruction very fast as to temporal things: for they considered from reading the scripture that what belonged to a brother belonged to any of the brethren."

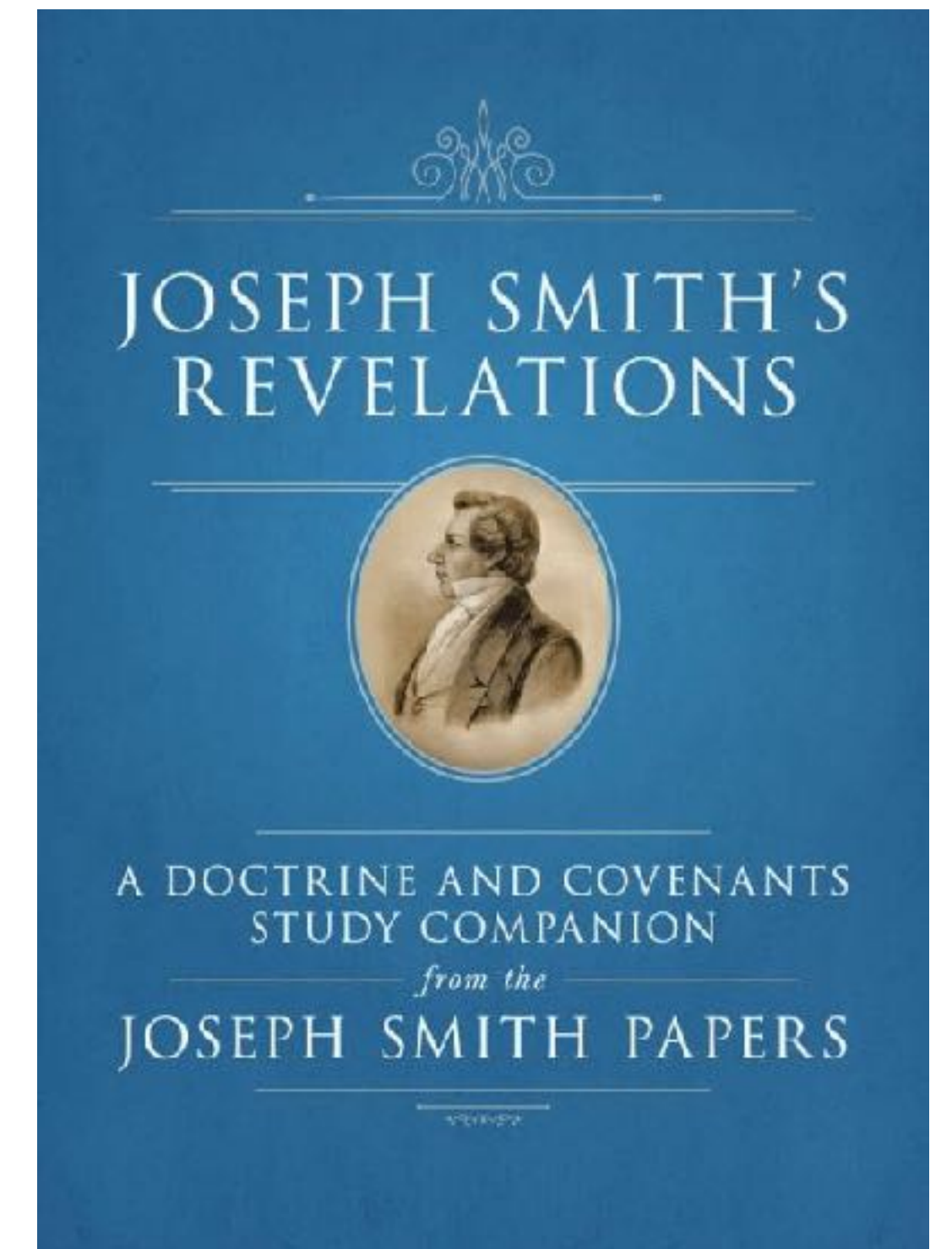


The Law

This was one of the earliest revelations to be published; it was printed in part by two Ohio newspapers only a few months after its dictation. ...

The earliest extant copies of this revelation suggest that “the Law” may have originally been a compilation of five distinct revelatory commandments, each given in response to a practical question posed by the twelve elders present at the 9 February 1831 meeting. The elders apparently asked questions of JS, who then dictated revelatory answers, closing each answer with the words “even so Amen.” ...

On 23 February, two weeks after the initial dictation of this text, JS and seven elders met to determine “How the Elders of the church of Christ are to act upon the points of the Law,” and JS dictated several additional paragraphs of instruction. Analysis of the early manuscripts of the 9 February revelation and the 23 February revelation suggests that “the Law” was a working document, meant to be revised or expanded as new circumstances raised new questions.





President George Q. Cannon (1827–1901) of the First Presidency taught the following about Doctrine and Covenants 42: “Altogether this was a most important revelation. It threw a flood of light upon a great variety of subjects and settled many important questions. Faithful men and women were greatly delighted at being members of a Church which the Lord acknowledged as His own, and to which He communicated His word through his inspired Prophet as he did at this time”

(Life of Joseph Smith the Prophet [1958], 109).

74-93, *Laws governing fornication, adultery, killing, stealing, and confession of sins are set forth.*

HEARKEN, O ye elders of my ^achurch, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God, the Savior of the world; inasmuch as ye believe on my name and keep my commandments.

2 Again I say unto you, hearken and hear and obey the ^alaw which I shall give unto you.

3 For verily I say, as ye have assembled yourselves together according to the ^acommandment wherewith I commanded you, and are agreed as ^btouching this one thing, and have asked the Father in my name, even so ye shall receive.

4 Behold, verily I say unto you, I give unto you this first commandment, that ye shall ^ago forth in my name, every one of you, excepting my servants Joseph Smith, Jun., and Sidney Rigdon.

5 And I give unto them a commandment that they shall go forth for a little season, and it shall be ^agiven by the power of the Spirit when they shall return.

6 And ye shall go forth in the power of my Spirit, preaching my gospel, ^atwo by two, in my name, lifting up your voices as with the sound of a ^btrump, declaring my word like unto angels of God.

7 And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand.

8 And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you ye shall ^abuild up my church in every region—

9 Until the time shall come when it shall be revealed unto you from on high, when the ^acity of the ^bNew Jerusalem shall be prepared, that ye may be ^cgathered in one, that ye may be my ^apeople and I will be your God.

10 And again, I say unto you, that my servant ^aEdward Partridge shall stand in the office whereunto I have ^bappointed him. And it shall come to pass, that if he transgress ^canother shall be appointed in his stead. Even so. Amen.

11 Again I say unto you, that it shall not be given to any one to go forth to ^apreach my gospel, or to build up my church, except he be ^bordained by some one who has ^cauthority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

12 And again, the ^aelders, priests and teachers of this church shall ^bteach the principles of my gospel, which are in the Bible and the ^cBook of Mormon, in the which is the ^dfulness of the ^egospel.

42 1a TG Jesus Christ, Head of the Church.

2a Jer. 26:4;

48:4; 64:30; 84:2, 4 (2-5); Moses 7:62;

A of E 1:10

Qualifying for.

c Acts 18:27.

TG Authority;

13 And they shall ^aobserve the ^bcovenants and church articles to ^cdo them, and these shall be their teachings, as they shall be ^ddirected by the Spirit.

14 And the Spirit shall be given unto you ^aby the prayer of faith; and if ye receive not the ^bSpirit ye shall not teach.

15 And all this ye shall observe to do as I have ^acommanded concerning your teaching, until the fulness of my ^bscriptures is given.

16 And as ye shall lift up your voices by the ^aComforter, ye shall speak and prophesy as seemeth me good;

17 For, behold, the ^aComforter knoweth all things, and ^bbeareth record of the Father and of the Son.

18 And now, behold, I speak unto the church. Thou shalt not ^akill; and he that ^bkills shall ^cnot have forgiveness in this world, nor in the world to come.

19 And again, I say, thou shalt not kill; but he that ^akilleth shall ^bdie.

20 Thou shalt not steal; and he that ^astealeth and will not repent shall be ^bcast out.

21 Thou shalt not ^alie; he that lieth and will not repent shall be cast out.

22 Thou shalt ^alove thy wife with all thy heart, and shalt ^bcleave unto her and none else.

23 And he that ^alooketh upon a woman to lust after her shall deny the faith, and shall not have the ^bSpirit; and if he repents not he shall be cast out.

24 Thou shalt not commit ^aadultery; and he that committeth ^badultery, and repenteth not, shall be ^ccast out.

25 But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it ^ano more, thou shalt forgive;

26 But if he doeth it ^aagain, he shall not be forgiven, but shall be cast out.

27 Thou shalt not ^aspeak evil of thy neighbor, nor do him any harm.

28 Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and ^arepenteth not shall be ^bcast out.

29 If thou ^alovest me thou shalt ^bserve me and ^ckeep all my commandments.

30 And behold, thou wilt remember the ^apoor, and ^bconsecrate of thy properties for their ^csupport that which thou hast to impart unto

13a TG Commitment.

b IE D&C 20 (see the section 20 heading). D&C 1:6 (6, 37); 33:14; 51:4; 68:24.

c D&C 84:57.

d Gal. 5:18.

14a D&C 63:64.

TG Prayer.

b Ex. 35:34; 1 Cor. 4:20.

TG Holy Ghost Mission

Deut. 5:17 (17-21); Matt. 5:21 (21-37); Mosiah 13:21 (21-24); 3 Ne. 12:21 (21-37).

b TG Life, Sanctity of; Murder.

c D&C 76:34; 84:41; 132:27.

19a TG Blood, Shedding of.

b TG Capital Punishment.

20a TG Stealing.

b Zech. 5:3

24a Ezek. 18:6; Luke 18:20; D&C 63:14.

b TG Adulterer; Sexual Immorality.

c Prov. 6:33 (32-33).

25a John 8:11.

TG Forgive.

26a Ps. 85:8;

2 Pet. 2:20.

27a Prov. 3:29

THE FIRST PRESIDENCY



THE QUORUM OF THE TWELVE APOSTLES



THE PRESIDENCY OF THE SEVENTY



“There is purpose in members of the Church everywhere in the world being able to identify the general and local authorities. In that way they can know from whom they learn. ...

“There have been too many names presented, too many sustaining votes taken, too many ordinations and settings apart performed before too many witnesses; there have been too many records kept, too many certificates prepared, and too many pictures published in too many places for anyone to be deceived as to who holds proper authority”

(President Boyd K. Packer, “From Such Turn Away,” Apr 1985 GC, Ensign, May 1985, 34).

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29 If thou ^alovest me thou shalt ^bserve me and ^ckeep all my commandments.

30 And behold, thou wilt remember the ^apoor, and ^bconsecrate of thy properties for their ^csupport that which thou hast to impart unto

13a TG Commitment.

b IE D&C 20 (see the section 20 heading). D&C 1:6 (6, 37); 33:14; 51:4; 68:24.

c D&C 84:57.

d Gal. 5:18.

14a D&C 63:64.

TG Prayer.

b Ex. 35:34; 1 Cor. 4:20.

TG Holy Ghost Mission

Deut. 5:17 (17-21); Matt. 5:21 (21-37); Mosiah 13:21 (21-24); 3 Ne. 12:21 (21-37).

b TG Life, Sanctity of; Murder.

c D&C 76:34; 84:41; 132:27.

19a TG Blood, Shedding of.

b TG Capital Punishment.

20a TG Stealing.

b Zech. 5:3

24a Ezek. 18:6; Luke 18:20; D&C 63:14.

b TG Adulterer; Sexual Immorality.

c Prov. 6:33 (32-33).

25a John 8:11.

TG Forgive.

26a Ps. 85:8;

2 Pet. 2:20.

27a Prov. 3:29



“If we have the Spirit of the Lord to guide us, we can teach any person, no matter how well educated, any place in the world. The Lord knows more than any of us, and if we are his servants, acting under his Spirit, he can deliver his message of salvation to each and every soul.

“President Joseph Fielding Smith taught: ‘The Spirit of God speaking to the spirit of man has power to impart truth with greater effect and understanding than the truth can be imparted by personal contact even with heavenly beings. Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it cannot be forgotten’ (Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:47–48)”

(Elder Dallin H. Oaks, “Teaching and Learning by the Spirit,” Ensign, Mar. 1997, 7).

by the Spirit.

14 And the Spirit shall be given unto you ^aby the prayer of faith; and if ye receive not the ^bSpirit ye shall not teach.

15 And all this ye shall observe to do as I have ^acommanded concern-

woman to lust after her shall deny the faith, and shall not have the ^bSpirit; and if he repents not he shall be cast out.

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“The scriptures say, ‘The Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach’ (D&C 42:14). This teaches not just that you won’t teach or that you can’t teach or that it will be pretty shoddy teaching. No, it is stronger than that. It is the imperative form of the verb. ‘Ye shall not teach.’ Put a thou in there for ye and you have Mount Sinai language. This is a commandment”

(Jeffrey R. Holland, “Teaching, Preaching, Healing,” Ensign, Jan. 2003, 41).

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16 And as ye shall lift up your voices by the ^aComforter, ye shall speak and prophesy as seemeth me good;

17 For, behold, the ^aComforter knoweth all things, and ^bbeareth record of the Father and of the Son.

18 And now, behold, I speak unto the church. Thou shalt not ^akill; and he that ^bkills shall ^cnot have forgiveness in this world, nor in the world to come.

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30 And behold, thou wilt remember the ^apoor, and ^bconsecrate of thy properties for their ^csupport that which thou hast to impart unto



“The happiest marriages I have seen radiate obedience to one of the happiest commandments—that we ‘live together in love’ [D&C 42:45]. Speaking to husbands, the Lord commanded, ‘Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else” [D&C 42:22]. A Church handbook teaches: ‘The word cleave means to be completely devoted and faithful to someone. Married couples cleave to God and one another by serving and loving each other and by keeping covenants in complete fidelity to one another and to God.’ Both the husband and wife ‘leave behind their single life and establish their marriage as [their] first priority. ... They allow no other person or interest to have greater priority ... than keeping the covenants they have made with God and each other’ [Handbook 2: Administering the Church [2010], 1.3.1]. Watch and learn: successful couples love each other with complete devotion”

(Elder L. Whitney Clayton, “Marriage: Watch and Learn,” Ensign or Liahona, May 2013, 85).

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“There’s a spiritual snare today called pornography, and many, allured by its provocative messages, enter this deadly trap. Like any trap, it is easy to enter but difficult to escape. Some rationalize that they can casually view pornography without suffering its adverse effects. They say initially, ‘This isn’t so bad,’ or, ‘Who cares? It won’t make any difference,’ or, ‘I’m just curious.’ But they are mistaken. The Lord has warned, ‘And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out’ (D&C 42:23). ...

“Along with losing the Spirit, pornography users also lose perspective and proportion. ... They try to conceal their sin, forgetting that nothing is hidden from the Lord (see 2 Nephi 27:27). Real consequences start to accumulate as self-respect ebbs away, sweet relationships sour, marriages wither, and innocent victims begin to pile up. Finding that what they have been viewing no longer satisfies, they experiment with more extreme images. They slowly grow addicted even if they don’t know it or they deny it, and ... their behavior deteriorates as their moral standards disintegrate” (Elder L. Whitney Clayton, “Blessed Are All the Pure in Heart,” Oct 2007 GC, Ensign or Liahona, Nov. 2007, 52).

Pornography Addiction: Is There Hope?



Description

Elizabeth was only 11 years old when she first came across pornography. That encounter sparked a long struggle with addiction, fear, and hopelessness. It was only when she believed in Jesus Christ's power and [desire to heal](#) her that she felt miraculous hope.

Though she spent years suffering from [addiction to pornography](#), she never told anyone.

"I was angry all the time at my family. They didn't know why," she says. "Sometimes I felt like they didn't really

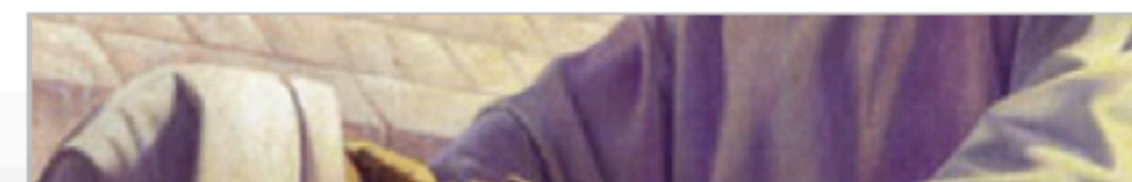
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His Grace: There is Always Hope
March 6, 2015



His Voice is the Sound - Cristina Miller
- Episode 49
Episode 49



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“Marriage between a man and a woman is the authorized channel through which premortal spirits enter mortality. Complete sexual abstinence before marriage and total fidelity within marriage protect the sanctity of this sacred channel.

“The power of procreation is spiritually significant. Misuse of this power subverts the purposes of the Father’s plan and of our mortal existence. Our Heavenly Father and His Beloved Son are creators and have entrusted each of us with a portion of Their creative power. Specific guidelines for the proper use of the ability to create life are vital elements in the Father’s plan. How we feel about and use that supernal power will determine in large measure our happiness in mortality and our destiny in eternity. ...

“The Church of Jesus Christ of Latter-day Saints has a single undeviating standard of sexual morality: intimate



elements in the Father's plan. How we feel about and use that supernal power will determine in large measure our happiness in mortality and our destiny in eternity. ...

“The Church of Jesus Christ of Latter-day Saints has a single, undeviating standard of sexual morality: intimate relations are proper only between a man and a woman in the marriage relationship prescribed in God's plan. Such relations are not merely a curiosity to be explored, an appetite to be satisfied, or a type of recreation or entertainment to be pursued selfishly. They are not a conquest to be achieved or simply an act to be performed. Rather, they are in mortality one of the ultimate expressions of our divine nature and potential and a way of strengthening emotional and spiritual bonds between husband and wife”

(Elder David A. Bednar, “We Believe in Being Chaste,” Apr 2013 GC, Ensign or Liahona, May 2013, 42).

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No
Stealing
or Lying
No Killing

No Lusting
after Others

No Adultery

No Speaking
Evil

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35 And for the purpose of ^apur-
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39 For it shall come to pass, that
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**“To consecrate is to set apart or dedicate
something as sacred, devoted to holy
purposes”**

*(Elder D. Todd Christofferson, “Reflections on a Consecrated
Life,” Ensign or Liahona, Nov. 2010, 16).*

be appointed by the ^bhigh council

he that is idle shall not eat the

Deut. 5:17 (17–21);
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^b TG Life, Sanctity of;

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^b TG Adulterer;
Sexual Immorality.

31^a Dan. 4:27;

82:18 (17–19);

39^a TG Treasure

How did the bishop appoint a portion to every family?

D&C 51:3

3 Wherefore, let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs.

What did the Lord require of people who declared their wants and needs to the bishop?

D&C 82:17

17 And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

them, with a covenant and a deed which cannot be broken.

31 And inasmuch as ye ^aimpart of your ^bsubstance unto the ^cpoor, ye will do it unto me; and they shall be ^dlaid before the ^ebishop of my church and his ^fcounselors, two of the elders, or high priests, such as he shall appoint or has appointed and ^gset apart for that purpose.

32 And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the ^aconsecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made ^baccountable unto me, a ^csteward over his own property, or that which he has received by consecration, as much as is sufficient for himself and ^dfamily.

33 And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a ^aresidue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.

34 Therefore, the residue shall be kept in my ^astorehouse, to administer to the poor and the needy, as shall be appointed by the ^bhigh council

of the church, and the bishop and his council;

35 And for the purpose of ^apur-chasing lands for the public benefit of the church, and building houses of ^bworship, and building up of the ^cNew Jerusalem which is hereafter to be revealed—

36 That my covenant people may be gathered in one in that day when I shall ^acome to my ^btemple. And this I do for the salvation of my people.

37 And it shall come to pass, that he that sinneth and repenteth not shall be ^acast out of the church, and shall not receive again that which he has ^bconsecrated unto the poor and the needy of my church, or in other words, unto me—

38 For inasmuch as ye ^ado it unto the least of these, ye do it unto me.

39 For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the ^ariches of those who embrace my gospel among the Gentiles unto the ^bpoor of my people who are of the house of Israel.

40 And again, thou shalt not be ^aproud in thy ^bheart; let all thy ^cgarments be plain, and their ^dbeauty the beauty of the ^ework of thine own hands;

41 And let all things be done in ^acleanliness before me.

42 Thou shalt not be ^aidle; for he that is idle shall not eat the

^bbread nor wear the garments of the ^claborer.

43 And whosoever among you are ^asick, and have not faith to be healed, but believe, shall be ^bnourished with all tenderness, with herbs and mild ^cfood, and that not by the hand of an enemy.

44 And the elders of the church, two or more, shall be called, and shall pray for and ^alay their ^bhands upon them in my name; and if they ^cdie they shall ^ddie unto me, and if they live they shall live unto me.

45 Thou shalt ^alive together in ^blove, insomuch that thou shalt ^cweep for the loss of them that die, and more especially for those that have not ^dhope of a glorious resurrection.

46 And it shall come to pass that those that die in me shall not ^ataste of ^bdeath, for it shall be ^csweet unto them;

47 And they that die not in me, wo unto them, for their death is bitter.

48 And again, it shall come to pass that he that hath ^afaith in me to be ^bhealed, and is not ^cappointed unto death, shall be ^dhealed.

49 He who hath faith to see shall see.

50 He who hath faith to hear shall hear.

51 The lame who hath faith to leap shall leap.

52 And they who have not faith to do these things, but believe in me, have ^apower to become my ^bsons; and inasmuch as they break not my laws thou shalt ^cbear their infirmities.

53 Thou shalt ^astand in the place of thy stewardship.

54 Thou shalt not take thy brother's ^agarment; thou shalt ^bpay for that which thou shalt receive of thy brother.

55 And if thou ^aobtainest more than that which would be for thy support, thou shalt give it into my ^bstorehouse, that all things may be done according to that which I have said.

56 Thou shalt ask, and my ^ascriptures shall be given as I have appointed, and they shall be ^bpreserved in safety;

57 And it is expedient that thou shouldst hold thy peace concerning them, and ^anot teach them until ye have received them in full.

58 And I give unto you a commandment that then ye shall teach them unto all men; for they shall be ^ataught unto ^ball ^cnations, kindreds, tongues and people.

59 Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my ^alaw to govern my ^bchurch;

42^b TG Bread.
^c TG Labor;
Work, Value of.
43^a TG Sickness.
^b TG Health.
^c TG Food.

TG Hope.
46^a John 8:52 (51–52).
^b John 11:26;
1 Cor. 15:56.
TG Death.
^c Job 13:15 (15, 16).

TG Fellowshiping.
53^a TG Stewardship;
Trustworthiness.
54^a Ex. 22:26.
^b D&C 51:11.
55^a D&C 82:18 (17, 19).

31^a Dan. 4:27;
Mosiah 2:17.

82:18 (17–19);
119:1 (1–3).

39^a TG Treasure.
^b TG Poor.



“It is written: ‘He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.’ (D&C 88:22.) The law of sacrifice is a celestial law; so also is the law of consecration. Thus to gain that celestial reward which we so devoutly desire, we must be able to live these two laws. ...

“We are not always called upon to live the whole law of consecration and give all of our time, talents, and means to the building up of the Lord’s earthly kingdom. ...

“But what the scriptural account means is that to gain celestial salvation we must be able to live these laws to the full if we are called upon to do so. Implicit in this is the reality that we must in fact live them to the extent we are called upon so to do”

(Elder Bruce R. McConkie, “Obedience, Consecration, and Sacrifice,” Apr 1975 GC, Ensign, May 1975, 50).

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38 For inasmuch as ye ^ado it unto the least of these, ye do it unto me.

39 For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the ^ariches of those who embrace my gospel among the Gentiles unto the ^bpoor of my people who are of the house of Israel

40 And again, thou shalt not be ^aproud in thy ^bheart; let all thy ^cgarments be plain, and their ^dbeauty the beauty of the ^ework of thine own hands;

41 And let all things be done in ^acleanliness before me.

42 Thou shalt not be ^aidle; for he that is idle shall not eat the

^bbread nor wear the garments of the ^claborer.

43 And whosoever among you are ^asick, and have not faith to be healed, but believe, shall be ^bnourished with all tenderness, with herbs and mild ^cfood, and that not by the hand of an enemy.

44 And the elders of the church, two or more, shall be called, and shall pray for and ^alay their ^bhands upon them in my name; and if they ^cdie they shall ^ddie unto me, and if they live they shall live unto me.

45 Thou shalt ^alive together in ^blove, insomuch that thou shalt ^cweep for the loss of them that die, and more especially for those that have not ^dhope of a glorious resurrection.

46 And it shall come to pass that those that die in me shall not ^ataste of ^bdeath, for it shall be ^csweet unto them;

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48 And again, it shall come to pass that he that hath ^afaith in me to be ^bhealed, and is not ^cappointed unto death, shall be ^dhealed.

49 He who hath faith to see shall see.

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51 The lame who hath faith to leap shall leap.

52 And they who have not faith to do these things, but believe in me, have ^apower to become my ^bsons; and inasmuch as they break not my laws thou shalt ^cbear their infirmities.

53 Thou shalt ^astand in the place of thy stewardship.

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55 And if thou ^aobtainest more than that which would be for thy support, thou shalt give it into my ^bstorehouse, that all things may be done according to that which I have said.

56 Thou shalt ask, and my ^ascriptures shall be given as I have appointed, and they shall be ^bpreserved in safety;

57 And it is expedient that thou shouldst hold thy peace concerning them, and ^anot teach them until ye have received them in full.

58 And I give unto you a commandment that then ye shall teach them unto all men; for they shall be ^ataught unto ^ball ^cnations, kindreds, tongues and people.

59 Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my ^alaw to govern my ^bchurch;

31a Dan. 4:27;
Moses 2:17.

82:18 (17-19);
119:1 (1-3).

39a TG Treasure.
b TG Poor.

42b TG Bread.
c TG Labor;
Work, Value of.
43a TG Sickness.
b TG Health.
c TG Food.

TG Hope.
46a John 8:52 (51-52).
b John 11:26;
1 Cor. 15:56.
TG Death.
c Job 13:15 (15, 16).

TG Fellowshiping.
53a TG Stewardship;
Trustworthiness.
54a Ex. 22:26.
b D&C 51:11.
55a D&C 82:18 (17, 19).



“There is no substitute under the heavens for productive labor. It is the process by which dreams become realities. It is the process by which idle visions become dynamic achievements.

“Most of us are inherently lazy. We would rather play than work. We would rather loaf than work. A little play and a little loafing are good. But it is work that spells the difference in the life of a man or woman. It is stretching our minds and utilizing the skills of our hands that lift us from mediocrity. It is work that provides the food we eat, the clothing we wear, the homes in which we live. We cannot deny the need for work with skilled hands and educated minds if we are to grow and prosper individually and if our nation is to stand tall before the world.

“When Adam and Eve were expelled from the garden, Jehovah declared: ‘In the sweat of thy face shalt thou eat bread, till thou return unto the ground.’ (Gen. 3:19.)”

(President Gordon B. Hinckley, “I Believe,” Ensign, Aug. 1992, 4).



“Consecration is the giving of one’s time, talents, and means to care for those in need—whether spiritually or temporally—and in building the Lord’s kingdom”

(President Spencer W. Kimball, “Welfare Services: The Gospel in Action,” Ensign, Nov. 1977, 78).

“Latter-day Saints believe in applying the best available scientific knowledge and techniques. We use nutrition, exercise, and other practices to preserve health, and we enlist the help of healing practitioners, such as physicians and surgeons, to restore health.

“The use of medical science is not at odds with our prayers of faith and our reliance on priesthood blessings. ...

“Of course we don’t wait until all other methods are exhausted before we pray in faith or give priesthood blessings for healing. In emergencies, prayers and blessings come first. Most often we pursue all efforts simultaneously”

(Elder Dallin H. Oaks, “Healing the Sick,” GC April 2010, Ensign or Liahona, May 2010, 47).

^bbread nor wear the garments of the
^claborer.

43 And whosoever among you are ^asick, and have not faith to be healed, but believe, shall be ^bnourished with all tenderness, with herbs and mild ^cfood, and that not by the hand of an enemy.

44 And the elders of the church, two or more, shall be called, and shall pray for and ^alay their ^bhands upon them in my name; and if they ^cdie they shall ^ddie unto me, and if they live they shall live unto me.

45 Thou shalt ^alive together in ^blove, insomuch that thou shalt ^cweep for the loss of them that die, and more especially for those that have not ^dhope of a glorious resurrection.

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47 And they that die not in me, wo unto them, for their death is bitter.

48 And again, it shall come to pass that he that hath ^afaith in me to be ^bhealed, and is not ^cappointed unto

52 And they who I have commanded to do these things, I have given unto me, have ^apower to heal the ^bsons; and inasmuch as I have said, not my laws thou shalt keep, but my infirmities.

53 Thou shalt ^astand in the gap of thy stewardship.

54 Thou shalt not take the elder’s ^agarment; thou shalt not do that which thou shalt see thy brother do.

55 And if thou ^aofferest more support than that which would support, thou shalt give unto the ^bstorehouse, that all things shall be done according to that which I have said.

56 Thou shalt ask, and the answers shall be given unto thee as I have pointed, and they shall be served in safety;

57 And it is expedient that thou shouldst hold thy peace, and not teach them, and ^anot teach them until they have received them.

58 And I give unto thee commandment that thou shalt not give them unto all men; for

Elder Lance B. Wickman of the Seventy explained: “All too often we overlook the qualifying phrase ‘and is not appointed unto death’ (‘or,’ we might add, ‘unto sickness or handicap’). Please do not despair when fervent prayers have been offered and priesthood blessings performed and your loved one makes no improvement or even passes from mortality. Take comfort in the knowledge that you did everything you could. Such faith, fasting, and blessing could not be in vain! That your child did not recover in spite of all that was done in his behalf can and should be the basis for peace and reassurance to all who love him! The Lord—who inspires the blessings and who hears every earnest prayer—called him home nonetheless. All the experiences of prayer, fasting, and faith may well have been more for our benefit than for his” (“But If Not,” Oct 2002 GC, Ensign, Nov. 2002, 30–31).

food, and that not by the hand of an enemy.

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53 Thou shalt ^astand of thy stewardship.

54 Thou shalt not ^atake thy brother's ^bgarment; thou shalt not ^cdo that which thou shalt do unto thy brother.

55 And if thou ^adoest more than that which we have said for thy support, thou shalt ^bbe a storehouse, that all things shall be done according to what we have said.

56 Thou shalt ask, and thy desires shall be given; and they shall be pointed, and they shall be served in safety;

57 And it is expected that thou shouldst hold thy peace for them, and ^anot teach them, until they have received them.

58 And I give unto thee a commandment that thou shalt teach them unto all men; for I have ^ataught unto ^ball ^cnations, and unto all tongues and people.

59 Thou shalt take that which thou hast received, and shall give it unto thee in exchange for a law, to be my ^bchurch;

^bbread nor wear the garments of the ^claborer.

43 And whosoever among you are ^asick, and have not faith to be healed, but believe, shall be ^bnourished with all tenderness, with herbs and mild ^cfood, and that not by the hand of an enemy.

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Today, the storehouse is defined as “a place where a bishop receives, holds in trust, and dispenses to the poor consecrated offerings of Latter-day Saints. Each storehouse may be as large or as small as circumstances require. Faithful Saints donate talents, skills, materials, and financial means to the bishop to take care of the poor in time of need. Therefore, a storehouse may include a list of available services, money, food, or other commodities. The bishop is the agent of the storehouse and distributes goods and services according to need and as directed by the Spirit of the Lord (D&C 42:29–36; 82:14–19)”

(Guide to the Scriptures, “Storehouse,” scriptures.lds.org).

60 And he that ^adoeth according to these things shall be saved, and he that doeth them not shall be ^bdamned if he so continue.

61 If thou shalt ask, thou shalt receive ^arevelation upon revelation, ^bknowledge upon knowledge, that thou mayest know the ^cmysteries and ^apeaceable things—that which bringeth ^ejoy, that which bringeth life eternal.

62 Thou shalt ask, and it shall be revealed unto you in mine own due time where the ^aNew Jerusalem shall be built.

63 And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south.

64 And even now, let him that goeth to the east teach them that shall be converted to flee to the ^awest, and this in consequence of ^bthat which is coming on the earth, and of ^csecret combinations.

65 Behold, thou shalt observe all these things, and great shall be thy ^areward; for unto you it is given to know the ^bmysteries of the kingdom, but unto the world it is not given to know them.

66 Ye shall observe the laws which ye have received and be faithful.

67 And ye shall hereafter receive church ^acovenants, such as shall be sufficient to establish you, both here and in the New Jerusalem.

68 Therefore, he that lacketh ^awisdom, let him ask of me, and I will give him liberally and upbraid him not.

69 Lift up your hearts and rejoice, for unto you the ^akingdom, or in other words, the ^bkeys of the church have been given. Even so. Amen.

70 The priests and ^ateachers shall have their ^bstewardships, even as the members.

71 And the elders or high priests who are appointed to assist the bishop as counselors in all things, are to have their families ^asupported out of the property which is ^bconsecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned;

72 Or they are to receive a just remuneration for all their services, either a stewardship or otherwise, as may be thought best or decided by the counselors and bishop.

73 And the bishop, also, shall receive his support, or a just remuneration for all his services in the church.

74 Behold, verily I say unto you, that whatever persons among you, having put away their ^acompanions for the cause of ^bfornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you;

75 But if ye shall find that any persons have left their companions for the sake of ^aadultery, and they themselves are the offenders, and their companions are living, they shall be ^bcast out from among you.

76 And again, I say unto you, that ye shall be ^awatchful and careful, with all inquiry, that ye receive none such among you if they are married;

77 And if they are not married, they shall repent of all their sins or ye shall not receive them.

78 And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church.

79 And it shall come to pass, that if any persons among you shall ^akill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land.

80 And if any man or woman shall commit ^aadultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two ^bwitnesses of the church, and not of the enemy; but if there are more than two witnesses it is better.

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91 And if any one offend ^aopenly, he or she shall be rebuked openly, that he or she may be ^bashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.

92 If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.

93 And thus shall ye conduct in all things.

60 And he that ^adoeth according to these things shall be saved, and he that doeth them not shall be ^bdamned if he so continue.

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60a D&C 41:5.
TG Salvation.
b Moses 5:15.

62a D&C 57:2 (1–5).
64a D&C 45:64; 48:2.
b D&C 38:29 (28–30).

on Earth.
b Matt. 16:19; D&C 65:2.
TG Priesthood, Keys of.

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92 If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.

93 And thus shall ye conduct in all things.



“In some way and at some time, someone in this Church will do or say something that could be considered offensive. Such an event will surely happen to each and every one of us—and it certainly will occur more than once. Though people may not intend to injure or offend us, they nonetheless can be inconsiderate and tactless.

“You and I cannot control the intentions or behavior of other people. However, we do determine how we will act. Please remember that you and I are agents endowed with moral agency, and we can choose not to be offended. ...

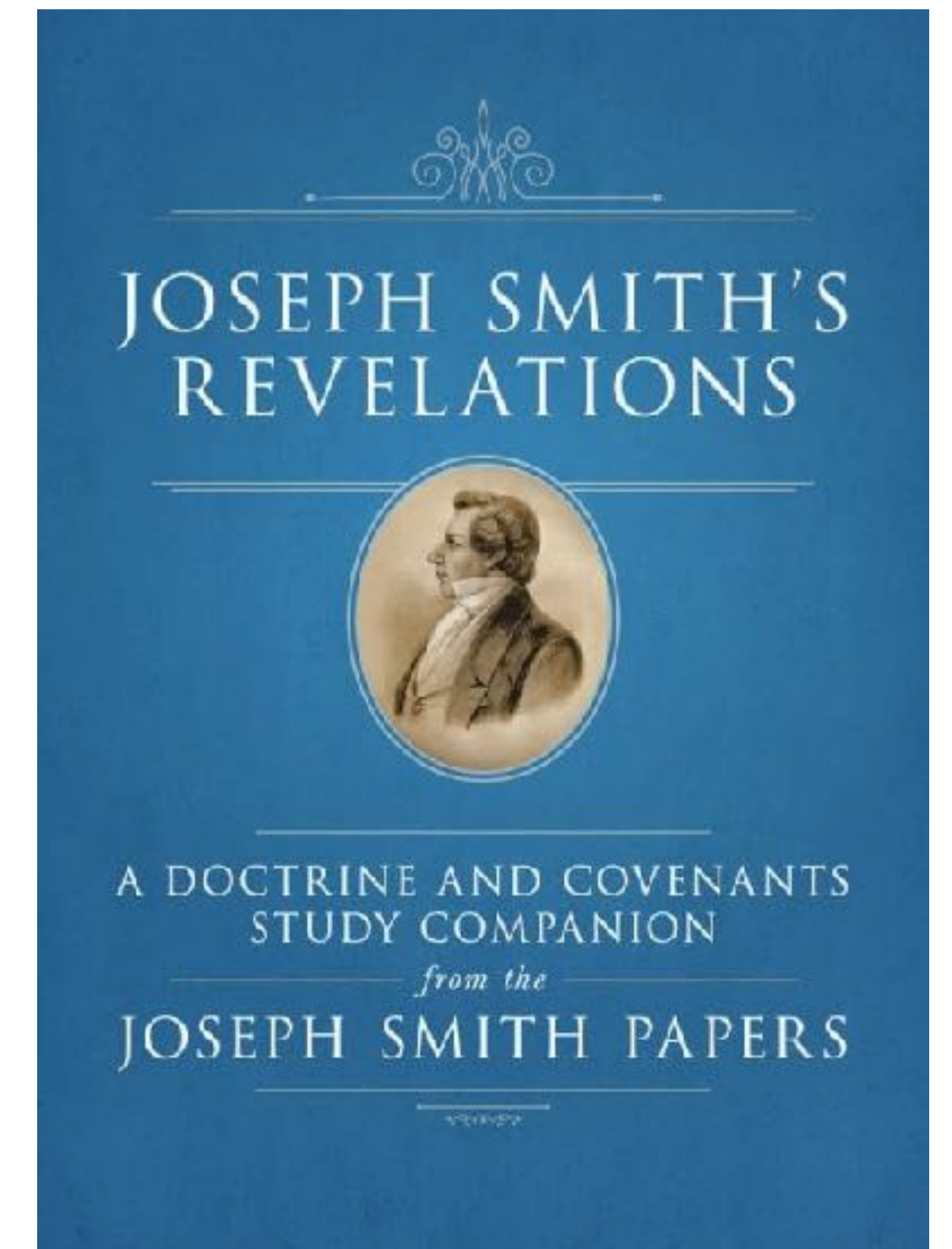
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“Interestingly, the admonition to ‘be ye therefore perfect’ [Matthew 5:48] is immediately preceded by counsel about how we should act in response to wrongdoing and offense [see Matthew 5:43–44, 46]. Clearly the rigorous requirements that lead to the perfecting of the Saints include assignments that test and challenge us. If a person says or does something that we consider offensive, our first obligation is to refuse to take offense and then communicate privately, honestly, and directly with that individual. Such an approach invites inspiration from the Holy Ghost and permits misperceptions to be clarified and true intent to be understood”

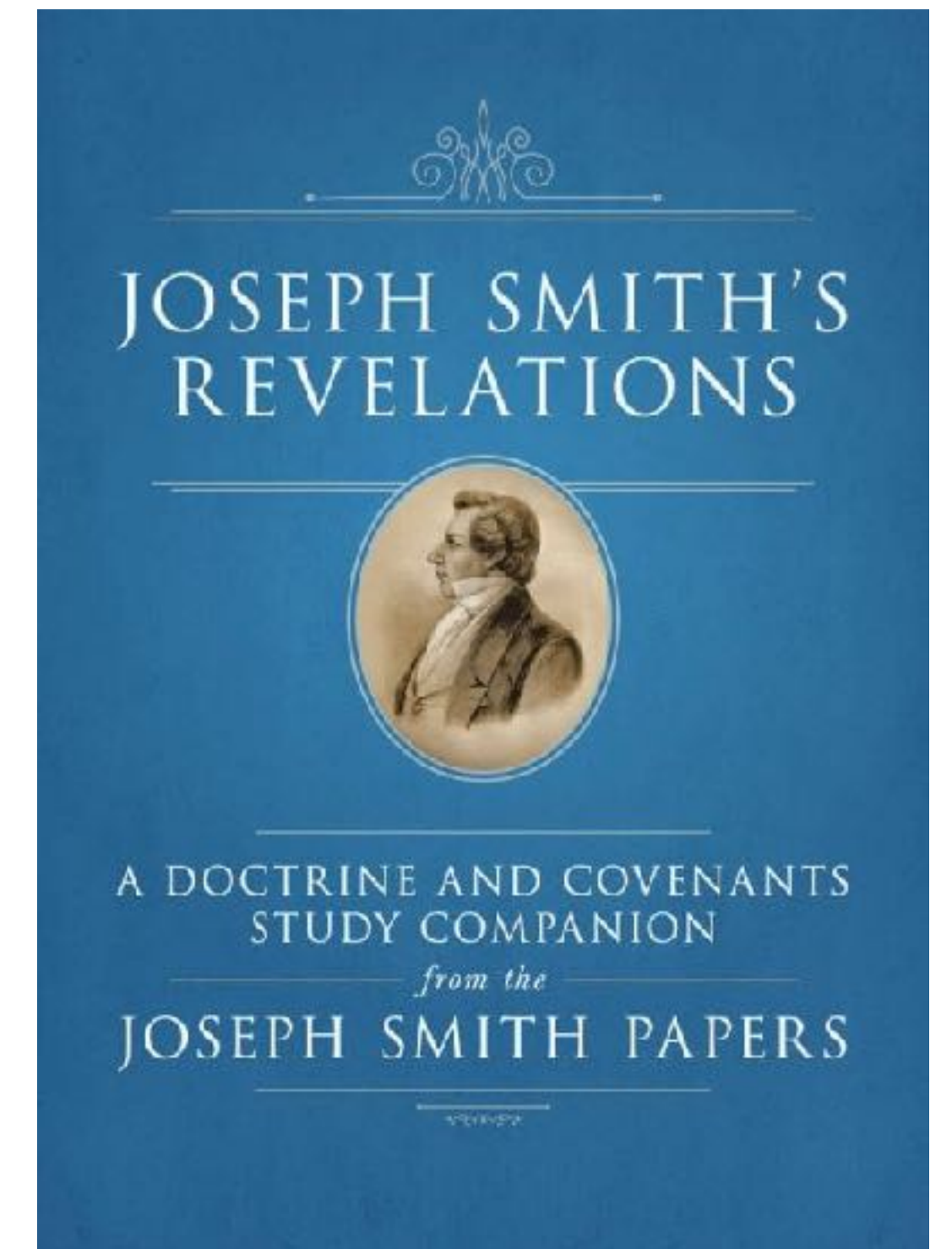
(Elder David A. Bednar, “And Nothing Shall Offend Them,” Oct 2006 GC, Ensign or Liahona, Nov. 2006, 91–92).

Before JS's arrival in Kirtland, the converts in the area were left for several months without any experienced leadership. Sidney Rigdon and many of his followers in Ohio had been baptized into the church in November 1830, and Rigdon then left Ohio to meet JS in New York while Oliver Cowdery and other missionaries who had baptized the Ohio believers left for the western borders of the United States. Concerned about the lack of leadership, JS sent John Whitmer to Ohio with copies of the revelations "to comfort and strengthen my brethren in that land." When Whitmer arrived in mid-January, the conduct of the Ohio members surprised and concerned him. He wrote, "The enemy of all righteous had ... made them think that an angel of God appeared to them, and showed them writings on the outside cover of the Bible, and on parchment, which flew through the air, and on the back of their hands, and many such foolish and vain things, others lost their strength, and some slid on the floor, and such like maneuvers, which proved greatly to th[e] injury of the cause." Whitmer concluded that it was "ne[ce]ssary that this people should have instruction, and learn to discern between the things of God and the works of Satan."



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In this atmosphere of religious excess came a specific challenge to JS’s authority. In February 1831, the same month that JS and other members arrived from New York, a woman referred to as Mrs. “Hubble” claimed to receive revelations, which she shared publicly with other members. As John Whitmer explained in his later history: “About these days there was a woman by the name of Hubble who professed to be a prophetess of the Lord. and professed to have many revelations, and knew that the Book of mormon was true; and that she should become a teacher in the Church of Christ. She appeared very sanctimonious and deceived some, who were not able to detect her in her hypocrisy.” According to Whitmer, “The Lord gave [this] Revelation that the saints might not be decived.” Similarly, the introduction to this revelation in JS’s history notes that “a woman came with great pretentions to revealing commandments, laws and other curious matters” and that JS felt it was “necessary to inquire of the Lord.”



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“First, the keys and the authority of God have been given by Him to Joseph Smith and each of his successors who have been called as Presidents of the Church.

“Second, those keys and authority are never to be given to another people, and those who have such authority are ‘known to the Church’ [D&C 42:11].

“Third, continuing revelation and leadership for the Church come through the President of the Church, and he will never mislead the Saints.

“Fourth, individual members of the Church may receive revelation for their own callings and areas of responsibility and for their own families. They may not receive spiritual instruction for those higher in authority.

“Fifth, those who claim direct revelation from God for the Church outside the established order and channel of the priesthood are misguided. This also applies to any who follow them”

(President James E. Faust, “The Prophetic Voice,” Ensign, Apr 1996 GC, May 1996, 7).

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great sound of a ^ftrump, and by the voice of judgment, and by the voice of ^gmercy all the day long, and by the voice of glory and honor and the ^hriches of eternal life, and would have saved you with an ⁱeverlasting salvation, but ye would not!

26 Behold, the day has come, when the ^acup of the ^bwrath of mine indignation is full.

27 Behold, verily I say unto you, that these are the words of the Lord your God.

28 Wherefore, labor ye, ^alabor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth.

29 For in mine own due time will I ^acome upon the earth in ^bjudgment, and my people shall be ^credeemed and shall ^dreign with me on earth.

30 For the great ^aMillennium, of

which I have spoken by the mouth of my servants, shall come.

31 For ^aSatan shall be ^bbound, and when he is loosed again he shall only reign for a ^clittle season, and then cometh the ^dend of the earth.

32 And he that liveth in ^arighteousness shall be ^bchanged in the twinkling of an eye, and the earth shall pass away so as by ^cfire.

33 And the wicked shall go away into unquenchable ^afire, and their end no man knoweth on earth, nor ever shall know, until they come before me in ^bjudgment.

34 Hearken ye to these words. Behold, I am Jesus Christ, the ^aSavior of the world. ^bTreasure these things up in your hearts, and let the ^csolemnities of ^deternity ^erest upon your ^fminds.

35 Be ^asober. Keep all my commandments. Even so. Amen.

SECTION 44

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Kirtland, Ohio, in the latter part of February 1831. In compliance with the requirement herein set forth, the Church appointed a conference to be held early in the month of June following.

1–3, Elders are to assemble in conference; 4–6, They are to organize according to the laws of the land and to care for the poor.

BEHOLD, thus saith the Lord unto you my servants, it is expedient in me that the elders of my church should be ^acalled together, from the

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18a Joel 2:11;

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b Joel 2:10; 3:16;

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24a Matt. 23:37; Luke 13:34; 3 Ne. 10:6 (4–6).

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25a Lev. 26:16; Ezek. 26:6;

1 Ne. 21:26 (25–26);

Mosiah 7:29; 11:22 (20, 22).

25f Ex. 19:19 (13, 16, 19).

g TG Mercy.

h TG Treasure.

i TG Eternal Life;

Immortality;

Salvation.

26a Lam. 4:21.

b Ezek. 21:31.

30a TG Millennium.

31a 1 Ne. 22:26.

TG Devil.

b D&C 45:55; 84:100;

88:110 (110–12); 101:28.

c Rev. 20:3 (3–10);

Jacob 5:77 (76–77);

D&C 29:22.

TG Hell.

b TG Jesus Christ, Judge.

34a TG Jesus Christ, Savior.

b Isa. 45:22;

D&C 6:36; 11:26;

JS—M 1:37.

TG Treasure.

c D&C 84:61; 88:121.

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s shall ^bshake
^ctremble, and
all sound both
hall say to the
e saints ^earise
stay and ^gsleep
in.

up your loins
ng the wicked.
ices and spare
tions to repent,
both ^abond and
yourselves for
Lord;

a man, do lift
ll upon you to

ter his voice out of heaven, saying:
Hearken, O ye nations of the earth,
and hear the words of that God who
^amade you.

24 O, ye nations of the earth, how
often would I have gathered you
together as a ^ahen gathereth her
chickens under her wings, but ye
^bwould not!

25 How oft have I ^acalled upon you
by the mouth of my ^bservants, and
by the ^cministering of angels, and by
mine own voice, and by the voice
of ^dthunderings, and by the voice of
lightnings, and by the voice of tem-
pests, and by the voice of earth-
quakes, and great hailstorms, and
by the voice of ^efamines and pesti-
lences of every kind, and by the

DOCTRINE AND COVENANTS 43:26–44:1

great sound of a ^ftrump, and by the
voice of judgment, and by the voice
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ar-	D&C 2:1; 34:8 (6–9).
	^b D&C 5:19 (19–20); 29:8; 35:11 (11–16).
	18a Joel 2:11; D&C 35:21; 88:90; 133:50 (50–52).
of	^b Joel 2:10; 3:16; D&C 45:48. TG Last Days.
	^c D&C 45:33 (33, 48); 84:118; 88:87 (87, 90).

^c 2 Ne. 27:2; D&C 88:90.
22a Amos 4:6 (6–10).
23a Deut. 32:6; 1 Ne. 2:12.
24a Matt. 23:37; Luke 13:34; 3 Ne. 10:6 (4–6).
^b TG Rebellion.
25a Lev. 26:16; Ezek. 26:6; 1 Ne. 21:26 (25–26); Mosiah 7:29; 11:22 (20–22);

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“Then will begin the great millennium (D&C 43:30) period of a thousand years when Satan shall be bound and the Lord shall reign over his people. Can you imagine the wonder and the beauty of that era when the adversary shall not have influence? Think of his influence upon you now and reflect on the peace of that time when you will be free from such influence. There will be quiet and goodness where now there is contention and evil”

(President Gordon B. Hinckley, “We Need Not Fear His Coming,” Liahona, July 1982, 3).

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Soon after arriving in Kirtland, Ohio, the Prophet Joseph Smith received the revelations recorded in Doctrine and Covenants 42, which outlined laws guiding the Church. Included was the commandment that the elders should “go forth in the power of my Spirit, preaching my gospel, two by two. ... And from this place ye shall go forth” (D&C 42:6, 8). The revelation recorded in Doctrine and Covenants 44 called for the elders of the Church to meet together before going forth to preach the gospel.

The Prophet Joseph Smith acted on that instruction and sent a letter on February 22, 1831, to Martin Harris, who was still living in New York. The Prophet made reference to the revelation when he explained to Martin that “the work is here breaking forth on the east, west, north, and south; you will also inform the Elders which are there that all of them who can be spared will come here without delay if possible, this by Commandment of the Lord as he has a great work



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In subsequent weeks during the spring of 1831, many of the Saints from New York gathered to Kirtland, Ohio. The fourth conference of the Church was held in June 1831, and many elders participated in the meetings of this conference, which prepared them to leave afterward to preach the gospel.

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Doctrine and Covenants 44

- **Gather all the elders.**
- **If they are faithful they will have the Lord's Spirit poured out upon them when they assemble.**
- **That will make them powerful preachers of repentance.**
- **That will lead many people to convert.**
- **That will give the Saints power to organize economically in ways that are legal (and so not vulnerable to suits by enemies).**
- **That will give the Saints power to organize economically in ways that are also legal in terms of the Lord's law of consecration**

That all makes more sense when you know that Ohio law demanded that twenty members of a church meet to elect officers and have their organization recorded by the county clerk in order for that church to have legal recognition and be able to own property. The gathering of the Saints in Ohio led prominent and powerful men, including Eber Howe and Grandison Newell, to oppose the church economically, in the press, and in the courts. Foreseeing the need to organize and the antagonism the Saints would experience, the Lord revealed section 44.

(Steven C Harper, Book of Mormon Central Commentary)

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